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REFORM JEWISH PARENTING: AN APPROACH TO VALUES

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Thesis submitted in partial
fulfillment of the requirements
for Ordination

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DIGEST

This thesis explores five areas, each corresponding
to one chapter. The first chapter is an overview of the
tradition of Jewish parenting. Parenting has been viewed
as a sacred duty and the relationship between parent and
child has strong religious overtones. The second chapter
deals with the moral development of children. A child's
ability to understand and incorporate moral and ethical
concepts is closely related to his cognitive development.
By age twelve most children will have matured to the
extent that they will be able to discuss and to understand
moral principles. The third chapter deals with Parent
Effectiveness Training skills which are helpful to the
parent who seeks to work with her child on values. Central
to the use of these skills is the philosophy that a child's
feelings are just as important to him as his parent's
feelings are to her. The parent's task is to allow the
child to express his feelings without being judged and
then to express her feelings in a nonblameful fashion.
The fourth chapter focuses on Values Clarification and
values collision resolution. Values are reflected in
behavior which is freely chosen from among alternatives
and which occurs consistently over a period of time. A
parent can help her child by being an effective consultant

when they differ in their values stances, and by clari-
fying values when both the parent and the child are
uncertain of their values and beliefs.   The last chapter
is a chapter of exercises of the application of these
skills.   Among them are those which parents can do
together to acquire the necessary experience and those
which they can do with their children to initiate the
values process.   The entire thesis is intended only to be
a starting point for concerned Reform Jewish parents.

DEDICATION

Dedicated to the one to whom I dedicate my life, Joani.

ACKNOWLEDGMENTS

INTRODUCTION

"When society laid down all the rules of conduct in
advance, psychology was hardly needed. Young people knew
how they would have to bring up their children before they
had them. The kind of education they received themselves
may have served to prepare them for the world they knew,
but the world is now changing so rapidly before their
eyes that they can no longer seriously claim that what was
good for them will be good for their children."[1] Today's
parents are faced with the challenge of preparing their
children for a world in which the rules are constantly
changing. The standards and values by which children are
expected to live differ significantly from those of their
parents. Even concepts of child-rearing are in a state
of flux. The authoritarian mold was replaced by the
permissive mold. Now the authors of the child-rearing
books are seeking the happy medium between them. Parents
are left not knowing what to teach their children or how
to rear them.

Within the context of this dilemma there has been
an increase in interest in parent education courses. Orville
Brim notes several reasons for this interest:

1) Breakdown of cultural traditions in child-rearing practices.

2) Greater autonomy among women in both family and non-family roles.

3) The decline in frequency of inter-generational family relations.

4) Increased contact through immigration and social mobility between members of different ethnic backgrounds and social classes who have contrasting cultural traditions of child care.

5) Growing belief that there exist better ways of rearing children than those prescribed by tradition.[2]

These factors contribute to the greater interest and often to the greater confusion of the parents. Even a brief review of available literature on parenting reveals a full range of opinions in every area of child-rearing. What one author views as unacceptable behavior for a child may be dismissed as a necessary stage in growth by another. The parent who conscientiously reads in the field of child-rearing and who attends courses on parenting is apt to be more confused than the parent who does nothing.

Furthermore, "the emphasis in child-rearing in the past fifty years has been so heavily on the psychological factors that it has almost crowded the moral aspects out of sight. The effect of all this has been to make many parents doubt their own standards and to dilute them--quite drastically--as they have passed them on to their children."[3] Parents are repeatedly warned not to take an authoritarian stance on their beliefs and values. To do so is to invite

children to reject them. Referring to traditional approaches
to instilling values, Harmin, Raths and Simon state, "they
have not led and cannot lead to values in the sense that
we are concerned with them, values that represent the free
and thoughtful choice of intelligent humans interacting with
complex and changing environments."[4] According to this
view, the parent who feels strongly about her values runs
the risk of rearing children who do not make independent
and intelligent choices and, as noted earlier, the parent
who does not feel as strongly runs the risk of having
children who lack a solid values system.

In the changing world of today parents can feel lost
as to how to rear their children. Those who seek advice
may feel overwhelmed by the barrage of differing opinions.
Those who retreat in the face of the barrage may not give
their children enough direction and those who choose to
stand their ground may drive their children in the opposite
direction. Frequently the authors of the child-rearing
books suggest that parents determine the balance with
which they are most comfortable. The question remains
how to do this.

Jewish parents face further difficulties. The parent
who wants for her children to identify with the Jewish
people must struggle against the culture in which these
children live. The Jewish child "grows up in an Anglo-
Saxon culture and learns to appreciate and value Anglo-
Saxon ways, traditions, folklore and outlook on life.

He learns about 'Christian' charity, good will, justice, peace and brotherhood, and does not know that these are prophetic ideals which Judaism and Christianity have in common. He is impressed by the beautiful celebrations of Christmas, but has no similar impressions of beautiful Jewish holidays. He hears that 'the Jews killed Christ,' but has no knowledge of the facts, nor can he turn to any reliable literature on the subject."[5] Jewish parents have the option of isolating their children by living in predominantly Jewish neighborhoods and by sending their children to Jewish Day Schools, but they do so at a cost. Their children are not fully exposed to the outside world and yet they are sufficiently exposed that the isolation may be futile. Those who do not choose to isolate their children face the reality that "for the vast majority of our children the impact of Jewish school is swept away by the multitude of non-Jewish experiences that absorb their time, energy, hopes and ambitions."[6]

Everyone seems willing to blame someone else for the supposed failure of Jewish education. "Social scientists, noting the significant rise in the rate of intermarriage, blame Jewish education. Parents, bewildered and frightened because their children have turned to radical leftist causes, cults or the Jews for Jesus, fault Jewish education. Synagogue Religious School Committees and Boards of Trustees frequently make the Principal or Teacher the fall-person for

avowed student boredom, parental apathy and the post Bar/ Bat Mitzvah drop out syndrome."[7] What all of these people face is the gap between the subject matter of Jewish education and the problems of everyday life. "One need not be a sociologist or a philosopher to fathom the obvious fact that our children sense the unreality of the things taught in the Jewish school. Our teachings are unreal because they are unrelated to the children's interests. What they are taught in the Jewish school is not part of their day-to-day life. In their homes they hear English spoken, see the Christian Sunday observed, and rarely experience participation in prayer of the performance of other mitzvot."[8] Educators accuse parents of not providing reinforcement in the home and parents accuse educators of not giving their children relevant Jewish education. The result is ignorance on the part of the Jewish children themselves. One such instance is the following: "A Jewish college girl complained about the inferiority of Judaism to Christianity in beauty and spirituality. Asked to be more specific, she said: 'Well, for instance, what do we Jews have that can compare with their "The Lord is my shepherd, I shall not want."?'."[9] If this is symptomatic of the ignorance which exists, then new solutions are needed.

One set of possible solutions is suggested by a course entitled, Parent Effectiveness Training. As an instructor of this course, the author of this thesis came to realize that some of the skills taught in P.E.T. could be of use in

facing the dilemmas of Reform Jewish parents. Part of the
philosophy of the Parent Effectiveness Training course is
that people have the ultimate right to make their own
values choices. To the author this seemed in keeping with
Reform Jewish thinking. Yet, at the same time the course
advocates that parents learn what their own values and
beliefs are and that they assert those beliefs which they
feel strongly. Children need direction and they need to
know what their parents' values are, if they are to make
intelligent decisions for themselves. They also need to
feel loved and accepted when they make choices which differ
from those of their parents. These principles of knowing
one's values, giving children guidance and making them
feel loved and accepted are ones that most parents readily
accept. This thesis offers some practical approaches for
Reform Jewish parents to achieve them.

The first chapter is an overview of traditional
Jewish approaches to child-rearing. The Bible and the
rabbinic literature give great importance to this task,
considering all elements of the parent-child relationship
to be sacred in nature. The second chapter traces the
moral development of the child. Parents will have children
of all ages and they need to know at what level their
individual children are in their development before
attempting any exercises in values with them. The next two
chapters focus on the methods for working with children on
values problems. The philosophies and skills of Parent

Effectiveness Training and of Values Clarification are central to the discussion. The last chapter is a presentation of the variety of exercises which can be used to learn experientially the skills taught in the previous chapters. As with all of the previous chapters, this chapter can be modified and expanded to meet the needs of individual groups using this material.

The material presented in this thesis is intended only as a beginning. No one approach to parenting is the solution for all problems, yet the methods suggested here are a synthesis of current approaches which have met with success. Field testing alone will provide the answers as to what is needed, what must be refined and what must be changed. The challenge remains to take what is known and to apply it to create stronger Jewish home environments.

CHAPTER I

THE TRADITION OF JEWISH PARENTING

Introduction

This chapter presents an overview of the traditional
approaches to Jewish parenting. The tradition places a
heavy emphasis on the importance of bearing children and
teaching them properly. Similarly children must show
great respect to their parents and heed their instruction
carefully. Many of the aspects of the child-parent
relationship had the import of religious obligation. The
material in this chapter should be offered as an intro-
duction to a course on Jewish parenting so as to impart
to parents a sense of the great significance of their role.

The Importance of Children

The first commandment given to man by God is פרו ורבו,
"Be fruitful and multiply." (Genesis 1:28) Based on this
verse, "the Mishnah (Yeb. 6:6) lays it down as a duty to
procreate."[1] Having children is a religious duty, one to
which the rabbis attached the greatest importance. "The
Sages taught the people that in the 'creation' of every
child there were three partners: his father, his mother
and God. In fact, God was considered to be the principal

1

but 'silent' partner in the production of every child, with the parents his active associates. However, they, and not God, were to be held strictly accountable for the 'finished' product--a product they wanted to be deemed worthy of the Creator in whose divine image he was believed to be made."[2] The emphasis on childbearing was so great that "'A childless person is accounted as dead' (Genesis Rabbah 71:6) since he failed to carry out the principal duty which devolved upon him, and his name will perish with him."[3]

Just as childbearing was given the highest praise, so too were children themselves valued. "Children, especially sons, were looked upon as a blessing from God,"[4] as evidenced in Psalm 127, verses 3-5: הנה נחלת יהוה בנים שכר פרי בטן: כחצים ביד-גבור כן בני הנעורים: אשרי הגבר אשר מלא את אשפתו מהם לא יבשו. "Children are a heritage of the Lord: and the fruit of the womb is a reward. As arrows in the hand of a mighty man; so are the children of one's youth. Happy is the man that has his quiver full of them: they shall not be put to shame. . . ."

A similar emphasis to the value of children is found in the rabbinic literature. "By a play of words the thought is expressed that children (banim) are builders (bonim); they not only build the future of the family, but likewise of the community (Berachot 64a)."[5] A beautiful legend about Beruriah and Rabbi Meir relates how children were treasured:

While Rabbi Meir was holding his weekly discourse
in the House of Study one Sabbath afternoon, his
two beloved sons died suddenly at home. The grief
stricken mother carried them to her room and covered
them with a sheet. When Rabbi Meir returned after
the evening services, he asked his wife, Beruriah,
about the boys whom he had missed in the Synagogue.
Instead of replying, she asked him to recite the
<u>Havdalah</u> service marking the departure of the
Sabbath, and gave him his evening meal. When it was
over Beruriah turned to Rabbi Meir and said: 'I have
a question to ask you. Not long ago, some precious
jewels were entrusted to my care. Now the Owner
has come to reclaim them. Shall I return them?
'But of course,' said Rabbi Meir. 'You know the
Law. Naturally, they must be returned." Beruriah
then took him by the hand, led him to the bed and
drew back the sheet. Rabbi Meir burst into bitter
weeping: 'My sons! My sons!' he lamented. Then
Beruriah reminded him tearfully: 'Did you not say
that we must restore to the Owner what He entrusted
to our care? Our sons were the jewels which God
left us and now their Master has taken back His
very own.'[6]

Children are regarded as jewels, given by God and entrusted

to the parents' care.

The Reverence for Parents

"In the ethical-religious climate of Jewish life in

centuries past, the Jewish child was brought up to believe

that, next to God, he was to love, revere, and obey his

father and mother. He was taught to look upon them as the

instruments of God's love for him, for it was in close

partnership with God that they had 'created' him. . . ."[7]

In Kiddushin 30b the equation between honoring God and

respect for one's parents is made explicit: ת"ר נאמר כבד

את אביך ואת אמך ונאמר כבד את ה' מהונך השוה הכתוב כבוד

אב ואם לכבוד המקום. "Our rabbis taught: It is said, 'Honor

thy father and thy mother;' (Exodus 20:12) and it is also said, 'Honor the Lord with thy substance,' (Proverbs 3:9) thus the Writ assimilates the honor due to parents to that of the Omnipresent."

Furthermore, the rabbis taught that the Holy Presence dwells among those who honor their parents. "A home where deference is paid to parents is graced with the Divine Presence. 'When a man honors his father and his mother, the Holy One, blessed be He, says, "I ascribe it as though I dwelt with them and I was honored." And when a man distresses his parents, the Holy One, blessed be He, says, "Well have I done in not abiding with them for had I dwelt with them I would have been distressed."'" (Kiddushin 30b)

"The child's duties to his parents are summed up in the Fifth Commandment: 'Honor your father and your mother, that your days may be long upon the land which the Lord your God gives you.' (Exodus 20:12) Honor is to be shown to parents, say the rabbis, in speech, deed and attitude, both during the parents' lifetime and even after their death. Honor your father and your mother just as you honor God, for all three are partners in bringing you into the world.'"[8] Just as a child's respect for his parents is equated to his respect for God, so too did the rabbis note that a child's relationship to his parents indicated how he would relate to God. They observed "that the Fifth Commandment 'Honor your father and your mother' (Exodus 20:12) is traditionally related to those commandments that

have to do with man's relationship to God rather than the last five commandments that have to do with man's relationship to his fellowmen. Though clearly having to do with fellowmen, the intuitive feeling expressed was that honoring parents was somehow related to honoring God; that a positive attitude to God depended on a positive attitude toward one's parents."[9]

The rabbis cited a variety of examples of exemplary behavior toward one's parents. Among them, "the heathen Dama, son of Netina of Ashkelon, refused to awaken his father although he needed the key that was lying under his father's pillow to conclude a transaction which would have brought him a profit of 600,000 gold coins. (Kiddushin 31a) When R. Tarfon's mother wished to climb into bed, he would bend down to let her ascend by stepping upon him. R. Joseph, on hearing his mother's footsteps, would say, 'I will arise before the approaching Shekhinah' (Kiddushin 31a-b)."[10] Honor of one's father and mother is an action for which there is no limit. (Peah 1:1) The reward for such honoring is received both in this world and in the world to come.

Parental Obligations

The obligations of the Jewish parent are numerous according to the halacha. The requirments for provision of the child's basic needs are carefully enumerated. A statement in Kiddushin 29a summarizes the major obligations

to a son: האב חייב בבנו למולו לפדותו וללמדו תורה להשיאו

אשה וללמדו אומנות וי"א אף להשיטו במים. "The father is

bound in respect of his son, to circumcise, redeem, teach

him Torah, take a wife for him, and teach him a craft.

Some say to teach him to swim too." In Yoreh Deah 240 the

importance of the act of circumcising one's son is stressed:

מצות עשה לאב למול את בנו. וגדולו מצוה זו משאר מצות עשה.

"It is a positve commandment for the father to circumcise

his son. This commandment is greater than all other posi-

tive commandments." The major obligations to all children

are summarized in Even Ha'ezer 73:6: בניו ובנותיו עד

בני שש חייב ליתן להם כסות וכלי תשמיש ומדור ואינו נותן להם

כפי עשרו אלא כפי צרכן בלבד. "Until they reach the age of

six years a man is required to provide his children cloth-

ing, utensils and shelter and he is not to provide for them

according to his wealth, rather according to their needs

alone."

A primary obligation for the parents is to educate

their children. According to Yoreh Deah 245, it is a posi-

tive commandment incumbent upon a man to teach his son

Torah. So important is this mitzvah that in Shabbat 119b

the statement is made that "We may not suspend the instruc-

tion of children even for the rebuilding of the Temple."

The requirements for such teaching were quite specific.

"It is the duty of every father to train his children in

the practice of all of the precepts whether Biblical or

Rabbinical. . . . The father should take special care to

train his children to tell no lies, but to speak the

truth at all times and to shun swearing. . . . It is important that children be trained to behave at the synagogue with awe and reverence."[11] The prescribed approach to the teaching focused on the individual child's ability. "The time for training a child in the performance of positive commandments depends upon the ability and the understanding of each child. . . . The time to train a child to observe the negative commandments, whether Biblical or Rabbinical, is when he or she understands when told that this thing we are forbidden to do or that food we are forbidden to eat."[12] An emphasis was placed on beginning the education process early so as to make a lasting impression. "A Rabbi expressed himself thus on the point: 'If one learns as a child, what is it like? Like ink written on a clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper' (Avot 4:24)."[13] As to appropriate discipline measures the advice is similar for both parents and teachers. The father is told that "if words are of no avail, he should chastise him with a rod. But he should not strike him mercilessly, as some fools do."[14] A teacher is directed not to "punish the pupil like an enemy, with malice and cruelty, nor with a whip or a stick, but with a light strap."[15]

The rewards for educating one's children in Torah are immense. This is evident throughout the literature. Among the numerous examples are these statements:

1. Whoever has a son laboring in the Torah is
    as though he never dies. (Genesis Rabbah 49:4)

2. Whoever teaches his son Torah, Scripture
    imputes it to him as though he received it
    from Mount Horeb; as it is said, 'Thou
    shalt make them known to thy children and
    thy children's children' (Deuteronomy 4:9)
    and it continues, 'The day that thou stoodest
    before the Lord thy God in Horeb'
    (Deuteronomy 4:10) (Berachot 21b)

3. He who rears his children in Torah is among
    those who enjoy the fruit in this world while
    the capital remains for him in the World to
    Come. (Shabbat 127a)

Child Rearing

The attitudes toward discipline vary throughout the
Biblical and the rabbinic literature. The general stance,
however, is a recommendation of the midat ha'din (measure
of justice) tempered by the midat ha'rahamim (measure of
mercy). In Everyman's Talmud Cohen notes, "A happy medium
is recommended between over-indulging a child and not cor-
recting his faults and being too stern with him. 'If one
refrains from punishing a child, he will end by becoming
totally depraved' (Exodus Rabbah 1:1), but one should not
chastise a child who is grown up (Moed Katan 17a). On
the other hand, 'A man should not terrorize his children
excessively' (Gittin 6b)."[16] Similarly, Hayim Donin states,
"while the Book of Proverbs expresses support for the prac-
tice of physical punishment: 'Foolishness is bound in the
heart of a child, but the rod of correction shall drive it
from him' (22:15), it also shows an awareness that physical
punishment must be restrained. Proverbs (19:18) says:

'Chasten your son for there is hope, but set not your
heart on his destruction.'"[17]

Other sources are more definite in their support
for corporal punishment. In particular, Proverbs 23:13-
15 gives sanction to severe beating: "Do not withhold
correction from the child for if thou beatest him with
the rod, he will not die. Thou shalt beat him with the
rod and shalt deliver his soul from She'ol." The ultimate
punishment is allowed in Deuteronomy 21:18-21. "If a man
has a stubborn and rebellious son which will not obey the
voice of his mother, and that when they have chastened
him he will not harken unto them, then shall his father
and his mother lay hold of him and bring him out unto the
gate of his place . . . and all of the men of the city
shall stone him with stones that he die." Although the
rabbis later restricted this power, within this context
the parents had ultimate power over their children.

On the other hand there are sources which clearly
support leniency. "The Zohar tells in a teaching parable
of a father who was grieved because his son was disobedient.
He mulled over his problem thus in his mind: 'What if I
were to punish him--what would I accomplish thereby? If
I were to inflict pain on him, it would cause me pain also,
and if I were to rebuke him publicly, it would only humili-
ate him. What then shall I do? I know--I shall plead
with him to mind me.'"[18] Furthermore, "some Rabbinic
educators took the view that a parent who inflicted any

kind of corporal punishment upon his child was guilty of violating the Scritural commandment: 'Thou shalt not put a stumbling block before the blind.' (Leviticus 19:14) One medieval rabbi went so far in his condemnation of such parents as to observe: 'They deserve to be excommunicated for it!'"[19]

Some of the advice of the Biblical and rabbinic sources reflects some modern thinking on child-rearing. In terms of role models a statement in Sukkot 46b reads, "A person should never tell a child that he will give him something and not keep his promise, because he thereby teaches the child to tell lies. Concerning the effects of modeling a passage in Sukkot 56b relates that "the talk of the child in the street is that of his father or his mother." As to values formation at an early age, Proverbs 22:5 states, "Train up a child in the way he should go and when he is old, he will not depart from it." Regarding a lack of discipline as a source for rebellion, Exodus Rabbah 1:1 notes, "Because David did not rebuke Absalom, and did not chasten him, Absalom turned to an evil culture . . . causing him no end of severe troubles." Later a medieval rabbi, Rabbi Moses of Evreux commented concerning equal treatment of children that parents should "give your love equally to all your children. The great expectations many parents place on favorite children turn out disappointing, while the one who may have been neglected or rejected may prove in the end to be the source of their joy."[20] Such is a

sampling of the advice of the Jewish sages, centuries
before the child psychologists of today.

Summary

The purpose of this chapter is to provide parents
with an overview of past approaches to Jewish parenting.
Many of the concepts remain an important part of current
thinking. Bearing and rearing children is still a sacred
duty, as is the honoring of parents. Parents still feel
bound to provide for their children and the stressing of
education remains an important part of the Jewish tradi-
tion. The struggle between leniency and strictness is one
all parents continue to have. The power of parents has,
however, decreased significantly from the time when they
could stone the rebellious child to death. The rabbis
limited this power in their time and today the civil law,
as well as societal demands, has diminished it even further.
The next few chapters will explore how the Jewish parent of
today can continue to be a positive force in his or her
child's life with these more limited powers of influence.

CHAPTER II

MORAL DEVELOPMENT

Parents who are assisting their children with moral and religious problems often make the assumption that their children have the same ability to understand these problems as they do. Their language may be simplified to correspond with their child's vocabulary, but the concepts they introduce remain ones which require an adult's level of understanding. As with any form of growth, the child's conscience develops in stages. Recognition of these levels or moral development will equip the parent better to assist with questions of a moral and religious nature.

Ginott outlines the development of the conscience in this manner:

> The first and simplest conscience consists of a series of remembered 'don'ts,' simple specific prohibitions.

> The second level of conscience consists of a desire to follow whatever the trusted and admired adults require. This conscience is really an expression of the child's attempt to win and hold the approval and acceptance of his parents, especially mother.

> The third level consists of an organized body of moral rules which serve as a guide for behaviour (sic). This 'living by the rules' may not require much understanding of the reason for the rules or of the various circumstances which may even invalidate them.

The highest level of conscience consists of internalized moral principles which are subject to rational questioning and testing. The content of these guiding principles includes values and attitudes which are both rational and emotional, that is, which include both understanding and acceptance and a strong desire to live by them.[1]

Many of the skills of the Parent Effectiveness Training course focus on the tie between the rational and the emotional elements of a problem. Only in the last stage of development is this tie clearly established. In the earlier stages of conscience formation the child is living by rules and standards which she has accepted from external authorities. Her emotional response is derived from her confusion between the standards of the admired adults and the realities which confront her. She has learned and knows the rules and may become upset when others do not follow them. However, the rules are not yet her own. In contrast the child who has reached the last stage of development may feel personally attacked when her values and attitudes are questioned.

"As far as moral judgements (sic) are concerned, Piaget suggests that there is a roughly parallel development of these, alongside the changes in the child's social group status and the decentring of his viewpoints."[2] This parallel development can be observed in the child's patterns of play:

Stage 1 (One to three years). At the earliest stage, the child has no notion that rules exist and plays according to none.

Stage 2 (Three to five years). During Stage 2 the child believes that rules are eternal and unchangeable, but he changes them as he is playing.

Stage 3 (To eleven or twelve years). In the third stage, there occurs a reversal of Stage 2 behavior. The child now admits that rules are man-made and changeable, but in practice never alters them. His play behavior is extremely rigid, although he verbally recognizes flexibility as possible.

Stage 4 (After eleven or twelve years). With the increased maturity of Stage 4, the child arrives at a complete understanding of rules. Both in behavior and thought, he accepts these rules as completely modifiable.[3]

Presumably most parents have reached Stage 4 in their development and understanding. To them children's views in the first three stages may seem illogical. The child who is in Stage 1 has little interest in or need for abstract rules and moral concepts. He will follow instructions, but explanations of why he should do as the parents have requested are of little concern. The child in Stage 2 will know the rules that his parents have established, but his behavior will contradict that knowledge. Parents who lecture endlessly to such a child probably will see little change. As Ginott points out, the child is striving to please his parents and will obey to the best of his ability. That ability remains limited to an understanding of the rules that they have put forth. The limitation is the child cannot yet see that the rules apply to him. The child who is in Stage 3 may be very willing to discuss moral problems and dilemmas. The discussion has the

potential for revealing an understanding of situational ethics and moral principles. The cognitive ability to understand flexibility exists, but the social maturity to be more flexible does not. Parents may want to try Values Clarification exercises with their children when they are in Stage 3, but they should not expect the resultant behavior changes until the child is in Stage 4. Only when the child has reached Stage 4 are both the parents and the child operating on the same plane.

For the child in the first stage, the guiding principles of morality may be of little interest, but the rules by which he lives are of great importance. In order to live in his parents' world, he must learn their limits. "For the child, this task entails submitting his behaviour (sic) (and his gratification) to a norm, doing what obeys this norm and renouncing what contravenes it. The task has several aspects. First, there is visible conformity, which can be established in overt behaviour (sic). Then there are guilt feelings, perhaps at first only after doing wrong, but soon ready to anticipate wrong-doing and prevent it."[4] Children perform this task between the ages of one and five, which roughly equates with the first two levels of conscience described by Ginott and with Piaget's Stages 1 and 2.

As children are learning the limits their parents set for them, they also are learning about religion. According to Spock "children under six get their concept of God directly from their parents and think of God as somebody

like a faraway grandfather, somebody the parents know. . . .
So the parents in a natural way use God to reinforce their
own philosophy of morality and discipline."[5] As the child
is yet to understand that rules are man-made and can be
changed, this approach is effective temporarily.

When the child enters Stage 3 the strategy of using
God to reinforce parental beliefs can work against the
parents for several reasons. Spock argues these points for
this phenomenon:

> As six to twelve year olds try to free themselves
> from the immediate, watchful discipline of their
> parents, their consciences grow stricter and they
> become more sensitive to general rules and laws.
>
> Children's concepts of right and wrong are very
> arbitrary--black is black, white is white and there
> is no place for gray.
>
> It is easy to see, then, why children of this
> age are apt to be interested in religion and in God.
> Not God as a grandfather any more, but as the final
> authority on right and wrong, an authority way above
> his parents. . . .[6]

The parent who has stressed that her ideas are in accord
with God's will may find the same argument presented to her
by her children. Instead the child in Stage 3 needs a
parent who is willing to stand by her beliefs without
forcing them on the child. Spock notes: "The ideas of
right and wrong that his parents taught him have not been
forgotten. In fact they have sunk in so deep that he now
thinks of them as his ideas. He is impatient when his
parents keep reminding him what he ought to do, because he
knows already and wants to be considered responsible."[7]

Briggs states that "from six to twelve the conscience becomes a more stable part of the personality, but it still needs adult support."[8] The balance is a delicate one. The child is fully aware of moral rules, yet is aware that they are man-made and therefore changeable. He knows what is considered right and wrong and has incorporated these standards into his own thinking. Yet, he is still in need of strong parental stands on issues. The parents need to state their beliefs fully, but should not repeat themselves lest the child become impatient. Ways of achieving this balance will be discussed in the section on being an effective consultant.

Piaget focuses on cognitive ability as an indication of the child's ability to handle a variety of situations, including coping with moral dilemmas. With regard to the onset of adolescence Lefrancois in a discussion of Piaget's theories states: "The last stage in the evolution of human thought begins around the ages of 11 or 12. It is marked by the appearance in behavior of propositional thinking—— that is thinking that is not restricted to the consideration of the concrete or the potentially real but that deals in the realm of the hypothetical. . . . The child can now reason from the real to the merely possible or from the possible to the actual. He can compare hypothetical states of affairs to actual states, or vice versa. . . ."[9] This ability to work with both the hypothetical and the real allows the adolescent to clarify values stances and to

apply these clarifications to actual life. His cognitive ability is such that he simultaneously can approach a problem from a variety of angles. In their introduction to Piaget Ginsburg and Opper write, "First, the adolescent's thought is flexible. He has available a large number of cognitive operations with which to attack problems. . . . The adolescent is versatile in his thought and can deal with a problem in many ways and from a variety of perspectives. Second, the adolescent is unlikely to be confused by unusual results because he has beforehand conceived of all possibilities. . . . Third, the adolescent's thought is now simultaneously reversible. . . . His thought can proceed in one direction and then use different methods for retracing its steps in order to return to the starting point."[10] They describe the adolescent's ability to solve problems with physical objects but most of these skills are helpful in moral reasoning. The limitations are those which adults share with adolescents. No one is capable of considering all possibilities to moral dilemmas. However, the level of sophistication of the cognitive abilities of the adolescent place him on an equal plane with the adult in considering values. As to the relationship between these abilities (formal operations) and societal rules, Richmond states, "With the onset of formal operations, rules can be constructed as required by the rules of the group, so long as they can be agreed upon. Motives are now taken into account and circumstances may temper the administration

of justice."[11] With the cognitive abilities of being
able to move from the real to the abstract, of flexibility
and of reversibility the adolescent is in a position to
deal with moral dilemmas and values clarification.

Although the adolescent has the ability to confront
moral issues, the issues themselves present numerous
obstacles. "The contemporary world presents the adolescent
with such a maze of values, of contradictory philosophies
and conflicting religious demands, that this last develop-
mental task is more difficult as well as being more personal
than any of the others."[12] With the unlimited variety of
choices, there are few if any certainties. Muller goes so
far as to claim that "there is no longer an 'official
doctrine' of man's nature . . . the only thing modern man
is sure of is that he is no longer sure who he is. The
growing child is thus confronted with the state of anomia
(author's emphasis) (absence of any absolute law). . . ."[13]
Faced with numerous choices and no absolutes, the adolescent
has a large task in deciding on a personal ethical standard.

The task is complicated further by the novelty of the
adolescent's abilities. "Having just discovered capabilities
for abstract thought, he then proceeds to exercise them
without restraint. Indeed, in the process of exploring
his new abilities the adolescent sometimes loses touch with
reality, and feels that he can accomplish everything by
thought alone. In the emotional sphere the adolescent
becomes capable of directing his emotions at abstract ideals

and not just toward people. Whereas earlier he could love
his mother or hate a peer, now he can love freedom or hate
exploitation. The adolescent has developed a new mode of
life: the possible and the ideal captivate both mind and
feeling."[14] At the very time that parents wish to have
their values accepted, their adolescent children have this
heightened sensitivity which leads them to question all
values.

Briggs points out that the idealism and questioning
of adolescence is a necessary defense. She notes that
"idealism encapsulates or pulls together a teen-ager's
insecurities. It gives a feeling of definiteness and
structure to believe that all world problems stem from
One Evil Influence and all could be solved by One Worthy
Principle. Such black and white thinking lessens the
confusion within."[15] Parents must face children who not
only question their values, but also see their own stances
in very clear cut terms. The parent who wants to help
her adolescent child to clarify his values needs to keep
these common patterns of behavior in mind. The child who
questions his parents' values probably is not doing so
out of defiance. Rather he is exercising his new found
cognitive abilities. The adolescent who sees issues as
either all-good or all-bad does so out of a need to control
her world. Knight summarizes this process: "The psychologi-
cal origins of the adolescent's religio-social idealism
lie in part in his yearning for peace within himself.

Through the mental mechanism of projecting his inner turmoil onto the outer world, his yearning for peace within himself may take the form of a wish for world peace and social accord. Upheaval in the outer world intensifies the inner conflict of the adolescent, for he needs the steadying influence of moral strength and unity in the world around him."[16]

The questioning and the black and white thinking which parents view as rebellion have a definite function in adolescent growth. Spock states, "Rebelliousness against parents is a natural, built-in aspect of all adolescents. It assists them in giving up the comforts and security of home and achieving real independence. They must also become sufficiently critical of their parents' ideas and ideals to be able to reject those that would be inappropriate for them, or for the times, and to take on others of their own."[17] Parents sometimes dismiss this growth process as a stage, something negative which they must tolerate until it goes away. Usually their values are the ones which are being tested and they naturally feel uncomfortable. They may become defensive of their beliefs and may promote them with more intensity than they actually feel. The parent who tries to force her values runs the risk of total rejection. The parent who recognizes the needs of the adolescent is less likely to be threatened by his behavior. The apparent rejection may signal the adolescent's personal change in priorities. Bernhardt writes "one of the

most puzzling things for the parent to understand is the seeming disregard of his wishes and commands. The parent often fails to realize that the adolescent wants to follow these wishes and suggestions, but is simply unable to do so because he has other standards which to him are even more important than his parents' wishes."[18] An example would be of a teen-ager who understands his parents' views on inter-dating and has no desire to act contrary to their wishes, yet who meets a most attractive non-Jewish girl whom he decides to date. He has no intention of rebelling, but circumstances tempt him to go against his parents' value system. Spock maintains that "one way in which most adolescents differ from adults is they are so strongly dominated by certain needs--to be accepted by their peers, to be loved by someone of the opposite sex, to appear experienced and worldly--that they impatiently brush aside the realities that threaten to get in the way of their needs."[19] To the adolescent who is brushing aside these reality factors, arguments from a logical standpoint can be threatening. His needs are so strong that he wants to ignore his parents' logic, yet his cognitive ability allows for him to move from the abstract to the real. The dilemma is one of wanting to do something and simultaneously seeing the folly of one's acts. Either way the adolescent chooses, he loses. The purpose of the values clarification exercises, to be discussed in a later chapter, is to allow the adolescent to understand his own stances, rather than have his parents point out to him how he is inconsistent.

Part of this questioning process of adolescence involves a questioning of religious beliefs. Knight states, "The adolescent, as a part of his movement toward independence, feels constrained to examine and reconstruct the religious beliefs given him by his family. He may discard certain of the religious beliefs of childhood as he struggles in his search for his own set of values and his own identity. In order to become fully emancipated from his parents, it is usually necessary for the adolescent to doubt the religious attitudes, standards and value system of his parents. Involvement with and support from his peers involve the adolescent in a comparison of his religious beliefs with those of others. Such a comparison usually results in some change, ranging from abandonment to renewed intensity."[20]

The prospect of their child's abandonment of his faith is frightening to parents. To the parent who has a strong belief in God, a child's rejection of her faith is intolerable. The fear is that the rejection is permanent. Knight notes, however, that usually this adolescent atheism is a temporary pattern in the growth process. He writes: "Many a young person during adolescence is not yet mature enough in his religion to distinguish between God and father. During adolescence, one of his tasks is to separate God from father. To accomplish this, he involves himself in struggles with authority for freedom and independence. In order to clarify his confusion and begin his movement toward independence, he may reject God or father, or

possibly both. After that, he may begin working through his rebellion and arrive at a new understanding of and relationship with God and father. Religion then is used in an appropriate and not conflictive manner."[21] Recognizing the nature of this process the parents need not be as threatened by their children's temporary abandonment of faith. The move away from belief may be necessary to provide a permanent belief which is truly their child's own.

Being non-judgmental and non-critical does not mean however that parents should remain silent about their own beliefs. (Appropriate approaches will be discussed in the section on being an effective consultant.) In fact, "adolescents have a need to be exposed to some structure or order of religious beliefs that they can interiorize for themselves or reject. In many adolescents there is such confusion and ignorance about religion that they are unable to deal with the specific traditions in their background. In other words, permissiveness and obscurity in religion give the adolescent nothing to rebel against or to be dependent upon."[22] The balance is between telling the adolescent what to believe and telling him what the parent herself believes. The distinction may be clear in the parent's mind, but easily misinterpreted by the child. Spock states: "Adolescents never want to be told authoritatively what beliefs they should or should not hold. The impatience with which they sometimes explode when they

think their parents are trying to impose their own opinions on them may scare the parents out of ever again opening their mouths on the subject. But the fact is that young people need to know what their parents' views are—in all the important departments of life—though they rarely admit this openly for fear of admitting their immaturity or of inviting too much parental interference."[23] The challenge is to present one's views without trying to convince the child. The skills for handling an emotional response are discussed in the section on Active Listening.

One of the hidden agendas of many parents is their adherence to standards which are not their own. Missildine notes that "many adults are often unaware of the fact that many of their attitudes, both toward the world in general and toward themselves in particular, are simply repetitions of their parents' attitudes and not independently formed."[24] According to the standards for a value, established by Harmin, Raths and Simon and discussed in the chapter on Values, these repeated attitudes are not values. The crucial element of choice is lacking if other alternatives have not been considered. Yet these attitudes persist even when they are recognized as borrowed. The parent may try to dismiss them, yet he is struggling both with himself and with his respect for his parents' authority. Missildine describes these two forms of struggle in the following ways. Concerning the inner conflict he states, "we are simulta-neoulsy the child we once were who lives in the emotional

atmosphere of the past and often interferes in the present, and an adult who tries to forget the past and live wholly in the present."[25] Concerning the struggle with parental attitudes, he makes the following two statements: "You are already acting as a parent to your 'child of the past,' whose reactions to your parental attitudes often cause you trouble"[26] and "Adults (as parents to themselves) continue the parental attitudes that were imposed on them in child-hood, perpetuating these attitudes toward themselves in adult life."[27]

The parent who wants to present her true values has these various internal conflicts to keep in mind. Are the values she maintains her own or are they those she has accepted without questioning from her parents? Is she allowing her childhood standards to prevail without her experience as an adult being taken into account or is she possibly trying so hard to be an adult that she forgets her own experience and feelings as a child? Is she being overly permissive or strict as a reaction to certain feelings about her parents' attitudes? Is she following the role that has always been expected of her or is she being true to her own demands? She has many voices addressing her, those of her parents, her own childhood experiences, her own standards as an adult and the appeal of her child to understand his needs.

With all of these factors influencing her decision, a balance is necessary. Missildine advises: "The first

step is to recognize these disturbing feelings and their childhood origin. The second is to accept and respect these feelings as part of oneself--as unavoidable as childhood itself. The third step is to establish limits so that these old childhood feelings do not control or dominate one's actions and ability to function."[28] His advice pertains to the childhood feelings alone, but can be applied to any of the various influences a parent may face. Recognition and respect for feelings, whether those of the parent or of the child, is the first step in approaching any difficulty. This is the basic premise of Parent Effectiveness Training, to be discussed in the next chapter.

CHAPTER III

APPLICABLE P.E.T. SKILLS

Definition of Behavior

Parent Effectiveness Training is a course for parents who are having problems with certain of their children's behaviors. As such, the course focuses on behaviors, those actions which the child either does or says which can be seen or heard. This definition omits concepts such as attitudes or beliefs and centers on the behaviors which may or may not be indicative of them. For example, in the first exercise which parents are asked to do in the course, they are asked to list five behaviors of their child which they find to be highly acceptable most of the time and five which they find to be highly unacceptable most of the time. Inevitably a parent will say that a child is loving and that this is highly acceptable. Asked what the child does or says to indicate to the parent that he or she is loving, the parent will respond that the child always kisses the parents good-night. Similarly, a mother may state that her son is rebellious and that this is highly unacceptable. Asked what her son does or says, the mother will reply that he leaves his room in a mess. Pressed to be more specific, she might say that he doesn't pick up his clothes and that he

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doesn't make his bed in the morning. Specific, observable actions are the focus of all of the skills taught in the Parent Effectiveness Training course.

Acceptable and Unacceptable Behaviors

Parents are asked to visualize a rectangle with a horizontal bar across it. The rectangle represents all behaviors of their children. Those behaviors which are usually acceptable are plotted above the line and those which are usually unacceptable are plotted below the line (See Diagram #1).

```
+------------------------------------------+
|                                          |
|  Acceptable Behaviors    *               |
|                                          |
|           *                              |
|                     *                    |
|------------------------------------------|
|                    *                     |
|                                          |
|  Unacceptable Behaviors                  |
|                             *            |
|                                          |
|       *                                  |
+------------------------------------------+
```
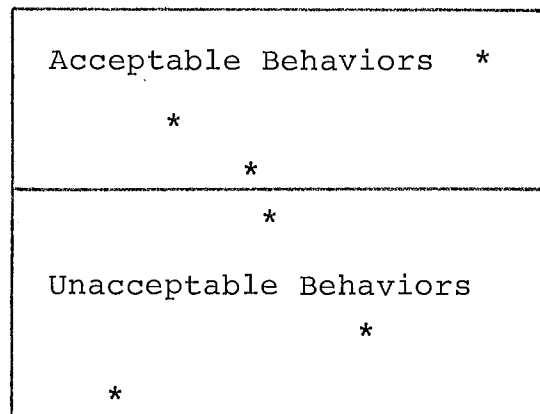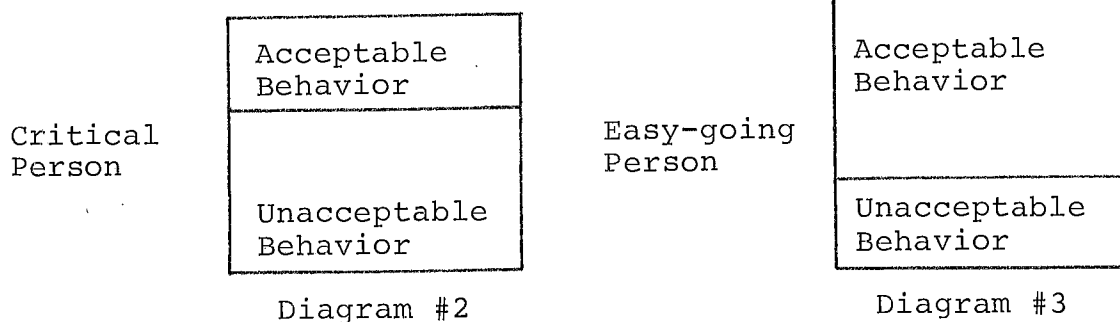
Diagram #1

The asterisks represent individual behaviors. An asterisk which is near to the top of the rectangle represents a highly acceptable behavior, just as one which is near to the bottom is representative of a highly unacceptable behavior. The asterisks which are near the middle line are for behaviors which are sometimes acceptable and sometimes unacceptable.

The middle line moves according to the people involved, the moods they are in and the circumstances in which they find themselves. An individual who is highly critical will find behaviors of most people to be un-acceptable most of the time (See Diagram #2). In contrast an easy-going person will find the behaviors of most people to be acceptable most of the time (See Diagram #3). The critical person's line is generally high (most behaviors fall into the area of unacceptance) and the easy-going individual's line is generally low (most behaviors fall into areas of acceptance).

<table>
<tr><td>Critical
Person</td><td>Acceptable
Behavior

Unacceptable
Behavior</td><td>Easy-going
Person</td><td>Acceptable
Behavior

Unacceptable
Behavior</td></tr>
</table>

Diagram #2   Diagram #3

The child whose behavior is being deemed unacceptable or acceptable also affects the movements of the middle line. The girl who is cooperative and affectionate may spill her milk and not only do her parents not scold her, but they also make excuses for her. Her older brother who is nervous about a test may spill a glass of milk while trying to clean up after her and receive a lecture on being careful. What is acceptable behavior for one child is unacceptable behavior for the other simply because of the parents' feelings toward their individual children at the

time. With the girl the parents are generally accepting
and the line is low. The older brother makes them feel
anxious and unaccepting and with him their line is high.

The mood of the parent also determines the placement
of the line. Even the most accepting parents will have
times when most of what their children do will be unaccept-
able, as will generally unaccepting parents have their
moments when their children can do no wrong. The parent
who is tired and grouchy after working all day probably
will find a child's playing the stereo loudly to be
unacceptable behavior. That same parent after a leisurely
afternoon nap on the weekend may find the same music
enjoyable. When in a bad mood the child's playing of the
music is unacceptable and when in a relaxed, good mood,
the music playing is accepted and enjoyed.

The last factor is the setting or the circumstances
in which the behavior takes place. Behavior which is
acceptable in private may not be acceptable in public. The
phrase parents often use to express this to their children
is "there's a time and place for everything." A child
might pick up his chicken at home, but be forbidden to do
so in a fine restaurant. Behavior which is expected and
acceptable at home might be restricted when visiting a
grandparent. Usually the more formal the setting is, the
more restricted the behavior is. In these instances the
line is very high; only a limited number of behaviors are
acceptable, most are unacceptable.

With these factors of individual personalities and
moods, of the parents' relationships with their children
and of the setting and circumstances, it is impossible to
predict at any given time what behaviors will be acceptable.
Even the parents who say that they like for their children
to give them hugs and kisses will admit that there are
times when hugging and kissing would be embarrassing and
highly unacceptable. Given the variety of factors, the
chances are very slim that parents will be in total agree-
ment as to what behaviors are acceptable. When one has
had a difficult day and the other feels relaxed, their
children will affect them in different ways. They may
accuse each other of being too lenient or too critical of
the children. To present a "united front," one parent usually
has to act as though behavior which is actually acceptable
is unacceptable instead.

The artificiality of the "united front" is especially
evident when dealing with value-related behavior. Children
are sensitive to their parent's value systems and are aware
of inconsistencies. A father may feel that it is permis-
sible for his son to tell him dirty jokes. Within his value
system is the belief that such humor is allowable only when
women are not present. Sharing this belief would be honest
and consistent. However, if he were not to share this
belief and the son were to tell his mother the same joke
that he told his father, it would be inconsistent for the
father to reprimand his son and to tell him that he is

never to use such language simply because the mother is

aghast. The behavior which is unacceptable is the telling

of such jokes in the presence of women. Saying that

telling dirty jokes ever is unacceptable is obviously not

the case. The boy has shared the same story with his

father, so he knows that there are times when his behavior

is acceptable. Accurate teaching of values involves recog-

nition of appropriate circumstances.

Problem Ownership

Central to an understanding of the Parent Effectiveness

Training skills is the concept of problem ownership. A

person owns a problem when he is the one who is disturbed

by another's behavior. Generally a child's messy room is

viewed by parents as being the child's problem. After all,

the parents point out, the child is the one who has to live

in such squalor. Yet when asked whether the child is dis-

turbed by the mess, the parents will respond that she could

not care less. Who is disturbed by the condition of the

room? The parents are and therefore they are the "owners"

of the problem.

Problems are owned by the child, by the parents and

by both the child and the parents. Who owns the problem

determines which skill is to be used. If the child is the

sole owner of a problem, then the parents use the counseling

skill known as Active Listening. Should the child's

behavior be disturbing the parents, the appropriate skill

is the I-Message, used for confrontation. Should ownership of the problem be shared, a decision is made as to whether there is a conflict of needs or of values. A conflict of needs necessitates the use of the problem-solving skills, known as Method III. A conflict of values requires the use of the skills for values collisions. Each of these skills will be described in detail.

One behavior which is generally acceptable to parents is their children's expressing that they have a personal problem. Parents want to know when something is bothering their child so that they can be of help. The ways in which children let their parents know that they are disturbed by something vary immensely. One parent will note that his daughter is usually very outgoing, but when she has a problem, she barely speaks with anyone. Another parent will say that her daughter's signals of distress are just the opposite, that when she becomes too outgoing, something is usually being concealed. One father states that his older son won't stop eating when something is bothering him. Other parents will say that their children stomp their feet, seem lost in a world of their own, laugh too easily or cry at inappropriate times. The children have their individual behaviors which are signals that they have a problem.

Usually these behaviors are acceptable to the parents, especially when they recognize that something is bothering their child. The probability that these signal behaviors, as well as open expressions of difficulties, are acceptable

to parents is high. As the child is the one with the difficulty, these behaviors are labeled 'Child Owns Problem.' This is a concept which parents accept with reluctance. They feel that if something is bothering their child, they own the problem too. Yet, what is bothering the child is an action that someone else has taken. Allowing the child to own his own problem does not negate the possibility of giving him assistance. This allowance does provide the opportunity for the child to resolve his own problems and to take responsibility for his own decisions. On the rectangle the Child Owns Problem behaviors are placed at the top of the acceptable behaviors. (See Diagram #4)

Acceptable

Behaviors

Unacceptable
Behaviors

Child Owns Problem

Diagram #4

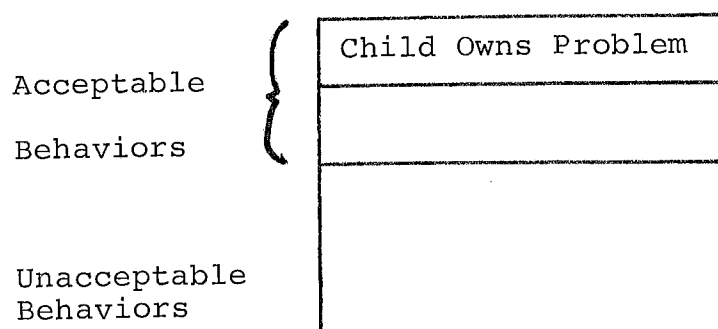The remaining area of the Acceptable Behavior portion of the rectangle is the No Problem Area. None of the child's behavior is disturbing to the parents and the child is not giving any indication of having problems of her own. For most parents this is the largest part of the rectangle. Most of the time their children are not disturbing them and they are not coming to them with their problems. In the

course parents will admit that although they complain about all of the problems they have with their children, 90 percent of their time is spent in the No-Problem Area.

Actions on the part of the parents which would be inappropriate when a problem exists are usually acceptable in the No-Problem Area. For example, parents are advised not to call their children names when a problem exists. A child who comes to her parent with a problem is unlikely to discuss the problem in depth if she is told that she is being silly about the matter. Similarly, when a parent is upset about the condition of his daughter's room, he is unlikely to gain her cooperation by calling her a slob. However, if no problem exists, name-calling may be highly acceptable. A small child may find delight in pet names which under the wrong circumstances would be considered unkind names. After a cute trick a mother may call her son 'my silly boy' and he would enjoy the appellation. Having spent the entire day painting a room together, a father may turn to his daughter and remark that they both look like a couple of slobs. In both instances the name-calling occurs in the No-Problem Area and is therefore acceptable behavior for both parent and child. The No-Problem Area is shown in Diagram #5.

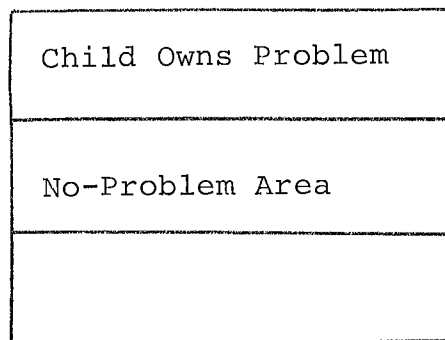|	Child Owns Problem
Acceptable Behaviors	
	No-Problem Area
Unacceptable Behaviors	

Diagram #5

Another set of behaviors which are acceptable in the No-Problem Area, yet are generally met with resistance in the problem areas, are teaching and moralizing. The lessons to be learned from an experience are rarely recognized while the child is still emotionally upset. Ginott notes that "when a child is in the midst of strong emotions, he cannot listen to anyone. He cannot accept advice or consolation or constructive criticism. He wants us to understand him. He wants us to understand what is going on inside himself at that particular moment."[1] Similarly a parent who strives to teach a lesson when she is upset with her child risks failing to communicate the real message that her child's behavior is upsetting to her. Moral lessons in particular are so generalized that the child may not see who actually is affected, her parents. On the other hand, teaching and moralizing are usually most appropriate in the No-Problem Area.

The purpose of all Parent Effectiveness Training skills is to resolve conflict to the extent that the parties involved once again feel that they are in the No-Problem

Area. As mentioned earlier, being in the No-Problem Area indicates that no one is disturbed by someone else's behavior. The action which prompted the emotional response may continue, but no one is any longer upset by it. The child's room may still be a mess, but the parents and the child may have problem-solved the situation and decided that it will be cleaned during the weekend. Despite the mess, everyone is in the No-Problem Area, as no one is annoyed by it. Then the father can teach his son how to make hospital corners when he makes his bed. Teaching in the No-Problem Area is appropriate.

Among problems which a child can own are those involving a question of values. As values are basic to the individual's personality, values dilemmas may trigger a strong emotional response. Dealing with a friend's cheating on an exam is likely to be an intense experience. Yet for the same reasons, parents are most likely to want to 'own' their child's problem when it is values-related. They are so eager to teach and preach that they ignore the fact that their children are far from being in the No-Problem Area. As with any problem which the child owns, parents must first deal with the emotional content of the values-related prob-lem. Subsequently, they may teach or offer a variety of solutions or try values-clarification. Ignoring the child's emotional state implies that her feelings are unimportant and that she is unable to make decisions based on them.

However, as R. W. K. Paterson points out concerning feelings and values:

> As evidence for the worthwhileness or counter-worthwhileness of things, our feelings are often erratic and stumbling guides. As generations of philosophy tutors have pointed out to students of Chapter 4 of Mill's 'Utilitarianism,' from the fact that people desire something it does not by any means that the thing in question is desirable. However, what Mill in fact says is not that our feelings and desires are infallible guides to the desirability or undesirability of things, but merely that in the end they are the only guides we have.[2]

Once the emotional element has been dealt with, the guides to which Paterson refers are available to the parent. Having been fully understood, the child is in a position to listen and discuss. When the child owns a values-related problem, the counseling skill of Active-Listening is used first; only when the No-Problem Area is reached, do teaching and values clarification follow. For the same reasons when a parent is disturbed by a child's behavior which is values-related, the parent's feeling must be dealt with first. Once the parent has confronted the child using the I-Message skill, then values clarification is appropriate. In instances when the parent wishes to work with the child on clarifying values and everyone is in the No-Problem area to start, none of the Parent Effectiveness Training skills is necessary. To be most effective the values clarification exercises and approaches are to be used when both the parent and the child are in the No-Problem Area.

Roadblocks to Communication

Moralizing and teaching are only two of the ways
which parents hinder communication when there is a problem.
They are among twelve ways, called in P.E.T. the "road-
blocks to communication," parents detract from or end
dialogues with their children. In the P.E.T. classes parents
are asked.to give their responses to a variety of statements
which are indicative of a child's having trouble. Most of
their responses fall into these twelve categories, sometimes
known as the "dirty dozen." The roadblocks are typical
responses by parents and they usually are patterned after
the responses their parents gave them when they had diffi-
culties. These responses are usually acceptable when the
parents and child are in the No-Problem area, but may sever
the lines of communication if they are used when a problem
exists. Implied in the roadblocks are the messages that
the child is unable to deal with his problems, that he is
to blame for his difficulties, that he is not smart enough
to understand what the problem actually is or that his
problem is unimportant. The twelve "Roadblocks to Communi-
cation" are:[3]

1. "Ordering, Directing, Commanding--Such responses can
    produce fright or active resistance and rebellion.
    They also invite 'testing.' Nobody likes to be
    ordered or commanded--thus resentment is produced."
    They key words are 'must, have to, will,' all which
    indicate that the parent has decided what is best

for the child and that decision stands. As with the next four roadblocks, the child accepts little or none of the responsibility for her actions.

2. "Warning, Admonishing, Threatening--Such responses are like directing or ordering except that the adult brings in the threat of using his power. . . . They may cause the child to obey but only out of fear." Like the first roadblock this invites rebellion or submission. If the child rebels and rejects her parents' solutions to her problems, they are in a position of having to fulfill their threats. If the child submits to the demands, he relinquishes control over his life and may become increasingly more dependent on his parents to make his decisions.

In instances of the parents' having difficulty with the child's behavior, threats may have a reverse effect. "To children, threats are invitations to repeat a forbidden act."[4] Furthermore, "a warning serves as a challenge to the child's autonomy. If he has any self-respect, he must transgress again, to show to himself that he is not a sissy."[5]

3. "Moralizing, Preaching, Obliging--Such responses are like directing and ordering except the adult is dragging in 'duty' and some vague external authority. Their purpose is to make the child

feel guilty or to feel an obligation. . . . Such
messages also communicate lack of trust." These
are the "shoulds" and "oughts" that parents feel
compelled to tell their children, especially in
values-related cases. As mentioned earlier, there
is a time for these messages, but it is not while
the child is struggling with the emotional aspects
of the problem. Harmin, Raths and Simon go even
farther and state that "moralizing is the act of
trying to get others to accept a general value posi-
tion without thinking for themselves."[6] This would
be the case of parents who ignore both their
child's feelings and his own values stance and
impose their beliefs by either their own authority
and/or that of religion. Those parents who moralize
without an adequate authority base possibly will
encounter a "says who?" attitude on their child's
part.

4. "Advising, Giving Suggestions or Solutions--It is
not true that people always want advice. Advice
implies 'superiority' and can make the child feel
inadequate and inferior. . . . Advice can also
make children dependent; it does not encourage
their own creative thinking. . . . Also, if the
adult's advice turns out wrong, the child can
duck responsibility." When parents offer advice
to their children, they put them in the awkward

position of having to defend their own solutions. They eliminate the chance of exploring yet unconsidered solutions and imply that they always know what is best for their children. Although they often may be right, when they are wrong the child may blame them for giving bad advice. He cannot learn how to be responsible for his own decisions, because he does not make them.

5. "Persuading with logic, arguing, instructing, lecturing--('Do you realize . . .,' 'Here is why you are wrong . . .,' 'That is not right . . .,' 'The facts are . . .,' 'Yes, but . . .') Such responses provoke defensiveness and often bring on counter-arguments. They may also make the child feel inferior because they imply the adult's superiority. Persuasion, more often than not, simply makes the child defend his own position more strongly." Arguing with a person who has strong feelings implies to that individual that her feelings are incorrect. Whether feelings are appropriate is irrelevant; her feelings are her feelings. A parent may convince a child that hating her teacher is wrong, but then her choices are to either suppress her hatred or feel guilty about continuing to feel as she does. The parent who fails to convince his child that her feelings are inappropriate, probably will succeed in making

the child feel more intensely. Those who constantly have to defend their feelings ultimately may choose not to express their feelings at all. They also may learn how to deny their feelings altogether to the extent that they believe themselves to be unfeeling.

Parents react strongly to this concept. Viewing matters logically is an important way of dealing with the world. For a child to have feelings which are illogical, given the circumstances, implies a lack of perspective and an inability to cope. The time to restore that sense of perspective is not, however, as the feelings are being expressed. After the child has had an opportunity to express whatever is bothering her and she feels that she is understood (the section on Active Listening will deal with how this is done), then the parents have the chance to restore her sense of balance.

6. "Judging, criticizing, disagreeing, blaming--('You are bad,' 'You are not thinking straight,' 'You are acting foolishly,' 'Your hair is too long') More than any other type of message, this makes children feel inadequate, inferior, incompetent, bad or stupid. It can make them feel guilty, too. Evaluation cuts off communication. . . . Because of adults' psychological size, children often accept such judgments as being absolutely true." Briggs states "children

rarely question our expectations; instead, they question their personal adequacy."[7] A child who is disheartened is not going to be helped by negative statements about him. Being judged confirms his already low self-image. If he decides to reject the judgment passed on him, the best defense is the offense, accusing his parents as they have accused him. Whether he thinks it or verbalizes it, the child who takes the offensive tack will react that his parents are more stupid, incompetent, inferior or whatever than he is. In either case, whether the child accepts the judgment or passes similar judgment on his parents, he is unlikely to deal with the actual problem. The damage to his self-esteem can be permanent for "a child literally discovers what kind of a person he is and how he feels about himself by the reactions of his parents to him."[8]

7. "Praising, agreeing, evaluating positively, approving--('You're a good boy,' 'You've done a good job,' 'That's a very good drawing,' 'I approve of . . .,' 'That's a nice thing to do')" Although praise is positive by nature, it is still judgment. If parents can judge positively, they can judge negatively too. "Praise is an evaluation. An evaluation is uncomfortable. The evaluator sits in judgment, and the judged are anxious."[9] Even in the No-Problem area,

praise carries these risks. Compliments make
people squirm unless they are confident that the
positive evaluation is deserved. Praise which is
given when the child is evaluating himself in a
negative light is a denial of his feelings.
Children whose parents use praise lavishly may view
silence as a negative judgment. The child who
disagrees with his parents' praise may think they
are trying to manipulate him or that they are being
false with him. The child whose negative feelings
are denied by his parents' praise will feel misunder-
stood or even guilty about disagreeing. Praise
given genuinely to an individual who agrees with
the evaluation may be very rewarding. This is
clearly at a time when neither party has a problem.
Praise given to an individual who is troubled by
what he has done or what he is doing makes it more
difficult to deal with what is bothering him. A
child who is praised can find himself in the
unusual position of convincing his parents why he
is bad. If he discovers what is troubling him,
he does so only by arguing the case against himself.

8. "Name-calling, ridiculing, shaming--('You're a
spoiled brat,' 'Stupid,' 'Crybaby,' 'Okay, Mr.
Smarty') Such messages can have a devastating
effect on the self-image of a child. They can make
a child feel unworthy, bad, unloved." The effect

of name-calling is similar to that of criticism only it is more intense. The child has only one word to center on and that may be the only word he hears. If he feels that the label is fair, he can blame himself for all of his problems and accept the title as part of his self-image. If he feels that the label is unfair, he can more conveniently dismiss his parents' assessment and relieve himself of all responsibility for his situation.

9. "Interpreting, analyzing, diagnosing--('What you need is . . .,' 'What's wrong with you is . . ,' 'You're just trying to get attention . . .,' 'You don't really mean that . . .,' 'I know what you need,' 'Your problem is . . .')" Parents who play psychoanalyst to their children can be very threatening. They can expose more than their children or they can handle. Parents who always see deeper motives may teach their children not to trust their own emotions. Parents who use psychological jargon have power over their children who are not as informed about psychology. Using terms the children do not fully understand, they can reach whatever conclusions they wish. Although parents are often encouraged to study psychology, the purpose is not to train them to be psychologists to their children. They may use analysis to avoid personal involvement as parents. The parent who gives diagnoses may find

herself name-calling with names like 'paranoid' and 'hyperactive;' labels few parents would want their children to accept as accurate.

10. "Reassuring, sympathizing, consoling, supporting-- ('It's not so bad,' 'Don't worry,' 'You'll feel better,' 'That's too bad.') These messages convey to the child that the parent feels his reaction is inappropriate. He may feel inside that the adult just doesn't understand. As much as he knows he hurts and that hurt is not suddenly going to go away. Parents who offer support sometimes do so because they are uncomfortable with their child's feelings of inadequacy. Expressing that inadequacy is unacceptable behavior for them so they try to dismiss such feelings quickly. Parents who reassure run the risk of making false promises. When they state that everything will get better and matters only worsen, they have misled their child and may make the pain even greater. The child who has a low self-image rarely is encouraged by his parents' statements to the contrary. He knows that his parents are trying only to cheer him. As their words are dismissed as phony, they serve only to reinforce the low image. Admittedly some parents succeed in convincing their son that he is handsome when he feels that he is ugly or their daughter that she is smart when she feels that she is stupid.

They do so at the risk inherent to all roadblocks. They resolve the "presenting problem," but fail to allow their child to discuss what the real difficulty may be. The boy who feels he is ugly may be having problems getting dates. This may be because he is shy, a fact which he does not readily admit. The girl who feels she is stupid may be having difficulty in her science courses. Her family may be pressuring her to go into medicine and she knows that she must excel in the sciences. At the same time she is becoming more and more interested in politics and she leads the class in history. The boy's parents may convince him that he is good-looking, but he still will be shy. The girl's parents have plenty of evidence of her high intelligence, but in reassuring her of her academic ability, they will fail to help her with her choice between medicine and politics.

Reassurance is a subtle form of denial. Its subtlety lies in that no one knows what the future will bring. Rarely will a child argue that matters cannot improve. Those who do can be countered by the parent who speaks with the voice of experience. Arguments about the future are fruitless, so arguments based on the past prevail. In either case the child is not allowed to deal with his feelings which are in the present.

11.   "Probing, questioning, interrogating--('Why . . .,'

    'Who . . .,' 'Where . . .,' 'What . . .,'

    'How . . .,' 'When . . .,') The response of chil-

    dren to probing, like that of adults, is often to

    feel defensive or 'on the witness stand.' Many

    questions are threatening because the child doesn't

    know why the adult is questioning him." Extensive

    questioning can reveal a hidden agenda on the parents'

    part. They believe they have knowledge of both the

    problem and the solution, but they want their chil-

    dren to supply the evidence to support their claims.

    The parent who believes her child is at fault can

    lead him by her questioning to a full admission of

    guilt. Even the parent who questions her child

    without any preconceived notions still limits the

    discussion to her concerns. Questioning involves a

    certain degree of luck on the parents' part. They

    take responsibility in the conversation and guide

    it according to the questions they ask. Those

    questions may or may not be on the right track as

    to what the real problems are. The tone of repeated

    questioning is one of distrust; they feel the child

    would not be telling the parents what they want

    to know unless the information is demanded of him.

    Often they are gathering only the information they

    think is necessary to reach a solution. This com-

    bination of roadblocks, questioning and then

solving, reduces the child's input to virtually
nil. He is only a source of information. The
thinking and the deciding have been done by the
parents, often about a matter which is only super-
ficial to the real problem.

12. "Withdrawing, distracting, humoring, diverting--
('We don't talk about that at the dinner table,'
'That reminds me . . .,' 'Why don't you burn down
the school?,' 'Get up on the wrong side of the
bed?') These messages quickly convey to the child
that her parents do not want to deal with her
problem. She feels that her feelings are unimpor-
tant and that her parents are rejecting her. Parents
who use humor are making light of what may be a
serious problem to their child. Those who deliber-
ately change the subject clearly are signaling that
they do not want to help their child. Their hope
may be that if they ignore the problem, it will go
away soon enough. However, "problems put off are
seldom problems solved. Children, like adults,
want to be heard and understood respectfully. If
their parents brush them aside, they soon learn to
take their important feelings and problems else-
where." In their own way, this is what the parents
are asking their children to do when they avoid
discussing their problems with them.

Each of the roadblocks carries the message that the parent is unwilling to accept his child's feelings as they are. This lack of acceptance can cause the child to feel guilty for continuing to feel as she does or to suppress her feelings to please her parents. There are also children who feel strongly enough to stand their ground, but to do so convincingly they may have to exaggerate their original emotions. Parents fail to realize that even if they disagree with the feelings their child may have, they can still respect her right to have them. Respecting that right is simply the acceptance of a reality, their child feels as she does. Non-acceptance is a denial of that reality and leads to tension, either tension between the parent and the child or tension within the child herself. Both the counseling skill and the confrontation skill are based on a posture of acceptance. The parents respect their child's right to feel as she does and they ask in turn that their child respect that same right for them. No one has to argue over how the other person should feel. They can begin with the reality of each other's true feelings and work from there.

Parents having learned of the roadblocks are at a loss. Uncertain of when problems exist or having forgotten that the roadblocks are permissible in the No-Problem area, they feel that they should not say anything to their children lest they cut off communication. If this confusion remains, concrete examples are necessary. "Some examples

of problems that could be owned by the child are: uncertainty about career choice, feelings of inadequacy, loneliness, disappointment, frustration, anger, poor school performance, lack of discipline in school, difficulty with homework, conflicts with a brother or sister, difficulty in getting along with peers, and dissatisfaction."[10] Some parents may feel that these are their problems too and further discussion will reveal how they have become owners of their children's problems and how they use the roadblocks to maintain that ownership. (There are instances too of legitimate co-ownership of problems, but these are the exception, not the rule.)

Active and Passive Listening

There are alternate ways of responding to children when they have problems. Three of these, 'door-openers,' passive responses and silence are called passive listening. Far more effective and the skill which is the basis of all the P.E.T. skills is Active Listening. All four ways are non-judgmental and convey an acceptance of the child's right to feel as he does.

'Door-openers' are invitations to the child to speak her mind. Logically, they are used to open conversation and to inform the child that the parent is prepared to listen. Several examples of door-openers are: "Tell me about it, Would you like to talk about it?, This seems like something important to you."[11] Passive or non-committal

responses are signals that the parent is still listening,
but does not see a need to say anything at the time. Often
they are statements which people make in conversation
without even noticing that they are making them. Passive
responses include such phrases as, "I see, Oh, Mm hmmm,
Really."[12] Silence is the most awkward of the passive
listening skills. By remaining silent the parent is showing
her child that she understands that he has something to say,
but needs time to put it into words. However, silence used
incorrectly can force the child to make a statement when he
does not have anything that he wishes to say. Silence at
appropriate moments is effective. Silence at inappropriate
moments or silence used repeatedly is artificial and can
be detrimental. These three sets of responses are only
secondary to the skill of Active Listening.

The child who has a problem rarely approaches his
parents and states exactly what is bothering him . A little
boy on seeing a large dog is not likely to say, "I am
afraid of dogs because one of them snapped at me last week."
He may ask "Does the doggie bite?" or "Can I pet him?"
For more complex situations, it would be almost impossible
to identify all of the feelings that the child is feeling
and then convey them in one sentence. As people generally
do not list the emotions they are feeling, they instead
"encode" them. The little boy's questions are examples of
codes. The purpose of Active Listening is to decode these
messages and then to reflect what the listener thinks the

speaker is trying to say. Dinkmeyer and McKay, who use

the term "reflection," summarize the encoding and feedback

process as follows: "The child's words are not the true

message, they are merely his individual way of communicating

his feelings. Reflection serves as a means of checking

whether the listener understands what the child is trying

to express. If he does not, the child will tell him, and

he need only try again."[13] Active Listening allows for

mistakes. The parent whose child asks to pet the dog may

respond "You really want to be his friend." The child would

promptly respond, "Oh, no." Then the parent would see that

the first response was inaccurate and could then say, "I

see you're a little afraid of him." The little boy would

then be in a position to tell what happened to him with the

other dog and why that scared him.

"In active listening, then, the receiver tries to

understand what it is the sender is feeling or what his

message means. Then he puts his understanding into his own

words (code) and feeds it back for the sender's verification.

The receiver does not send a message of his own--such as an

evaluation, opinion, advice, logic, analysis or questions.

He feeds back only what he feels the sender's message

meant--nothing more, nothing less."[14] The focus of every

active listening response is on the emotions the child is

trying to convey she is feeling. This is not what the

parent thinks the child 'should' be feeling or 'really' is

thinking, but what the child's words convey she is feeling.

No deeper meanings are sought; if they exist, they probably will emerge.

Some parents are reluctant to discuss emotions with their children, particularly their own. Even though the mentality of "big boys don't cry" is fading, many people feel that individual feelings are best kept a private matter. Other parents feel that their children do not share the feelings they have. Yet "emotions are an important part of every transaction between parent and child. However, because parents are often poor listeners, they do not even hear the feeling. In other instances they choose to ignore the feeling and encourage the child to forget the feeling. In this manner we deny the child the growth of his total being, for without awareness of his feelings, he cannot be in touch with himself, nor can he become sensitive to others."[15] Parents who ignore or discourage feelings prompt their children to be insensitive to their own feelings and to those of others.

Willing recognition of emotions encourages overall sensitivity for, "the effective communication of awareness, however, is not confined to one's own feeling, thoughts and behavior, but also includes an awareness of the feelings, thoughts and behavior of others. Thus the child who is highly aware, and capable of expressing himself, is in tune not only to his internal subjective experience of the world, but understands, and can evaluate the kind of experience which another person is having."[16] The

purpose of active listening is to help the child express his feelings fully. The additional benefit is that the child becomes more sensitized to the feelings of others. In values-related areas in which peer pressure can play a tremendous role, sensitivity to the feelings of friends may be of great help in gaining a sense of perspective.

The active listening response usually involves both the feeling and the context of that feeling. The parent may say "you're afraid" or "that was very disappointing for you," but the specifics of the circumstances indicate a more precise understanding. "Feelings are inseparable from situations and from interpersonal relationships. There are as many shades of feeling as there are varieties of experienced situations."[17] The active listening response should reflect the intensity of the feeling expressed. Saying "you seem a bit upset" to a child who is sobbing hysterically is not a recognition of the child's true feelings. The parent's tone and posture may be helpful in gaining that recognition.

Ginott in his analysis of reflective listening states: "how can we help a child know his feelings? We can do so by serving as a mirror to his emotions. A child learns about his physical likeness by seeing his image in a mirror. He learns about his emotional likeness by hearing his feelings reflected by us."[18] If the emotional likeness does not correspond with his actual feelings, he is provided the opportunity to clarify. Given that the

listener necessarily is a separate individual from the child, the child "becomes aware of the picture he projects to others. As in television instant playbacks, the child is able to see and understand the impression he creates. After the feedback is received, he can decide whether he likes the image or wants to change it."[19]

Active listening borders on empathy and has similar limitations. Katz describes the listener's boundaries as such: "It is a delicately balanced ability which the empathizer has of being able to plunge into the sea of experience of another person and yet be able to climb out on the shore and regain his own sense of self. Even when he dives in deeply (or is drawn in), he has a lifeline tied around him."[20] The common element of empathic behavior and active listening is the acceptance of the child's feelings. "Another quality of empathic behavior is the conveyed message of acceptance. That is, the adult who reflects, for example, angry feelings, is also implicitly or explicitly saying that angry feelings are allowed and natural to possess. It is thought that a message of acceptance results in a child's greater acceptance of his self, a higher self-confidence, and a positive self-concept."[21]

Teaching active-listening is a long process, taking up to nine hours of class time in the Parent Effectiveness Training course. The parents are first given drills to help them identify emotions which their children may be

trying to express to them. The instructor reads statements and the parents are asked which feelings he is conveying. The statements are typical of ones children make when they are having problems. A large range of emotions is covered. The parents are encouraged to identify as many shades of feeling as possible without analyzing or probing.

The next exercises they do involve reflecting those emotions. First the instructor presents a fictitious problem and the parents take turns active listening. The exercises then become more personal and the group is divided until eventually parents are counseling each other about their own problems. In the last exercise they work in triads, one person speaking, one active listening and one observing.

In these exercises parents often find themselves saying "You feel . . ." repeatedly. Some instructors provide a list of communication leads to them so that they can vary their responses. These leads are divided into two categories, those which are to be used when the parent is fairly certain of the feeling being expressed and those to be used when clarification is necessary. Examples of phrases to be used when the parent is fairly certain include: "From your point of view . . ., You mean . . ., It seems to you . . ., Where you are coming from . . ., You're . . ., I'm picking up that you . . ., and As you see it."[22] Lead phrases which are useful to parents when they are uncertain of the feelings being expressed include: "Could it be

that . . ., Let me see if I understand, you . . . and Does
it sound reasonable to you. . . ."[23] Parents sometimes
think that these phrases are artificial and they are encour-
aged to use those which are natural to them. Through
practice and by listening to the feedback of other parents,
most participants in the course become comfortable with
this way of reflecting and become good listeners.

There are certain pitfalls which they are warned to
avoid. Each of the pitfalls is on the end of a spectrum.
The middle of the spectrum indicates an accurate response.
The first pair of pitfalls is overshooting and undershooting,
exaggerating or minimizing the expressed feeling. The next
two are adding and omitting, either pushing or ignoring
certain emotions. Adding is not to be confused with analysis
in that adding is not a matter of going beyond the feelings
expressed, seeking deeper meaning. Adding is the inclusion
of a mistaken impression which the listener continues to
insist is being expressed. The next pair of errors is
lagging and rushing. Lagging is common among new listeners.
They realize a certain feeling has been stated, but the
realization comes to late. Nonetheless, they reflect the
feeling long after it was expressed. Rushing involves
beating the child to the punch. The parent, through
experience, knows what feelings will follow and reflects
them before the child has established that he feels them.
The last pair of mistakes is parroting and analyzing.
Parroting is a repetition of the child's statement, either

in whole or in part. The parent has failed to decode the message. Similar to parroting is paraphrasing. Parents often confuse active listening with paraphrasing. Active listening is a reflection of the child's feelings within the context of the situation. Paraphrasing is an exercise in English, an attempt to reword the child's code, not to decode it. Analyzing is the other extreme. The parent hears more than the child is saying and looks for deeper roots to what is being expressed. Analyzing is a roadblock and results when parents try to use what they know from psychology while they are active listening.[24]

There are also specific times when active listening should be used. The listener should be in an accepting mood and have the time to listen. He should have a desire to help, yet at the same time have trust that the child has the ability to reach his own best solution. Furthermore, the parent must have some degree of separateness so that the child continues to maintain ownership of the problem.[25] Active listening is inappropriate when the parent owns the problem and he attempts to convince the child that she has ownership instead. Similarly, the parent who has a specific goal that he wishes for his child will use active listening as a disguised form of solution giving. Active listening will seem silly to the child who is simply asking for information. To answer a request for the time with "you really want to know what time it is" is incongruous with the situation. Active listening which is used when the

child is angry at the parent is often perceived as a defense. Initially a parent may use it to gain understanding of the child's feelings, but a response is necessary. Otherwise the child will perceive that the parent is hiding behind the skill. Active listening should not be used as a substitute for questioning and probing. The difference between questioning and active listening can be as subtle as the tone of voice used. Questions however contain information the parent seeks, not usually the information the child has provided.[26] Active listening should not be imposed on the child. Dinkmeyer and McKay state: "The parent should be cautioned not to attempt to force the child to share his problems. An overzealous parent often stifles communication by trying to engage in a sharing experience when the child does not wish to talk."[27]

Active listening is of tremendous value to the parents who wish to help their child with value problems. Most approaches to values involve at least one roadblock. Until the emotional aspects of the problem are dealt with, these approaches are likely to have a negative effect. Even when the emotional elements of a problem have been listened to carefully, the values discussions which follow may trigger other emotional responses. The parent then needs to active listen the feelings which surface before working again on the values portion of the problem. The emotional response is the signal that the clarifying

process has moved the child from the No-Problem area into the Child-Owned Problem area. Clarifying exercises have the potential for being roadblocks and parents who are aware of the forms roadblocks take can then identify which questions or exercises have this potential. The parent who is familiar with the roadblocks and with active listening will be in a position to deal first with the emotional content of a problem and then to clarify the values-questions involved, as well as to recognize when the clarification process is creating new problems which then are to be active listened. The interweaving of counseling and clarifying skills allows the parent to respond appropriately.

I-Messages

Parents who enroll in the Parent Effectiveness Training course do so usually because their children are creating problems for them. When asked initially to list their child's unacceptable behaviors, they are able to construct their lists immediately, virtually without pausing to think. They are seeking help not for their children's problems, but for the problems their children are giving to them. They tolerate the portion of the course which deals with counseling their children because they are told that the course will subsequently deal with confrontation techniques. In all likelihood this pattern should carry over to a course on values too. Parents will be more prone to come if their children's behavior is

offensive to their values system, rather than if their
children are struggling with values dilemmas of their own.
Quite logically behaviors which are below their line of
acceptance will be the ones to which parents pay most
attention. The parents own the problem and they are fully
aware of it, especially if it is values-related.

The distinction made in the course between a values
problem and a needs problem is straightforward. If a child's
behavior has a tangible and concrete effect on the parent,
then there exists a needs problem. If there is no concrete
and tangible effect on the parent, then there is a conflict
of values. The teen-age boy who borrows his mother's car
without telling her and then leaves her without transporta-
tion has created a needs problem for her. The effect is
that she cannot travel as she needs to do. If, however,
he has long hair which is unsightly and she is annoyed by
his appearance, there is no tangible effect. They have a
collision of values. Should she attempt to convince him
that his long hair has a tangible effect, that it makes her
sick to her stomach, he is likely to dismiss her explanations
as contrived. The tendency is for parents to see values
collisions as needs collisions, that everything that their
children do has a direct effect on them. They run the risk
of being regarded as inauthentic. There are, however,
instances of behavior, which generally would be values
related, causing a conflict of needs. If the mother of
the boy with the long hair is a principal of his high

school, her position may be in jeopardy if his appearance is not in accord with school policy. Loss of her job is definitely a tangible effect on her life. These instances are rare and are easily recognized both by the parent and the child. Those problems which are owned by the parent and are needs related are handled by the use of the confrontation skill. This skill will be discussed only to the extent that it can be distinguished from the skills used for jointly owned problems and those used for values related problems.

In the P.E.T. class parents do one exercise which demonstrates that the roadblocks are just as ineffective when the parent owns the problem as when the child does. They are asked to picture themselves in the role of being guests at the instructor's home. In their role they are to have placed their feet on the instructor's new coffee table. In an effort to have them remove their feet, the instructor sends the following roadblocks. The order of the roadblocks is the same as the those described in the section on active listening.

1. 'Hey, get your feet off!'

2. 'If you don't get your feet off, I'm gonna get pretty mad.'

3. 'You're not supposed to put feet on furniture; you should treat other people's property as you would treat your own.'

4. 'If you sit that way, it's liable to make the table dirty.' or 'Floors are for feet, coffee tables are for magazines and ash trays.'

5. 'Why don't you go into the bedroom and lie down.'

6. 'I just can't believe that anyone could be so rude and inconsiderate.' or 'You're not a thoughtful guest.'

7. 'You're usually so considerate. I can't believe you would put your feet on my coffee table.'

8. 'You ought to be ashamed of yourself, you dumbbell.' or Where were you born, in a barn?'

9. 'I guess you're very tired.' or 'That is certainly an act of hostility.' or 'You must not care at all for me to do that.'

10. 'Please don't feel embarrassed, but you have your feet on my new table.'

11. 'Why would you want to put your feet on my table?' or 'Are you especially tired tonight?' or 'Do you usually put your feet on your own table at home?'

12. 'I'm sure glad you've got those good looking shoes up there where we all can admire them.'[28]

Parents react strongly to these messages. They feel as though they are being told they are stupid and inconsiderate. The last message conveys the idea that the sender is afraid of harming the relationship if he tells the truth. Most parents agree that these phrases are similar to those they use to confront their own children and that they can see why they are met with resistance. The roadblocks when used to confront are called 'you-messages.' They focus on the person being confronted, placing the responsibility and the blame solely on him. Change, if any, is prompted by discomfort. The child who does not realize initially that he is doing something wrong is made to feel inconsiderate. His choice is either to resist to show that he does not agree with this evaluation or to

submit and have his self-esteem lessened. Only the last

message which avoids the difficulty does not have this risk.

Instead it teaches the child not to be direct and honest.

Also there is a chance that the child will not understand

and continue to do whatever was bothering his parents in

the first place, totally unaware of their discomfort.

Three criteria are given in P.E.T. for an effective

confrontation message. "a. It must be effective at pro-

ducing helpful change. b. It must have a low risk of

lowering child's self-esteem. c. It must have a low risk

of hurting the relationship."[29] The skill used to confront

is called an "I-Message." The message focuses on the parent's

feelings and how she is affected, rather than insulting and

blaming the child.

There are three parts to an I-Message. The first

part is an expression of the parent's feelings as they are

felt. She cannot effectively say "I am furious" if that

message is said in a calm, controlled voice. If she is

furious, her voice and non-verbal communication should con-

vey that fury. Parents have difficulty with this portion

of the message because they are unaccustomed to expressing

their feelings openly. Those who do express themselves find

that they use only one or two terms to cover their entire

range of emotions. They are either angry or disappointed

or very pleased. For all of the shades of feeling that

they have, they have a very limited vocabulary of "feeling-

words." In role-plays they find also that they have pat

responses to situations, that they tell their children
what they expect to hear, rather than what is on their
mind. In the role-play in which the teen-age daughter
comes home two hours after curfew, most parents state
that their initial reaction is anger. Pressed to be more
specific, many of them ultimately admit that their first
reaction would be relief. This sense of relief to see
that their daughter is safe is mixed with other emotions.
Some state that they would feel ignored and taken for granted
if their child were to behave that way. Most say that they
would feel very worried during the time they would have
waited. An honest expression of feelings would include all
of the feelings that the parent is having, even if some of
them are contradictory. Ambivalence and confusion are
legitimate feelings too.

The second part of the message is an accurate descrip-
tion of the child's behavior which is disturbing to the
parent. This description is non-judgmental and assumes
nothing about the child's attitude. Such an assumption
would be a you-message. If the description is blameful,
the child can argue about its accuracy. The child who is
told that her room is messy can debate endlessly. On the
other hand there is little to discuss if she is told that
her socks are on the floor and her bed is unmade. In the
example of the teen-age daughter the description of the
behavior would be that she said that she would be home at
midnight and she has returned at two o'clock.

The last part of the I-Message is a description of the tangible and concrete effects that the child's behavior has had on the parents. As mentioned earlier, if there is no tangible or concrete effect, there is not a conflict of needs. Telling the child of the effects answers his question of why does his behavior bother the parents. Parents who have to struggle to find what the effects are sometimes realize that they are not as disturbed by the behavior as they thought they were. Those who cannot determine if there are any effects know that they are facing a conflict of values. The effects on the parents of the daughter who comes home late might include a loss of sleep, knots in their stomachs or headaches. The full I-Message could be expressed as: "I am so relieved to see you, but at the same time I have been worried because you said that you would be home at midnight and now you are returning at two and I doubt I will sleep more than four hours total tonight." Expressed correctly the parent should feel that he has spoken his mind completely.

After a parent has given such an I-Message the child's reaction is likely to be defensive. In reality the parent's behavior, the sending of the I-Message, has created a problem for the child. If the parent has given full vent to his feelings, he should temporarily move from the Problem area (below the line) into the No-Problem Area. The child, however, probably started in the No-Problem Area, but has moved out of it. Under these circumstances the appropriate

skill is active listening. The parent who has given the I-Message "shifts gears" and allows the child to express his feelings. The parent continues to active listen until the child has expressed himself fully. At this point the parent recaps all of what the child has said to be certain that he has understood. If the child's responses have not caused new problems for the parent, then both the parent and the child are in the No-Problem Area and the emotional content of their problem has been aired. If the child's responses have caused new problems for the parent, then he constructs a new I-Message. Often the behavior portion of the new message will be what the child has just said, rather than the action which prompted the first I-Message. The I-Message, active listening, recap cycle is repeated until both the parent and the child feel that they are in the No-Problem area.

There are instances of the I-Message, active listening, recap cycle not working. The first instance is of the parent sending a weak I-Message or one which is a disguised roadblock. This is resolved by sending a new I-Message. The second case occurs when the child has a strong need to continue doing whatever was disturbing to the parents in the first place. The skill necessary is the Method III of needs conflict resolution. The last case is that the child does not accept that his behavior actually has an effect on his parents. If this occurs, the appropriate skills are those for values collisions.

Knowledge of this confrontation skill is important to the parent who wants to work with her child on values questions for several reasons. Most values problems have elements of needs conflicts in them. The parent who feels that her son's taste in clothing is terrible (a values collision) may also not be able to afford the clothes he buys (needs conflict). By identifying which elements of his behavior have a tangible effect on her, such as the spending of her money, she can resolve the needs diffi- culties separately from the values collisions. The parent who knows the "tangible effect" criterion can quickly determine whether the problem is one of needs and values. Parents who work on values-related problems may come to see every difficulty as a conflict of values. The tangi- ble effect clause is crucial to the I-Message. The parent who views a needs problem as a values collision and in the process ignores the tangible effect of the child's behavior is far less apt to see a behavior change in her child. The parent who knows how to distinguish between the two kinds of problems also is less prone to treat a values collsion as a conflict of needs. Knowing that the effect has to be tangible and concrete limits her to statements that her child will accept as valid. The parent who struggles to invent such an effect has a signal that the problem probably is one of differing values instead.

Methods I and II:
Authoritarian and Permissive Approaches

The child who has a strong need not to change his behavior is likely to stand his ground when confronted with an I-Message. To change would be a denial of his own needs. Faced with this conflict of needs, parents usually see two alternatives. They can assert their authority by either threats, orders or promises or they can give in to the child's demands and allow the behavior to continue. In P.E.T. the authoritarian approach is called Method I and the permissive approach is called Method II. In a conflict of needs the parent who uses Method I has his needs met and the child's needs are not met; he wins and the child loses. The parent who uses Method II does not have his needs met so that his child's needs are. He loses and the child wins. In either case the one who loses becomes increasingly more resentful of the one who wins. The confrontation skill occasionally resolves the conflict, but may be a disguised form of these two methods. Having understood each other's feelings, either the child or the parent gives in to the other's demands. This would be a misapplication of this skill. Instead there is the problem solving skill, known as Method III, through which the parent and child express their needs and feelings and then seek mutually acceptable solutions to their conflict.

Parents are reluctant to give up either Method I or Method II. These are the only alternatives with which they are familiar and they need to be convinced that there is a better way. Those who use Method I to resolve conflicts feel that their children need a firm hand or else they will grow up to be undisciplined and inconsiderate of others. Those who use Method II feel that any other approach will stifle their children and not allow them to be creative individuals. Often those who use one approach were reared by parents who used the other. Resentful of the way their parents treated them, they are adamant that they will not treat their children in the same fashion.

Parents' authority is based on their ability to provide for the needs and wants of their children and the "psychological size" the children attribute to them. A newborn infant is totally dependent on her parents for all of her needs. When she sees them as separate beings from herself, she thinks of them as omniscient and omnipotent. Children continue to see their parents as much greater than themselves. "To the young child there seems to be nothing his parents do not know, nothing they cannot do. He marvels at the breadth of their understanding, the accuracy of their predictions, the wisdom of their judgment."[30] When children are very young their parents have the most control over their lives and are perceived as having the power. As they grow the children take more responsibility for their lives until they reach adulthood

and are considered independent and capable of providing
for themselves. The older they get the more they also
realize that their parents are human and not gods. The
more power they have over their own lives, the smaller is
the psychological size of their parents. By the time a
child reaches adolescence, he has sufficient control over
his life that he does not have to yield to parental
authority. Parents who use Method I to rear their children
feel that they lack power when they need it most. The
rewards and punishments they have to offer are insufficient
and their children no longer view them as all-powerful.
"The typical adolescent behaves as he does because he has
acquired enough strength and resources to satisfy his own
needs and enough of his own power so that he need not fear
the power of his parents."[31]

One of the defenses parents offer for Method I is
that it works. For the first few years of life they are
correct. If they are lucky, their children will continue
to fear them sufficiently that they will continue to have
power over them. Taking their cues from Skinner they can
"train" their children, much as they would an animal.
They reward what they want and punish undesired behavior.
However, "the use of rewards inevitably produces in the
child the 'reward habit.' The child learns to expect a
reward and to work only when one is offered. Start a
child with the idea that his school work is evaluated with
gold stars, prizes and other rewards and soon you will have

a child who sees no value in any work which does not bring
some artificial result."[32]   This statement by Bernhardt is
typified by the child who refuses to do anything unless
"there's something in it" for him.

Other parents who are advocates of Method I are con-
cerned more with punishing the child than they are about
using rewards. They know (usually from their own experi-
ences as children) that spanking is a powerful weapon.
Authors of many of the child-rearing books offer a variety
of arguments against spanking. Baker and Fane write,
"spanking, scolding, blaming or threatening children may
make adults feel they are doing something, but these
methods do not give the children the direction they need.
A cartoon once showed a big man with a little boy over his
knee. As the man administers a spanking he is saying to
the child, 'I'll teach you not to hit other people.'"[33]
The parent is modeling the behavior that he does not want
the child to do. Haim Ginott notes, "one of the worst
side effects of physical punishment is that it may inter-
fere with the development of a child's conscience.
Spanking relieves guilt too easily: the child, having
paid for his misbehavior, feels free to repeat it."[34]
Any child who is willing to accept the punishments his
parent metes out is free to do anything he wishes.
Whether the child is rewarded or punished for his behavior,
his concern is what his parents will give to him or do to
him, not what the actual consequences of his behavior are
on himself and on others.

The defense parents offer for Method II is that by being permissive they allow their child to grow into a creative individual who is able to express her own needs. A study by Goodwin Watson at Columbia confirmed that the children of permissive parents are more creative than the children of authoritarian parents.[35] Yet children who always get what they want from their parents expect that people outside of their families will also let them have their own way. They are more likely to be selfish and uncontrolled. In a conflict of needs the children are the winners and the parents are the losers. In order to win consistently the child does so at the expense of her parents' resentment. She receives little experience in respecting the rights of others because her parents do not assert their needs and wants. Among instructors of P.E.T. the child who is reared by Method II is the spoiled child. How much she receives from her parents is unimportant. If the parents can afford the time and money to give to their child and can do so without sacrificing their own needs, she is not spoiled. If they give and suppress their own needs to do so, then they are spoiling her. The spoiled child is the one whose needs are not only the most important, but also, as far as she is concerned, the only ones worthy of consideration. Parents who rear such a child cannot avoid feeling resentment. When their resentment becomes more than they can handle, they may resort to Method I. They assert their needs and demand that the

child ignore her own. After the tables have turned for a while they feel selfish and guilty and once again employ Method II. The child who is reared in such a fashion is bound to be confused.

Method III:
The No Lose Approach

Method III sounds new to most parents, yet many of them use it in a modified form when they deal with other adults. If a father and his son both need a car and there is only one car, the Method I father would take the car and the Method II father would let his son have it. Yet at work if both the father and another employee needed the same company car, they would sit down and discuss where and when each of them had to go. Together they would decide on a schedule and a route which would allow each of them to handle his business needs. They would have a variety of options open to them. They could ride together or one could have the car in the morning and the other in the afternoon. They could temporarily rent another car or one of them could ride with another employee. The solutions are endless. The one they would choose would be the one most suited to their needs. If that solution did not work out, they always have the option of another meeting to find a better alternative. Theirs is a Method III approach and it can be used with children as easily as it can be with adults. Briggs gives an excellent summary of Methods I, II and III: "There are only three basic

approaches to limit-setting: power kept, power given away, and power shared."[36]

Even though Method III is as easy to use with children as it is with adults, parents are afraid of using it. They are trapped by their own experiences as children as Dinkmeyer and McKay explain:

> Our culture has moved from an autocratic tradition that implied that the parents' word was incontestably correct and final, through permissiveness that set few limits, and now to an attempt to raise children who possess self-discipline and social concern. New democratic procedures, requiring mutual respect, frequently leave parents utterly confused. Their experiences as children in autocratic homes and schools have not equipped them to function democratically. Parents are never sure if they are too strict or too lenient, too demanding or too inconsistent. They only know what they are doing does not bring about more effective relationships.[37]

The last portion of this quotation indicates that most parents view Method III as a delicate balance between Methods I and II. The confusion is between compromise and cooperation. Compromise involves a trading of solutions, each individual possibly sacrificing his lesser needs to get his greater needs met. Cooperation involves a consideration of all needs so that together the two individuals can explore a variety of solutions which will satisfy all of their needs. The focus is on the needs and then on the possible solutions. The problem-solving process of Method III delineates six steps so as to keep these foci separate. For parents who are using Method III for the first time there is an additional half-step, setting the stage, to introduce the process. This involves an

explanation of Methods I and II and of the steps of Method
III. The following is a summary of the six steps of
problem-solving, taken from the Parent Notebook of the
Parent Effectiveness Training course.[38]

Step 1: Defining the problem in terms of needs,
not solutions--In this first step the parent may use the
I-Message, active listening, recap cycle to explore the
emotional aspects of the problem. General discussion may
follow to uncover those areas which are also problems, but
do not have a strong emotional base. The needs discussed
are written down for future reference. No attempt is made
at this stage to find any solutions. The parent should
express his feelings fully and should use active listening
at any time that the child has feelings about the problem.
Defining the problem accurately is critical to finding good
solutions, so this step must not be rushed. A review at
the end of this step is helpful in determining whether both
the parent and the child agree that the problems they face
have been covered completely.

Step 2: Generating possible solutions without
evaluation--This is the brainstorming step. Both parents
and children should be as creative as they can be. Some-
times the craziest solution offered is the best one. No
evaluation is allowed during this step for this can stifle
the creative process. A large number of solutions is
desirable. The list of problems should be consulted
frequently, especially if the brainstorming bogs down. All

solutions are written down, even the ones the parents know
have no chance of being accepted. Not writing a solution
is an indirect form of evaluation.

Step 3: Evaluating and testing the various
solutions--Honesty is encouraged at this step. The parent
who remains silent about unacceptable solutions is actually
practicing Method II in a disguised form. Children who are
accustomed to Method I may be reluctant to criticize their
parents' solutions. Critical thinking and discussion are
important. Occasionally during this step, new solutions
will become evident. These are added to the solutions
list and are then evaluated. Failure to evaluate the
solutions thoroughly increases the chances of accepting
poor solutions or ones that individuals will not comply
with earnestly.

Step 4: Deciding on mutually acceptable solutions--
Often the acceptable solutions are obvious after the
evaluation stage, but this stage is important to make firm
decisions. Occasionally there are too many solutions which
are acceptable and the parents and the children have to
decide which are the best. Also there are times when
there are not enough good solutions to meet all of the
needs expressed in the first step. Then it is necessary
to return to Step 2 and generate more solutions. When an
acceptable list of solutions is reached, they should be
noted separately to avoid confusion.

Step 5: Implementing the solution--In this step
final decisions are reached as to who will do what by when.
Much of the implementation will have been discussed
previously, but this step is crucial if there are to be no
misunderstandings later. Included in this step is discus-
sion of when the participants should meet again to discuss
the solutions. Despite the best of intentions, not all
solutions work out when put into practice. Knowing that
there will be a specific time to reconsider the solutions
prevents people from feeling trapped by their decisions.
Parents also have a prearranged time when they are per-
mitted to remind their children of where they have been
lax, so they do not have to nag. The tone however of the
entire process should be one of trust with the realization
that everyone has an investment in seeing that the process
works.

Step 6: Evaluating the solution--When the parents
and the children meet again, everyone is encouraged to be
open about the solutions previously reached. Active
listening, the I-Message, active listening recap cycle
and even another problem solving session may all be used.
The goal is to reach mutually acceptable solutions to any
new problems. If there are no new problems, this is
quickly established and the meeting is finished. Allowance
should be made for another meeting if any participant
should desire it.

There are limitations to the problems which can be resolved by Method III problem solving. A parent only invites trouble if he tries to discuss in what ways he will agree to his child's injuring himself or breaking the law. Method III assumes there is a variety of acceptable ways of resolving a problem. To problem solve when only one solution is acceptable to the parents is fruitless. Haim Ginott states "responsibility is fostered by allowing children a voice, and wherever indicated, a choice, in matters that affect them. A deliberate distinction is made here between a voice and a choice. There are matters that fall entirely within the child's realm of responsibility. In such matters he should have his choice. There are matters affecting the child's welfare that are exclusively within our realm of responsibility. In such matters he may have a voice, but not a choice."[39]

Parents of Method I children find that in their presence their children act according to their wishes, but when they are not together the children do as they please. As they cannot supervise their every move, the parents often are dismayed with the children's sneaking behind their backs. Method II children do as they please whether they are with their parents or alone. Method III children have no reason to defy the rules and limitations in their lives. They have agreed to them in the first place. Spock, writing on a modified form of Method III in group

leadership, states, "A democratic discipline is not based on the leader's strength or presence. It is based on the example of his very evident sense of responsibility. It is based on his respect for the dignity of others. It is based on his visibile trust that others have a sense of responsibility too. These attitudes are just what inspire the growth of a corresponding sense of responsibility and cooperativeness in the characters of those he is leading. These attitudes become permanent traits in his followers that increasingly govern them from within, whether or not an external authority is present."[40] The democratic approach, Method III, nurtures internal controls as a child is taught to respect the needs of others and to express his own needs at the same time.

Like the I-Message, active listening, recap cycle, Method III problem solving is important for the resolution of needs conflicts in a values-related problem. Of greater importance is the inherent philosophy of Method III. In values clashes a parent can use Method I techniques and ignore his child's feelings and values. Similarly, parents can use Method II and suppress their own values stances. The parent who agrees with the philosophy of Method III instead would approach a values problem with respect for the feelings and values of his child as well as of his own. He would be able to approach values resolution as discussed in the next chapter.

CHAPTER IV

VALUES COLLISIONS AND VALUES CLARIFICATION

Introduction

In the previous chapter a distinction was made between behaviors which indicate that the child has a problem and those which create problems for the parents. Also there are the behaviors which fall into the No-Problem area. A child who has difficulties with a values-related problem first must deal with his emotions before attempting to clarify the values questions involved. The first step is for the parent to active listen the emotions. Similarly, if the child's behavior is causing problems for the parent a cycle of I-Messages, active listening and recapping is necessary as a first step. When parents and children feel that they are in the No-Problem area, having expressed their emotions, then values-clarification exercises are appropriate. At times that both are in the No-Problem area to start, they may begin with these exercises. The potential for emotional responses to a discussion of values remains and parents should be prepared to use the skills at any time that the emotional content blocks the ability to deal with the values discussion.

Parents who are having problems with their children's behavior in a values area will find that there is no tangible effect on them. The I-Message is weakened by this omission and they may find that the skill is insufficient to defuse the feelings that they and their children are feeling. Without the effect that the behavior has in a needs situation there is little motivation for the child to change. There is, however, motivation not to change. The child is likely to defend her rights to beliefs, thoughts and life-style. Many values areas are equated in society with civil rights, freedom of speech, religious beliefs and political preference. Traditionally people have fought to keep these rights and have felt persecuted when they are denied. Children are no different.

Transmitting values is a difficult process in a world of numerous choices and constant change. Among the problems Margaret Mead points out that "in previous generations the young have always learned from the old. The information, history, values, myths, rituals--everything we have come to think of as culture--have been passed along from the elder to the younger. We now see a reverse of that situation. Today children still learn from adults, but adults learn even more from children."[1] The transmission of values is not in one direction and as with any exchange, differences are inevitable.

In the Parent Effectiveness Training class parents are asked to list the values conflicts that they have with

their children. The criteria they are to keep in mind include that the child's behavior is unacceptable, the child does not accept that the behavior has a tangible effect on the parents and the parents feel that the child has a problem to be resolved. In discussion of the list they compile, the instructor asks several questions of them. Included among these are: "What would happen to the number of conflicts in your home, if none of these behaviors were permitted to become 'hairy' issues or angry battles?," "Why do we hassle our kids?" and "Why do we deny youth these civil rights?"[2] Parents recognize that possibly they are attempting to force their children to accept their values, yet they usually defend their attempts to do so. Just as their children's values are important to them, so are the parents' values of importance to them. A major portion of their responsibility they feel is to impart those same values. They hope that they can teach their values with a minimum of resistance and the times that there are differences, they want to live at peace with their children. The thrust of the Parent Effectiveness Training course's approach to values deals with the values collisions. Values Clarification exercises deal more with the teaching and understanding of personal values. This chapter is a synthesis of these two approaches.

Values Definition

Harmin, Raths and Simon give seven criteria for a value:

Choosing

1. Choosing freely--If something is in fact to guide our lives, whether or not authority is watching, it will probably have to be freely chosen. . . . It seems that values must be freely selected if they are to be fully valued.

2. Choosing from alternatives--There can be no choice if there are no alternatives from which to choose.

3. Choosing after thoughtful consideration of the consequences of each alternative--Only when the consequences of each of the alternatives are understood and considered is a choice not impulsive or thoughtless.

Prizing

4. Prizing and cherishing--Values flow from choices that we are glad to make. We prize and cherish the guides to life that we call values. We judge them positively.

5. Affirming--We are willing that others know of our values. We may even be willing to champion them.

Acting

6. Acting upon choices--For a value to be present, life itself must be affected. Nothing can be a value that does not, in fact, give direction to actual living.

7. Repeating--Where something reaches the level of a value, it is very likely to influence behavior on a number of occasions in the life of the person who holds it. . . . Values tend to be persistent. They tend to show up as a pattern in life.[3]

This definition is very limiting and parents find that only a few of their "values" meet its criteria. There are stances which approach the level of values; these are called values indicators. These are "goals or purposes,

aspirations, attitudes, interests, feelings, beliefs or convictions, activities, and worries, problems or obstacles."[4] If any of the criteria for a value are lacking, the parent's "value" is probably one of these value-indicators. Recognition of these differences is important to the parent who wants to work with his child on values.

Values Conflict Resolution

A. Modeling

The first method of approaching values is to model the behavior which is desired. A parent who maintains that certain beliefs are values should be acting on them according to the sixth and seventh criteria for a value. "Do as I say and not as I do" is usually ineffective and children dismiss this mentality as hypocritical.[5] The parent who models the behavior he thinks is appropriate is much more effective than the parent who lectures on what he wants from his child. In fact the parent who lectures models only lecturing. Parents in the P.E.T. classes report that their children often can give their favorite lectures verbatim. Children copy many of their parents' behavior patterns without realizing it. "What usually is called home influence is a complex of ways of living, thinking and acting which the child accepts uncritically and weaves into the pattern of his personality."[6]

If modeling were completely effective, parents would have few problems with their children's behaviors. They could only object to those behaviors which they find undesirable in themselves. Modeling is a necessary condition for instilling values, but it is not a sufficient one. Harmin, Raths and Simon list modeling as the first of eight traditional approaches to values. The remaining seven are:

1. Persuading and convincing by presenting arguments and reasons for this or that set of values and by pointing to the fallacies and pitfalls of other sets of values.

2. Limiting choices by giving children choices only among values we accept.

3. Inspiring by dramatic or emotional pleas.

4. Rules and regulations intended to contain and mold behavior until it is unthinkingly accepted as right.

5. Using the arts and literature, not solely to expand awareness, but to model and promote what 'always has been' and what 'should be.'

6. Cultural or religious dogma presented as unquestioned wisdom or principle.

7. Appeals to conscience . . . often used with the arousing of feelings of guilt if a person's conscience fails to suggest the 'right' way.[7]

Most of these approaches are disguised roadblocks. Among them are arguing, teaching, moralizing and ordering. As with the roadblocks, these traditional approaches (except modeling) limit the child's expression of her values and feelings. If both the parent and the child are in the No-Problem area, then these approaches listed above will not cause difficulty in communication. Yet by their nature,

most of these traditional methods either indicate that the
parent already has a problem with the child's behavior or
will condemn it sufficiently to create a problem for her.
Modeling is the only traditional approach which is unlikely
to move the parent or the child out of the No-Problem area.
In all probability the cause for this is that modeling is
a behavior involving actions rather than words. There is
less of a mentality of "do as I say" when the parent is
not saying anything.

B. Effective Consulting

The second method of helping children with values is
to be an effective consultant. A consultant is defined as
"a person who is accepted by another (or an organization)
as a potential change-agent. He is hired or employed to
improve another person (or organization). He is perceived
as someone with wisdom, expertise, experience, know-how,
good values and beliefs."[8] A parent can be "hired" either
by her children turning to her for assistance or by
offering that assistance in a non-threatening fashion.
Children also "fire" their parents as consultants by
either refusing to seek their guidance or ignoring the
advice that is offered.

There are three rules of effective consulting. The
first of these is to be well-informed. The parent who
wishes for her child not to smoke is in a much better
position to voice her concerns if she knows what the effects

are of smoking. The parent who adamantly opposes inter-
marriage has a much stronger argument if he knows what
happens in homes of intermarried couples in terms of
observance and religious beliefs of children. These dis-
cussions run far less risk of creating problems if they
occur before there is a values collision. Even when there
are collisions of values, as the daughter smokes in front
of her parents for the first time or as the son announces
his engagement to a non-Jewish girl, a presentation of
facts gives greater validity to the parents' concerns.

One area in which parents can only look inward for
their information is the area of their own personal values.
By knowing what they believe, they serve as role-models
for their children. They model the behavior of asserting
one's own beliefs and their children can know were they
stand. Some parents are reluctant to assert their values,
feeling that to do so is to limit their child's self-
expression. Yet, as Donin states:

> It is naive or self-deceptive to believe that
> one can be truly neutral and exert no influence one
> way or the other. Furthermore, no child is given a
> choice when it comes to values or behavior expecta-
> tions about which the parent feels strongly. Parents
> are constantly telling their children what is 'nice'
> and 'not nice,' restricting their behavior when it is
> 'dangerous' or 'bad for them' or that runs counter to
> parents' set of ethical or moral norms. If, in the
> area of religious practice, parents do not offer such
> guidance, and do not permit others to do so, that in
> itself says something to the child.[9]

The parent who does not assert any of his values is still
teaching his children a certain outlook. That view of the

world is that nothing is important or worth defending.
Lack of assertion is no more neutral than a strong stance
on certain values.

Parents of adolescents especially can be of help by
knowing their own values. The adolescent makes many
permanent value decisions. "When the parents are quite
definite in their beliefs, adolescents know which ones
they are rebelling against and which they accept. They
also will be clear about which ones they later come back
to and which ones they continue to reject for life. But
when parents are uncertain or vacillating, they don't
hold up standards and concepts that their children can
grasp. The children will still have the impulse to differ,
but they will have trouble deciding what the issues are."[10]
The parent who knows what his beliefs are is the one who
is in a position to help his child decide too.

The second rule of effective consulting is to leave
the responsibility for change with the child. In keeping
with the criteria for a value, free choice from among
options is necessary. Parents may try to force their
values, but often with unexpected results. Ginott offers
this example concerning the value of honesty:

> Why do children lie?--Sometimes they lie because
> they are not allowed to tell the truth. When a child
> tells his mother that he hates his brother, she may
> spank him for telling the truth. If he turns around
> then and there and declares the obvious lie that he
> now loves his brother, mother may reward him with a
> hug and a kiss. He may conclude that truth hurts,
> that dishonesty rewards, and that mother loves little
> liars.[11]

In an attempt to teach her son to love his brother, the mother forces him to lie. As an effective consultant, she could explain the importance to her of peaceful coexistence. Then she would be in a position to allow her son to change his mind about his brother in his own time and way. Instead she teaches him a lesson about honesty, one with which she probably would not agree.

Parents who do not leave the responsibility for change with the child also fail to teach the value of responsibility. Dinkmeyer and McKay cite the following case of a mother who, in attempting to teach her daughter the value of study, taught her a different lesson altogether:

> For as long as Kay had been in school Mrs. Q. had diligently tutored her daughter at home. But despite Mother's efforts, Kay was not a good student and constantly struggled against attending the daily tutoring sessions. During a parent group meeting Mrs. Q. gained a new perspective of Kay's school grades. She realized that by working with Kay at home she was preventing her daughter from experiencing the necessity of becoming responsible for her own education. Mrs. Q. was skeptical about these ideas until one of the members asked her if she wanted her daughter to attend college some day. When Mrs. Q. replied that she hoped Kay would, the member asked if Mrs. Q. intended to go with her daughter to college. Mrs. Q. began to realize that this was the time to start helping her daughter learn responsibility.[12]

This is not to imply that parents should not help their children. Rather parents stifle growth when they make all of their children's decisions and give them little room to act on the values which they are attempting to teach. Without the element of choice, the child cannot be acting on his own values.

The third rule of effective consulting is not to hassle the child to accept her parents' values. They should state their beliefs once and no more. When values statements are made clearly children do not need them to be repeated. Parents who hound thier children with the same lectures wonder why their children do not listen. They refuse to listen because they know every word by heart. The repetition implies that the children were not intelligent enough to understand what was said the first time.

Constant repetition may have an adverse effect. Spock notes: "Whenever a particular theme is overemphasized in the rearing of children--overemphasized in the sense that a parent is talking about it all the time or using an insistent or strident voice--that is apt to bore or irritate the children, particularly in adolescence. It makes them antagonistic instead of receptive to the point of view."[13] The child who is hounded by his parents to accept their values may feel that he has only two choices, complete acceptance or total rejection. Repetition of one viewpoint allows for little consideration of options. The child can neither choose from among several alternatives nor choose after thoughtful consideration of the consequences of these alternatives. Both of these elements of choosing are among the criteria for a value.

The third method of dealing with values collisions is self-modification. Parents often assume that only

their children should change in the case of a conflict.

By refusing to attempt to change themselves, they are

modeling the very behavior that they find objectionable in

their children. If they want their children to be willing

to try new ideas on for size, they are best served by

showing that same willingness. They do not have to go

along with every new trend, but they do not have to reject

every new concept that their children may suggest either.

The P.E.T. course suggests several ways of modifying

one's self.[14] First is opening up to the possibility that

there is wisdom and logic in the child's value system.

This allows for a consideration of the values as valid for

him and possibly for the parents. Then the parent is to

ask himself whether he has "exclusive access to the truth

about such matters as style of dress, proper language,

style of life, posture toward war, values about sex" Next

the parent can try the child's values in his own life.

Often adults will object to a trend in music or fashion or

to a life-style of youth only to adapt it themselves a few

years later. A parent does not have to reject the tastes

and values of her children simply because her peers reject

those of their children. One of the criteria for a value

is choosing from among alternatives. The parent who con-

siders and tries her child's values is expanding the number

of alternatives.

Parents in the course are asked several questions

regarding the values collisions they are having with their

children.[15] Do they like children in general or just
particular types of children? Why do they find it diffi-
cult to accept or love someone who is different? Does
someone have to be like them to be loved by them? Are
they getting their needs met and their feelings of worth
from their own lives or do they depend on the accomplish-
ments of their children for their sense of fulfillment?
Most realize that their children are not their possessions
and that they should seek their own worth from within, but
they fail to keep these thoughts in mind when they feel
their children are failing and they are being judged
accordingly.

Having asked these questions, the instructor of the
P.E.T. class then presents Maslow's Hierarchy, a scale of
human needs. The needs of each level must be met before
an individual can be concerned with the needs of the next
level. The first level is physical comfort. Without food
and shelter, little else can be of concern. The next
level is that of safety and security, both physical and
psychological. Once basic needs are met, there is a need
to know that they will continue to be met. The third
level is social, being able to share with others once
one's own needs are being met regularly. The following
level is achievement. Having established a niche in
society, the individual is in a position to succeed within
that structure. The last level is self-actualization.
"Self-actualizing persons are characterized by a

generalized belief-in-self which, though not invulnerable
to outer circumstances that don't support such a feeling,
is able to be sustained even through periods of little or
no positive feedback from others. They are relatively
immune to the need for approval of others and are able to
accept praise as well as criticism without its affecting
their self-concept."[16] Very few people reach the level of
self-actualization.

The following story, told in the P.E.T. classes
illustrates the five levels of Maslow's Hierarchy:

> Hungry (level I) caveman disregards safety (level
> II) and hunts dangerous game to get food. When hunger
> is satisfied, he takes care of security (level II) by
> stashing rest of carcass in back of cave. What does
> he do then? He invites friends over for dinner and
> get-together for socializing (level III). He throws
> the best outdoor barbecue his part of the forest has
> ever seen; quite an accomplishment (level IV).
> Following this accomplishment, caveman becomes a
> gourmet cook and writes a cookbook which is promptly
> bought by every cavefamily in the forest. Caveman has
> reached his full potential. Having risen to a state
> of self-actualization (level V), he becomes known as
> the wild Julia Child![17]

Parents who recognize this hierarchy of needs may be
less prone to demand that their children live according to
their standards. There are those who ignore their basic
needs and who become quite successful, but they are the
exception. Starving artists who achieve fame are the
classic stereotype of such individuals. Most people,
however, fulfill their needs in this order. Values
correspond to each of the levels (e.g. self-preservation
is a value which is the basis for level I). The parent

whose values correspond to level III will fight a losing battle with a child whose values correspond to level I. An example would be of a father who wants his married daughter to be involved in more clubs and organizations (level III), yet her husband and she are far more concerned about earning enough to have food in the house (level I). A mother whose son is doing poorly in school (level IV) may be more accepting of his status if she understands that he has just broken up with his girlfriend (level III). Greater tolerance through such understanding is one form of self-modification.

Another form is recognition that some values that parents have are borrowed from their parents. "Many adults are often unaware of the fact that many of their attitudes, both toward the world in general and toward themselves in particular, are simply repetitions of their parents' attitudes and not independently formed."[18] Such "values" do not meet the criteria for a value, especially those concerning free, thoughtful choice from among alternatives. Reexamination may lead to modification or even abandonment of such beliefs. Parents who carefully reconsider such borrowed values sometimes find that they are making demands on their children which when their parents made similar demands they swore that they would never do such a thing. Expressing certain values stances can be learned behavior and learned behavior can be unlearned.

Another form of self-modification is to realize that
research has shown a close correspondence between acceptance
of self and the acceptance of others.[19] With reference to
the Behavior Rectangle, the individual who has a large area
of acceptance of other people's behavior is most likely to
have a large area of acceptance of the same behaviors for
himself. The opposite also holds true. Once again the
recognition that the line of acceptance can vary according
to the parent, the child and the circumstances which sur-
round them can make acceptance of behavior easier. The
parent who knows that she would be more tolerant of
behavior were she in a better mood or dealing with a dif-
ferent child or in a different setting may be more willing
to accept behavior which initially is upsetting. If the
behavior is value-related, one of the values criteria to be
remembered is that of repetition. A parent whose value
stance is changed by mood shifts or by the other factors
which shift the line of acceptance has a belief or an
opinion, not a value. Parents who defend their beliefs
as values lose some of their credibility because the child
can cite factors which alter their stance. The parent
who states that one of her values is that teenagers should
not drink will be lost when her youngest child states that
she allowed his older sister to drink when she was sixteen.
Furthermore, the parent who finds that he is less tolerant
of his child's value-related behavior than he would expect
himself to be has a clue that something totally unrelated

may be bothering him.   Realizing this may also lead to
greater acceptance of his child's behaviors which he knows
he usually would accept.

The last form of self-modification suggested by the
P.E.T. course is learning more about children themselves.
The parent who understands the dynamics of his children's
behavior is in a position to be more tolerant.   Not every-
thing should be passed off as a "state" that the child is
going through, but there is some comfort in knowing that
certain behaviors are the norm and are to be expected.
In terms of moral development there are specific stages
which correspond with the child's cognitive ability.   The
parent who discusses moral and ethical concerns at a level
beyond her child's intellectual ability is doing him
little service.   These stages were discussed in the chapter
on Moral Development.   Parents who know what to expect are
less likely to be shocked when it occurs.

Values Clarification

The skills of modeling, effective consulting and
self-modification are taught in the P.E.T. course as ways
of dealing with values collisions.   The first two skills
assist parents who want to teach their children in a non-
threatening manner and the last skill helps them to live
with differences which may not be immediately resolved.
Yet, what of the parent who is not having a collision of
values with his child, but wants to help her to make up

her own mind about certain issues? Harmin, Raths and

Simon advise the parent who wants to help his children

to develop their own values to:

1. Encourage children to make more choices, and to make them freely.

2. Help them discover alternatives when faced with choices.

3. Help children weigh alternatives thoughtfully, reflecting on the consequences of each.

4. Encourage children to consider what it is that they prize and cherish.

5. Give them opportunities to affirm their choices.

6. Encourage them to act, behave and live in accordance with their choices.

7. Help them be aware of repeated behaviors or patterns in their life.[20]

Several strategies are suggested by these and other

authors for helping children to clarify their values. A

few of these are covered in modified form in the values

exercise section of this work. Virtually all of the

exercises can be altered to suit the needs and interests

of both parents and children. However, some parents are

reluctant to work with their children on specific values

exercises. They find such exercises to be awkward and

somewhat artificial. One strategy by Harmin, Raths and

Simon is better suited to their needs. This is the

Dialogue Strategy, questions parents can ask in the midst

of conversation which have the potential for leading to a

discussion of values. Naturally, they have the best

chance of being effective when the topic is values-related.

The thirty questions are:

1. Is that something that you prize?

2. Are you glad about that?

3. How did you feel when that happened?

4. Did you consider any alternatives?

5. Have you felt this way for a long time?

6. Was that something that you yourself selected or chose?

7. Did you have to choose that? Was it a free choice?

8. Do you do anything about that idea?

9. Can you give me some examples of that idea?

10. What do you mean by _____? Can you define that word?

11. Where would that idea lead? What would be its consequences?

12. Would you really do that or are you just talking?

13. Are you saying that . . . (repeat)?

14. Did you say that . . . (repeat in some distorted way)?

15. Have you thought much about that idea (or behavior)?

16. What are some of the good things about that notion?

17. What do we have to assume for things to work out that way?

18. Is what you express consistent with . . . (note something else that the person said or did that may point to an inconsistency)?

19. What other possibilities are there?

20. Is that a personal preference or do you think most people should believe that?

21. How can I help you do something about your idea? What seems to be the difficulty?

22. Is there a purpose behind this activity?

23. Is that very important to you?

24. Do you do this often?

25. Would you like to tell others about your idea?

26. Do you have any reasons for saying (or doing) that?

27. Would you do the same thing over again?

28. How do you know it's right?

29. Do you value that?

30. Do you think that people will always believe that?[21]

These questions must be asked when in the No-Problem Area. All of them involve a certain degree of probing and there are various other roadblocks among them. If the child is having certain emotional difficulty with a problem and the parent is unaware of these feelings, the questions in the dialogue strategy will bring them quickly to the surface. As with any of the values clarification exercises, but especially with the dialogue strategy, parents should be prepared to active listen if strong feelings emerge.

The dialogue strategy is useful when the child is already discussing a matter which is values-related. Sometimes parents may want to discuss certain topics which have yet to be of concern to the child. They view such discussions as preventive medicine, which they are. There is a far smaller chance that a discussion of intermarriage will threaten a twelve year old boy nearly as much as it would his older sister who is preparing to go off to a

predominantly non-Jewish university. In choosing topics

for such discussion Harmin, Raths and Simon offer these

guidelines:

1. Things most worthy of clarifying are of concern
   to the individual.

2. Things most worthy of clarifying involve a variety
   of alternatives.

3. Things most worthy of clarifying are significant
   for many lives.

4. Things most worthy of clarifying affect large
   areas of life (e.g. choosing friends as opposed
   to choosing a pair of shoes).

5. To be most worthy of clarifying, an area must be
   open to control. There must be something that
   can be done about the issue.

6. Things most worth clarifying are related or
   joined to other issues. E.g. The role of women
   touches on marriage, working women and mothers,
   dating behavior and so on.

7. Things most worth clarifying recur as opposed to
   being transient.[22]

Having come upon a topic through the dialogue

strategy of having chosen a topic according to the guide-

lines, parents are in a position to try values clarifica-

tion exercises with their children. The following chapter

offers just a few of these exercises which can be used

by parents to clarify theirs.

CHAPTER V

VALUES EXERCISES

Introduction

The previous chapters have offered a theoretical base
for a general approach to parenting. The aim of this
chapter is to provide practice of these skills specifically
for Reform Jewish parents. Some of the exercises are
geared to the parents alone for their use before attempting
to work with their children. Other exercises are role-
plays for the parents to gain experiential knowledge of the
use of these skills. The remaining exercises are for use
by the parents with their children. Having learned how to
use the skills, these exercises give the parents an
opportunity to work with their children at home. They are
meant only to be examples of a wide variety of values
exercises. Some of the exercises concern conflicts in
which the parents and their chidren may not be in conflict.
Their interest as Jews may be minimal in other instances.
The individual parents will have to decide which are
applicable to them.

General Classroom Exercises

These exercises are in preparation for the role plays. Their purpose is to start parents thinking in terms of the skills involved in Active Listening and Values Clarification. At first the level of skill will be low. Parents may question the need for these exercises. Once they attempt the role plays they will understand the purpose of these initial exercises. For those parents who wish to acquire greater skill in listening to their children, this author recommends the Parent Effectiveness Training course. For most parents, however, a thorough discussion of the Parent Effectiveness Training skills in conjunction with the role plays in this chapter should offer sufficient experience.

A. Accurate Listening Exercise[1]

"Make what you believe to be a true statement to your partner. He is then to repeat it to you verbatim, mimicking your voice, tone, inflection, facial expression, body position, movement. Check him for accuracy, and if it fits, say so. If it doesn't, produce your evidence. Be explicit; don't make a guessing game out of this. Then reverse roles."

The purpose of this exercise is to sensitize parents to the various signals that are involved in communication. When they attempt to Active Listen in the role plays, they should be reminded that more than words is involved in

communication. Mimicking is not Active Listening, but it does force parents to pick up all of the signals they should be looking for when they do Active Listen. After the roles are reversed parents should give each other feedback concerning which signals were quickly perceived and which were virtually ignored. This allows parents to know which verbal and non-verbal cues demand more of their attention. As with any of the exercises suggested here, group discussion following the exercise may be helpful. Individual leaders will have to decide.

B. Feedback Exercise[2]

"Sit face-to-face with your partner. . . . Now one of you make a statement you believe to be true. The other responds with, 'Do you mean . . .' to indicate whether or not he has understood. Your aim is to get three yesses." For example:

'I think it's hot in here.'

'Do you mean that you're uncomfortable?'

'Yes.'

'Do you mean that I should be hot too? . . .'"

Reverse roles.

This exercise like the first one is meant to help parents become more sensitive to what their children are trying to tell them. They should not confuse what their children are trying to tell them with what they, the parents, believe to be the hidden unconscious messages.

The first form of reflecting is Active Listening, the second is analysis. A parent who repeatedly is seeking messages beyond what her partner in this exercise is conveying is probably the same parent who uses the roadblock of analysis when listening to her children.

These "Do you mean?" responses are not Active Listening per se. They are questions and as such fall into the category of probing. Used repeatedly, this is a roadblock. Once parents have achieved a high level of skill in identifying each other's meanings, they can use the same drill focusing on each other's feelings. The first parent makes a statement which has emotional import. The second parent responds "You're feeling . . .," centering in on the feelings that the first parent is trying to convey. After three yesses they switch roles. Parents continue switching roles until they feel that they have gained sufficient skill in identifying emotions. Feedback is crucial throughout this exercise. Parents will be tempted to use the full range of roadblocks. Identifying the use of roadblocks is best at this level. Parents can be more conscious of the roadblocks they use before they attempt the role plays and there will be less of a need to interrupt the role plays in order to identify the roadblocks when they are used.

C.   Problem Solving Values Related Behavior[3]

"Purpose: To start thinking of solving some values collisions by changing the behavior of the other person rather than changing the values upon which the behavior is based." An example would be of a parent who smokes cigarettes while the entire family is watching television. The family feels that smoking is wrong and would prefer not to sit in a smoke-filled room. There are no tangible and concrete effects of the behavior, but there is a desire to do something about the situation. A number of solutions are possible. They can open a window or place a fan in the room. The parent could smoke in another room during commercials or only smoke a limited number of cigarettes in the room in which everyone is watching. If there are two television sets, the parent who smokes can watch the second television in a separate room.

In this exercise parents offer a few examples of problems they have with their children which they feel are values-related. The criterion for whether a problem is values-related is whether there are tangible and concrete effects on the parents or the children. (The example cited on the previous page was deliberately chosen as a reminder to parents that their behavior too can create problems for their children, just as their children's behavior can be disturbing to them.) If there is a concrete or tangible effect, then the problem is needs related rather than strictly values centered. In these practice exercises

problems should be discussed which are solely values-related. In a real situation the needs conflicts can be resolved separately before dealing with the values conflicts.

Once a few examples of values-related conflicts have been offered, all of the parents in the group can offer suggestions as to ways offending behavior can be changed, rather than trying to change the values of the other person. The parents who have the problem may or may not accept the solutions. However, if they do find a way in which a change in behavior, one which would be acceptable to all parties concerned, can resolve the values-conflict, then they will have been spared the longer process of values conflict resolution. This exercise should help all parents involved in the group discussion to start thinking in terms of direct solutions to values conflicts by changes of behavior.

Parents may note a similarity between Method III problem-solving and this approach to values resolution. Many of the same elements are present. The elements which are lacking are the ones which will cause the difficulties. First, the children are not present during the exercise. The parents can only speculate as to what solutions would be acceptable to them. Second, there are no tangible and concrete effects, so there will be less of a willingness to change behaviors even in the real situations. (If that willingness existed, Method III problem-solving could be used for both needs conflicts and values resolutions

without any distinction between them.) Third, people's
feelings about their values are strong and they are less
willing to change their behaviors which are values
oriented. Harmin, Raths and Simon list acting upon choices
and repeating behavior as their sixth and seventh criteria
for a value.[4] A child or parent who maintains that a
certain behavior is an expression of her values probably
will have acted in that way several times previously. At
best there may be a willingness to limit a behavior.
Parents who hope that their children will accept a solution
of completely eliminating an offending behavior are probably
mistaken. They should be encouraged to seek solutions which
limit behavior instead. Even with these considerations
kept in mind, there will be cases of parents who cannot
find an acceptable solution. For them values conflicts
cannot be problem solved and they will need to use the
values resolutions skills instead. This is not an indica-
tion of failure or of the complexity of their problem.
They simply do not have access to a short cut solution.

D. How The Parents' Parents Reared Them

Parents often feel that they are repeating their own
parents' approaches to child-rearing, but are uncertain
as to precisely how they are following the same patterns.
Values are choices made from among alternatives. If
parents want to instill values which are truly their own,
they need to identify which approaches to life they are

copying from their parents and which they have chosen
freely for themselves. The two alternatives are not
mutually exclusive for they may be following the same
patterns of their parents having thought through other
options. This exercise is geared to help them pinpoint
those patterns which they have adopted from their parents
without such consideration. Not all patterns are values-
related, but the realization that one behavior is copied
may lead to the realization that another, which is values-
related, also was accepted unthinkingly. The class leader
may either give class members a sheet with these questions
and allow for subsequent discussion or may ask these
questions aloud and allow for discussion after each one.

In this search we are seeking the main trends of your
 parents' attitudes in their handling of everyday
 problems with you.
Were they generally easygoing?
Were they stern?
Was one parent sterner than the other?
About what?
What made them annoyed with you?
What made them laugh?
What did they tell you about the way you looked?
What did they warn you against?
Were they always fussing about your health?
Did your parents quarrel?
What about?
What was their attitude toward your brother or your
 sister--and how did it differ from the way you were
 treated?
What you need to recall is the day-to-day flavor of
 your parent's attitudes and your reactions.
What did you do to win their approval?
What was their attitude if you did something well?
How did they express disapproval?
Of what did they disapprove?
What children did they want you to play with and why?
What was your father's attitude toward you?
How did it differ from your mother's?

When did you first get any money to spend?
When did you feel most dressed up?
What was your mother's main worry?
What was considered 'bad?'
What was considered fun?
What did your mother and father tell you about their
  childhoods?
Did you ever 'play hooky'--and then what happened?
Was your family religious?
What was its attitude about sex?
What were the forbidden things--things everyone knew
  should not be discussed?
What was your parents' attitude about your growing
  up and marrying? About the attitude of children
  toward their parents?
Do you remember defying them?[5]

The value of this exercise is that parents can focus
on attitudes and expectations which are not their own, but
are simply borrowed from their own parents. They may also
see why they strongly disagree with their spouses regarding
certain practices of child-rearing. Each is borrowing an
approach to child-rearing which neither can defend. In
several instances they may remember certain ways in which
they were treated which they resented as children. If
they are following the same methods of dealing with their
children, they can quickly realize why their children show
the same resentment. Of central importance is that the
parents identify which attitudes, values and behaviors
they are copying and which they have chosen on their own.

E.   Influencers in Life Exercise

Some behaviors parents will recognize as having been
chosen deliberately. They have chosen to model their
behavior after someone else or have taken the advice of
someone whom they respect. As the element of choice is

involved, these behaviors can indicate values choices, assuming all other factors are also present. This exercise is designed to help parents consider how their model or consultant influenced their lives in a way that they accepted his values as their own. With the understanding of how others have successfully influenced, they may be in a better position to be effective consultants to their children.

"Recall two values behaviors which were changed by another's advice: (a) on the basis of a model: e.g. change hair or dress style to copy someone; (b) on the basis of someone's consultation: diet change on doctor's advice, spouse or date choice on relative's advice, et cetera."

Chart #1 "Models in my life.

The values-related behavior I adopted . . .

My model was . . .

How that person influenced . . ."

Chart #2 "Consultants in my life

New behavior I adopted

My consultant(s)

How that person influenced me"[6]

After the parents have answered the questions in these two charts the following points are suggested for consideration. What was the behavior of the consultant or model? How did the parents feel that they were influenced? How many of these same influencing behaviors do the parents use themselves?[7] The parents may find a review of

effective approaches to instilling values helpful in their
discussion. These are modeling, being an effective con-
sultant (by being well-informed, leaving responsibility
for change with the child and not hassling the child) and
modifying oneself. Not all of the behaviors of the effec-
tive consultants and models in the lives of the parents
will fall into these categories and some may have been in
direct opposition to these guides. For example a parent
may have been told repeatedly not to date someone she
admired until she decided not to do so. The result may
have been that she dated instead the man she eventually
married. From her perspective the advice was good and any
means would have justified the ends that she achieved.
A denial that her parents' approach was effective would
be fruitless. Other methods can and do work. The question
for the parents to consider though is whether they would
have preferred the approaches suggested by P.E.T.

F. Values Clarification Exercises:

    1. Ten Things of Importance

The purpose of this exercise is to help parents see
the various sources of their values, as well as the ways
in which their children are influenced. The codes which
are suggested are only examples. The group leader may
suggest other categories which are applicable to the
specific group.

Parents are given about fifteen minutes to list the ten things which are of greatest importance to them. The leader should not interpret what these instructions mean for any interpretation is a values judgment on the part of the leader himself. Some parents may list the ten most pressing concerns they have at the moment such as shopping for the evening meal or paying the monthly bills. Some may be concerned with long range goals such as their children's education or their financial security. Still others may include abstract concepts, religion, peace, Israel and the like on their lists. Diversity is desirable, but the group leader should neither encourage nor discourage it. The answers are then coded by the parents. "J" is for answers of Jewish content, "N" for those of specifically non-Jewish content (e.g. Christmas shopping), "P" for those that their parents did, "C" for those which they encourage and/or do with their children and "S" for those which their spouse enjoys doing too. More than one code may be sued for each answer and answers can remain uncoded. Choice of codes is part of the clarifying experience.

Discussion should center on the nature of their choices, the common concerns, the distribution of the categories and the differences of opinions. Spouses may wish to compare notes to see how closely their choices correspond. After a review of the criteria for a value, parents may wish to discuss which of their concerns are values-related. Which values of these do they share with

their children and over which do they differ? Using the

codes as a reference, what are the sources for their values?

What are their feelings when their children look to similar

sources to determine what is important to them? How have

their feelings changed given the responses of others in the

group and the insights they have gained through the exer-

cise?[8]

2. Values Statements

The purpose of this exercise is to spur parents to

discuss certain Jewish values. They are to read the

following statements and give their reactions. The state-

ments are meant to be controversial. If there is an

immediate consensus in the discussion, the group leader

can try the Devil's Advocate Strategy, outlined later in

the section on exercises to be done with children at home.

The group leader's role is to spark the controversy within

the group by pointing out the differences of opinion among

the participants. Leading questions should be avoided as

they may subtly direct opinion to concur with that of the

leader. At the leader's discretion the group may find

the Follow-Up Strategy particularly helpful. This strategy

aids parents in seeing the value of the discussion and is

to be found immediately after the list of statements.

a. Liberal Parents and Anti-Semitism

"When the issue of anti-Semitism arises, they tell

their children that is a temporary sign of reactionary

times, and that only ignorant people attack those of other

groups. . . . Aided by their parents' 'liberal' philosophy,

these children may possibly accept the theory that anti-

Semitism is a mark of ignorance and reaction. In their

adolescent years, and later in college and professional

schools or at work, that theory is rapidly shattered. Our

children find that it is not the ignorant who exclude them

from the schools of their choice, from certain jobs, from

fraternities and clubs and from professional opportunities,

but people who are highly educated and who have reputations

as liberals."[9]

b. Education: Talmud Torah versus Professional
Goals

"While education among Jews always meant a knowledge

of Torah, today American Jews would like to claim that the

tradition is being continued in the Jewish community's

well-known support for quality secular education. . . .

The importance of a good education is now stressed because

it is the route to higher earning power and not because it

possesses intrinsic merits that expand both the mind and

the soul."[10]

c. Parental Acceptance of Jewish Identity

"Parental attitudes exert a tremendous influence on

children's lives. The child is aware early in life of his

parents' real attitudes. An affirmative attitude on the

part of his parents toward their own group will increase

the child's feeling of security. A negative attitude will on the other hand give the child nothing to turn to when he is attacked as a Jew."[11]

d. Sexual drive

"Parents often find it particularly difficult nowadays to know how much direction to give their children about sexual matters. In this respect it is helpful to keep in mind that sexuality is not a simple instinct in human beings at all. Its roots are strong and primitive. It is molded by the parents' sense of propriety, by the idealized image that children gain of their parents, and by the ideals that parents teach specifically. In this elaborate process a great deal of sexual longing is transmuted into such spiritual attitudes as tenderness, altruism, marital devotion, love of children, creativity in the arts and sciences, and even of the drive to study."[12]

e. Mitzvah Orientation of Jewish Parents

Quoting Rabbi Morris Kertzer: "The concern of most Jewish parents is mitzvah-oriented rather than ideological: they are worried not so much about what their children believe but what they do. I imagine that the average Jewish mother would prefer to have an atheist son who 'marries a nice Jewish girl' than one who believes in God but brings home a gentile daughter-in-law."[13] (Parents who would like to pursue this concept further should be referred to the second role-play found later in this

chapter.   In this exercise they have to order their pre-
ferences for a son-in-law, one of the variables being his
personal beliefs.)

3. Follow-up Strategy

This exercise can be used after any values exercise
or any experience the parent may have had in a values-
related area.   It may be used more than once and parents
may wish to have copies for their own reference.   Parents
should be encouraged to share their feelings about the
values exercises, but the instructor should be prepared
to Active Listen if strong sentiments are expressed.
Defending the exercises is a roadblock, that of arguing.
If the parents are truly involved in the values process,
they should be expressing definite feelings.   They are
testing themselves as to what they really feel and believe
and this is not always a comfortable experience.

The leader gives the following instructions to the
group members:

"What did you learn about yourself as you were
going through the strategy?   Will you please complete
one of these sentences and share with us some of the
learning you did?

I learned that I . . .

I realized that I . . .

I relearned that I . . .

I noticed that I . . .

I was surprised to see that I . . .

I was disappointed that I . . .

I was pleased that. . . ."[14]

Discussion should follow as long as group members wish to share their feelings.

4. For a Jew To Be Considered a Good Jew Exercise[15]

This exercise provides parents the opportunity to examine their own priorities about being Jewish. They may either fill in the chart according to the categories listed or rank the various criteria for being a good Jew from most important to least important. Ranking is more difficult because it requires more choices. Subsequent discussion can center on why the parents categorized or ranked as they did, whether they fit their own criteria for being a good Jew, what they hope their children will do as adults and how closely their criteria correspond with what they are teaching their children.

To Be A Good Jew

	Essential that a person do this ...	Desirable, but not essential that a person do this ...	Makes no difference whether a person does this ...
Belong to a synagogue or temple			
Accept his/her being a Jew and not try to hide it			
Work for equality for all minority groups			
Lead an ethical and moral life			
Attend weekly services			
Support all humanitarian causes			
Know the fundamentals of Judaism			
Support Israel			
Believe in God			

	Essential that a person do this ...	Desirable, but not essential that a person do this ...	Makes no difference whether a person does this ...
Promote general civic improvement			
Contribute to Jewish philanthropies			
Attend services on High Holydays			
Be interested in Jewish culture and literature			
Worship God			
Gain the respect of Christian neighbors			
Marry within the Jewish faith			

Role Plays

These exercises are designed to allow parents to test the skills they have acquired. Each of the three role plays has a different function. The first involves a child-owned values problem. The child is seeking parental help, but the child and parent are not in conflict. The second role-play concerns a common values conflict between parent and child. Each has a problem with the other's values stance. The last exercise is designed for parents who want to help their children with values questions, but they have not been approached and are not in conflict with their children. Some parents may feel that they are constantly in conflict with their children and that this last exercise no longer applies to them. They should be encouraged to think in terms of a values area in which they are not in conflict with their children, so as to apply the principles to their own situation.

One aspect of being an effective consultant is being well-informed. Each of the role-plays contains one values clarification exercise so that parents can be informed as to what their values are. The variety among the clarification exercises is purposeful. The first is a creative exercise. Extensive classroom discussion should follow for parents to get a feel for the values clarification process. The second is an ordering exercise and should be done with a minimum of discussion. The reality of most values conflicts is that parents are independent of the

class setting at the time and must clarify their values
by themselves. These two values clarification exercises
should precede the role-plays, to permit a natural flow of
conversation. The last values clarification exercise
normally would involve both the parent and the child. They
are seeking answers together. As such the values clarifi-
cation exercise is central to the role play and should be
done as a part of it.

In the first two role plays one parent plays the part
of the parent and a second parent plays the part of the
child. The class leader should brief them separately and
then provide the class with the details of the roles which
are known to both the parent and the child. The goal is to
provide each participant in the role plays with as much
information as he would have in reality and each observer
in the class with as much information as is necessary to
understand the dynamics of the situation. Under no circum-
stances should the observers have more information than
either of the participants.

A. First Role Play

1. As this role play will involve a child who is
uncertain of what she should do to be a good Jew, the values
clarification exercise which precedes it focuses on what
the parents themselves do as Jews. All group members
should participate in this exercise, including the indivi-
dual who will subsequently take the child's part in the
role-play. However, that person should be instructed

that his role as the child will not include having taken

part in a values clarification exercise.   The reason for

including him in the values clarification exercise is his

own personal edification.   This exercise is taken from

Dov Peretz Elkins' book, <u>Jewish</u> <u>Consciousness</u> <u>Raising</u>.

His exercise, the Jewish Coat of Arms is a useful alterna-

tive to this exercise, if parents are already familiar

with it.

Values Clarification Exercise--"On Trial"[16]

The leader explains to the group that 'We will
now participate in a fantasy. Let us suppose that
each person is on trial in the Soviet Union for being
a Jew. The crime of which you are accused is that you
live a Jewish life. Your activities, your involvements,
your commitments to Judaism are a crime against the
state.'

Taking paper and pencil or pen, each person is
then asked to compile a prosecutor's brief. In other
words, each person will write a list of evidence which
the prosecuting attorney can bring to convict that
indiviual of being a Jew, of living a Jewish life.
The evidence listed of course is not part of the fan-
tasy, that is reality. It is based on the actual
Jewish lifestyle of the person writing the list.

In other words, if the writer were on trial for
being a Jew and were asked to compile evidence in the
form of a prosecutor's brief, it would include some
of the following: Attending Shabbat services, per-
forming Sabbath rituals on Friday night, speaking
Hebrew to friends, reading Jewish books, participating
in Soviet Jewry rallies, visiting the state of Israel
three times, writing textbooks for Jewish educational
purposes, etc., etc., etc.

Now each person will compile a brief of his own
which the prosecuting attorney might use to convict
you as a Jew. After fifteen or twenty minutes small
groups of five or six are formed and each individual
is asked to read the brief as evidence that he com-
piled. Another possibility is to ask the members of
the small group to decide 'guilty' or 'innocent' for

each member. Criteria might be established in advance.
Each person in the small group is then asked to com-
plete the following sentence: One thing I could do in
my life to give the prosecuting attorney a better case
against me would be. . . . The leader then asks
several members of the small group to share some of
their sentences until some ten or fifteen are recited.

The goal of this exercise is to indicate to parents

which of their behaviors indicate that they are Jews. One of

the criteria for a value is acting on one's choices.

Parents can look to their own behavior patterns to see

which areas are of greatest importance to them as Jews.

They also can see which behaviors they are modeling for

their children. A major realization of this exercise may

be that the parents do not "practice what they preach."

They may say that attendance at services is of great

importance to them and something they hope their children

will accept as important, yet rarely attend. Similarly

they may maintain that the survival of the State of Israel

is of minor importance, yet find themselves participating

in a number of Israel related activities. The temptation

is to label these people as hypocrites; doing so will only

be counter-productive. Instead the leader should point

out to those parents whose behavior does not correspond

to their ideals that this lack of correspondence indicates

the need for some personal reconsideration. Are their

ideals their own or are they ones which they have accepted

from family and friends? What does their behavior tell

them about their true ideals? Are there changes that they

can make in their behavior which would allow for a closer

correspondence to their expressed ideal? How can they best model their values for their children?

2. After the values clarifcation exercise is completed the group leader introduces the role-play. Volunteers are sought for the roles of the parent and the child and they are asked to leave the room. The group leader then meets with each of them separately and tells them of their individual roles. The remainder of the group is then informed as to the general background of the role play. The role play participants then return to the room and take seats where everyone can see them. A common format is the "fishbowl" in which the observers form a circle or a semi-circle around the participants.

Instructions for the role of the child: You are six years old and have just started your second year of Sunday School. Much of what you have been taught in Sunday School regarding observances does not occur in your home. To you it seems like nonsense to learn about things that no one you know does. You are jealous of your non-Jewish friends because their holidays look like a lot of fun. You asked your Sunday School teacher today why you had to learn about Jewish holidays which your family does not observe, especially when the Christian holidays seem to be a lot more enjoyable. His answer about Jewish identity and being proud to be Jewish made you even more confused. You feel gypped that you were born Jewish and you certainly are not proud of your identity. On your return home you comment

to your parents that "Sunday School sure is dumb." They

seem shocked and say nothing. Later they call you in for

a little chat about what you have said. This is the

beginning of the role play from your perspective. From

this point on your role is to react as you feel a normal

six-year-old would react under the circumstances. You

know nothing about P.E.T. or about values clarification.

Instructions for the role of the parent: Today

while driving your six-year-old child home from Sunday

School, she told you that she thought that Sunday School

was "dumb." You were shocked because such sentiments had

never before been expressed. You remained silent at the

time, but have decided since that your child is troubled

and that you should talk with her. As part of your role

you want to use the skills which have been discussed in

these group meetings. The values stances you take however

should be your own. Some considerations to be kept in mind

as you portray your role are:

a. The need for a door-opener--The role-play

begins with your asking your child to sit down for a little

chat. You have not yet responded to the comment she made

about Sunday School. Your door-opener should indicate

that you are concerned about what she had to say and that

you are available if she wants to talk about it.

b. The need for Active Listening--Your child has

the problem. Avoid the temptation to take the problem on

as your own. Be certain that all of the emotional elements

of the problem are understood before attempting any values
clarification. Even during the values clarification
process, be ready to Active Listen in case the emotional
content interferes with the discussion.

      c.   Awareness of roadblocks--The potential for the
use of roadblocks exists throughout the entire Active
Listening stage. Under these circumstances many parents
would be tempted to preach to their children or to try to
argue with them that their feelings are inappropriate.
Some, having had similar feelings, would be tempted to
agree with their children. Others still may find the entire
conversation too uncomfortable and withdraw from it. These
roadblocks of preaching, arguing, agreeing and withdrawing,
as well as all of the other roadblocks, should be avoided
during the Active Listening stage. Once this process is
completed and the feelings are understood, some of the
roadblocks cease to be inappropriate behavior. In fact
to clarify values some of the roadblocks are necessary,
questioning and teaching in particular. The criterion
remains whether the child is having emotional difficulties
with the problem. When she is, the roadblocks must be
avoided. When she is not, the roadblocks may and in some
cases must be used in order to clarify values.

      d.   Recognition of child's level of moral develop-
ment--Most six-year-old children will have moved out of the
stage in which they adhere to rules strictly to please

their parents, but are just beginning to accept an organized body of rules for themselves. They are generally capable of discussing moral principles without necessarily seeing how they are applicable in their own lives. As a result, a six-year-old child could discuss at length all of the reasons for attending Sunday School and for being proud to be Jewish and then ask why she has to attend religious school or why she has to be Jewish. Such a child would not be acting arrogantly as one would suspect; she simply has not achieved the level of cognitive ability necessary to move from the abstract to the concrete.

e. The distinction between values collisions and values clarification--As long as you do not have a problem with your child's behavior (including expression of certain values stances), there is no values collision. Your role is to assist your child in clarifying her own values. However, awareness of what you have done to instill your values may offer certain insights into your child's values stances and into her confusion on certain issues. In considering how you have instilled your values, the following questions may be of use:

i) How have you modeled the behavior you expect from your child? How extensively do you study Jewish matters? How have you spoken about religious education? What have you said about your own beliefs?

ii) Have you been an effective consultant? Other than the values clarification exercise which preceded this

role-play, how much have you done to explore your own beliefs? How much do you know about what you consider to be your beliefs? In the process of choosing her beliefs, have you allowed your child to be responsible for making her own choices and changes? Have you hassled your child to accept your beliefs? Have you stated your own beliefs clearly to her? Have you stated what you believe once or have you repeated yourself?

iii) Have you modified yourself? In the past when you have differed from your child, have you explored ways in which you too can change? As you listen to your child in this role-play, are you going to be willing to consider the validity of her values too? What are the areas in which you are willing to be flexible? What are the areas in which you feel you must stand firm and why do you feel this way?

f. The timing of values clarification--After you have actively listened and your child has had the opportunity to express her feelings, you will have reached the No-Problem Area. You child may not want to pursue the discussion any further in which case the values clarification process would be ill-timed. However, if she seeks further assistance in clarifying her values or at least is open to the suggestion of trying a values clarification exercise, then you can pursue the matter. Values clarification is a form of additional assistance; one which is usually offered rather than sought. Forcing the process on a child is counter-productive.

g. The goals of values clarification--To best help your child reach her decisions about her values, you will need to ask questions which raise the following issues: Is she choosing freely from among several alternatives after thoughtful consideration of their consequences? Does she prize and cherish her choices and is she willing to affirm them? Is she willing to act on her choices now and in the future? If the answer is "Yes" to all of these questions, then her choices constitute a value. If the answer is not "Yes" to all of these questions, then her choices reflect values indicators such as opinions or beliefs and should be weighted accordingly.

h. The approach to values clarification--In the previous chapter the Dialogue Strategy is suggested for parents who need a structured way to approach values clarification. This is one approach. Others can be found at the end of this chapter as well as in numerous books on values clarification (See Bibliography). For the role-play though, you probably will be best served to ask questions in discussion which are similar to the ones listed above in section "g." Either these questions in your own words or those of the Dialogue Strategy should suffice as the basis for a full discussion on values. With a six-year-old child the chances are slim that even this amount of material can be covered.

Instructions for those observing the role-play: The role-play you are observing is between a six-year-old child

and her parent. The child has stated on the way home from Sunday School that religious school is "dumb." The parent's response at the time was to remain silent, but he has since chosen to talk to the child about her statement. The choice is out of concern for the child's bewilderment, not because the parent has feelings of conflict with the child's statement. In observing the parent, you should note how well he listens to his child's feelings about religious school. Does he give her the opportunity to vent her emotions or does he use roadblocks? Does he wait until they are in the No-Problem Area (at which time the roadblocks are permissible) before he attempts to clarify values with her? Does he direct the conversation during the values clarification process toward the criteria for a value? Does he make distinctions between values and values indicators in the instances in which not all of the criteria for a value are met? Ultimately, do you feel that the parent in the role-play has helped the child to deal with her feelings and to understand her values?

3. Discussion after the completion of the role-play will usually follow naturally from the experience. There are a few basic questions, however, which should be addressed. Included are: "How did you as actors feel?; How would you observers have done things differently?; Would things work out that way in real life?; and What might we learn from this situation?"[17] The questions which

the participants and the observers were instructed to keep
in mind should provide a sufficient base for the remainder
of the discussion. The discussion should focus on the use
of the skills and the participants' reactions to their
involvement and not on the particular values stances which
were expressed. The Follow-Up Strategy found earlier in
this chapter might be used to conclude the role-play.
Otherwise the role-play should reach its own logical con-
clusion after the questions that the participants and the
observers had been asked to keep in mind have been answered
to their satisfaction.

B. Second Role Play

1. As this role play concerns the clash of values
over the issue of intermarriage, the values clarification
exercise which precedes it focuses on whom parents would
want as a son-in-law. As in the first role play, all
group members participate in the values clarification
exercise including the participants in the role play.

Values Clarification Exercise--Your Son-In-Law

This exercise is straightforward and requires little
explanation. The leader explains that he will read
descriptions of ten potential sons-in-law for the group
members. (For those parents who only have sons they may
regard them as potential daughters-in-law.) They are to
note on a piece of paper each of the descriptions. Then
they are to order the descriptions from one to ten.

Number one will indicate the individual they would least like for their children to marry and number ten will indicate the individual they would most want their child to marry. No ties are allowed. For parents who note that certain individuals would be more suited to one of their daughters and other individuals more suited to another of their daughters, the group leader should ask them to base their choices on one of their children. Some parents may object and state that what is important is the character of the individuals and not their backgrounds or beliefs. They should be asked to consider all of factors, such as personality, socio-economic background and education, to be equal and to choose on the basis of these factors alone which determine the differences among the choices. Given that this is a sensitive subject, some parents may not want to participate. As with any of these exercises, no one should be compelled to take part.

The choices for your sons-in-law are:

a. A Jew who could not care less about Judaism.

b. A Jew who is an atheist, but believes that the Jewish way of life should be preserved as the best way to live.

c. A Catholic who insists that the children be reared as Catholics.

d. A convert to Judaism who feels your family is not sufficiently observant.

e. A Jew who feels that one should socialize within the Jewish community only because such contacts are good for business.

f. A Jew who once had a strong religious belief, but who abandoned all belief after studying the Holocaust. This individual now refuses to have any Jewish ties.

g. A Christian who feels that children should choose their belief, even to the extent that they should decide whether to have any belief at all.

h. A Christian who is willing to rear children as Jews.

i. A Jew whose only belief is in the Zionist cause. This individual maintains that the only good Jew is one who lives in Israel.

j. An Orthodox Jew who insists that children will be strictly observant Jews. This idividual personally has refused to eat in your home due to dietary restrictions.

After the parents have ordered this list, the leader should open the floor to discussion. A few leading questions might be: What did you find out about your own priorities? How did your choices differ from those of your spouse? How were your choices influenced by the realities of your life? How many of your choices are different from what they would have been five years ago? Were you surprised by any of your choices? The purpose of the discussion is not to lead parents into making decisions

which agree with the group leader's ordering or to gain any consensus. The group members should however gain a greater understanding of what is of greatest importance to them on the issue of intermarriage. Is it more important that the person whom their child marries is Jewish or that he has a belief in God? Would the parents prefer that their children marry someone who is Jewish and who has strong beliefs (some of which may not be acceptable to them) or someone who is Jewish and is either noncommital or adamantly against religion? Is a Christian who is willing to rear the children as Jews a better spouse than a Jew whose strong beliefs are unacceptable? The answers to these and similar questions will depend on what the group members consider to be acceptable beliefs. They should gain a perspective on which differing beliefs they find acceptable and which they are willing to accept if the other person is tolerant of their beliefs. For example, whom did they prefer, the Christian who is willing to rear the children as Jews or the Orthodox Jew who would not eat in their home? Whatever the choice may be, the result of this exercise should be that parents recognize in which areas they have strong feelings and where they are ambivalent. Often in confronting their children on such a sensitive subject, parents yield to the temptation to take a strong stand on every issue. Hopefully, through this exercise they will realize when those strong stands correspond to their actual feelings and when flexibility is appropriate.

2. After the discussion of the values clarification
exercise has ended the leader should seek volunteers for
the role-play. One will be in the role of a father, the
other his eighteen-year-old daughter. Preferably, these
should be people who expressed strong feelings during the
values clarification exercise. As in the first role-play,
they should then leave the room and be briefed separately.
The remainder of the group is given general information
concerning the role-play and then the participants return
to the room. Once again the observers should not have any
more information than either of the participants.

Instructions for the role of the child: You are
an eighteen-year-old girl and have always related well to
your parents. You respect their opinions and have tried
to live according to the standards they have set for you.
You have no desire to hurt them. They have expressed to
you their wish that you not date non-Jews and you know that
they would be very upset if you were to marry out of the
faith. Knowing this you have chosen not to tell them that
you have been dating a non-Jew. Recently you realized that
they know despite your efforts. Your situation has become
even more complicated in that you have decided to go
steady. Both of you will be attending different colleges
next year and you want to make some commitment to each
other. Marriage is not out of the realm of possibility,
but you have numerous questions as to whether it is a good
idea. You understand the consequences of intermarriage,

yet you also feel that the strength of your feelings for one another is sufficient to see you through the problems you may have. You have decided that in all fairness to your parents and to yourself that you must sit down and discuss this matter with them. You will initiate the discussion to begin the role-play. You know nothing about P.E.T. or values clarification.

Instructions for the role of the parent: You are the father of an eighteen-year-old girl. In the past you have expressed your disapproval of inter-dating. You have felt that if your child dates non-Jews, this dating may eventually lead to an intermarriage. An intermarriage would greatly upset you. You have explained these feelings to your child and there has been little further discussion. Your daughter has always respected your opinions and made efforts to adhere to your wishes. However, you recently have learned that she is dating someone who is not Jewish and may be getting seriously involved. Both of them are in their last year of high school and will be attending different colleges next year. Your child has indicated to you that a serious discussion of this situation is desired. You are waiting for her to approach you at which time the role-play begins.

As part of your role you want to use the skills which have been discussed in these meetings. These may include Active Listening, two-part I-Messages (there is no tangible and concrete effect), abridged Method III problem-

solving, modeling, effective consulting, values clarification and self-modification. The applicability of these skills will be discussed in subsequent instructions. The values stances you take in the role play should be your own. However, if your own values differ radically from the prescribed values of the role-play, you may choose not to participate and another volunteer can take your place. The applicability of the skills outlined above is:

a. Active Listening--Even though you will be in conflict with your child over this issue and will come to own this problem too, initially your child is the one with the problem and the one who needs full understanding. The more you are able to reflect feelings and patiently await your opportunity to express your own, the greater will be your understanding of the situation. Also as you gain more information, you may realize that your own reactions are changing. For example, at first you may feel that any discussion of inter-dating is an attempt on your child's part to hurt you. If, however, you learn that she has been afraid to talk to you simply because of the hurt that this may cause you, then you will see that your first impression was wrong. The more you know, the better equipped you will be to deal with this situation. In fairness to her, though, you must respond eventually.

b. Two part I-Messages--Your response to your child should focus on two areas, what she has said and done and what your feelings are about these actions. As

you are involved in a conflict of values, there is little possibility that her behavior has a concrete or tangible effect on you. Your description of what your child has said may be in the form of a recap of her statements. This will aid both of you in understanding each other precisely. The recap should be non-judgmental. Subsequently, you may state your feelings. There is a crucial difference between saying "You said that you loved him without any concern for my feelings" and "You said that you loved him and I became greatly alarmed to hear that this was the extent of your feelings." The first statement makes assumptions which may or may not be true and which can lead to lengthy debate about your child's motivations. The second statement is an observation of the reality as you perceive it. No blame is cast on your child and no defense is necessary. Similarly any descriptions of your child's behavior should be non-judgmental, such as "You have been dating him for four months and have not told me." The feelings expressed should be your own and not the ones you feel your child has, i.e. "I feel deceived" as opposed to "You wanted to deceive me." The less subject to debate your statements are, the more effective they probably will be. This is not to say that your child will not want to respond. In all probability she will in which case you must once again Active Listen her responses. The cycle of Active-Listening, recap, and two part I-Messages continues until you both feel that you have fully expressed your feelings.

c. Abridged Method III problem solving--You have already complete half of the problem solving process by Active-Listening and giving the two part I-Message. If you feel that your child and you have a chance of reaching a mutually acceptable solution to your values conflict, then you can pursue the problem-solving process further. Having expressed your needs and feelings, the next step is to generate as many solutions as you can think of which would answer all of your needs. Your needs may include the need to know what is happening in your child's life even when that knowledge is painful. Your child's need may be to date whomever she wishes without being reminded constantly of his religious beliefs. Outside of the basic values conflict itself, you both may desire some basic ground rules between you so that you can peacefully co-exist. Examples of some solutions which might be mutually acceptable are that you will not ask whom your child is dating if she agrees to tell you when she feels comfortable with the situation or that she will attend services at her college Hillel so as to be exposed to other Jews, if you promise to trust her judgment and not ask about her private affairs. Just as the needs will vary, so too will the solutions. Having generated as many solutions as you can both conceive, then you can evaluate them and subsequently choose which ones are acceptable to both of you. You may decide that no solutions are available to you, in which case you agree to disagree. The crucial element in this

step is that you have the opportunity to agree on some issues even when the larger issue at hand may remain unresolved. Your child probably will continue to date non-Jews, but at least she will not have to hide behind your back as she does so. You may also find that the problem-solving process is sufficient for your needs and that further discussion is not necessary. You have expressed your feelings and reached an understanding of your child's feelings, as well as having reached an agreement with which you can live. This step is a short-cut and as such may be unnecessary or may be all that is needed.

d. Modeling--Most examples which you want to set will have been set long before this situation occurred. In your own life, did you inter-date or intermarry? Did close members of your family intermarry? These role models are already set. At most you can explain to your child what has happened in your own past if yours is an example which you want to be known. However, there are certain behaviors which you can model in the course of the discussion. One is being well informed about your own values stance and expressing yourself clearly. Another is openly expressing a willingness to try to understand the other person's values. A third behavior is being flexible when your value system allows flexibility. Yet another behavior is stating a willingness to modify yourself in attempts to find a mutually acceptable solution to your

differences. Modeling involves acting as you wish for your child to act. Whatever behaviors you desire from your child in this process should first be modeled by you.

     e. Effective consulting--You have already taken the first step in this process by participating in the values clarification exercise. Your responsibility is to be well informed about your stand on intermarriage. Further exercises may be necessary for you to understand completely what your values are. You may also want to research the statistics on intermarriage and to read what others have written on the subject. The first element in being an effective consultant is to be well informed and the values clarification exercise is a step in that direction. Having decided what you believe, you are in a position to state your values one time. Avoid repetition at all costs. Your child will understand you the first time, even if she continues to disagree with you. Repetition implies that she was not smart enough to understand you the first time and that you think that the second or third time she will understand and then come to agree with you. Also since you know where you stand, you also have an idea as to where you are willing to bend. An honest admission of which points are negotiable may bring a similar response. An unyielding stand on every issue probably will evoke a similar response too. Your intimation that there are certain areas in which you can be

flexible and certain ones in which you must stand firm will give greater validity to the points on which you cannot bend.

f. Values clarification--Given that your child and you have a values conflict, you may feel that a values clarification exercise is unnecessary. However, your child's values may be no more clear to her than yours were to you. Just because she stands in opposition to you does not mean that she knows precisely where she stands. A sharing of the values clarification exercise in which you participated may help her to understand her values more clearly. (As the person playing the child's role in this role play has participated in the values clarification exercise as a member of the group, you may ask her to participate once again, but this time to view the exercise from the perspective of her role.) The sharing also will provide you both with an opportunity to find common ground between you. If a structured clarification exercise seems inappropriate, you may find the Dialogue Strategy to be helpful. Otherwise general questions about values may be used. Is she choosing freely among alternatives, having considered their consequences? Are the choices prized and cherished and is she willing to affirm them? Is she willing to act on his choices both now and in the future? As you ask these questions, you must keep in mind that as you are in conflict, these attempts to help clarify values may be viewed as attacks on her logic. The implication

your child could derive is that you are trying to show
her that her value system is faulty. Your admission that
you know that you too must constantly strive to understand
your beliefs may help. In any case, if there is a nega-
tive reaction to the process, be prepared to Active Listen
and, if necessary, to postpone the values clarification
to another time.

g. Self-modification--This option is open to you
at any time during the entire process. While participating
in a values clarification exercise, you may have been
tempted to adopt stronger stands than you actually feel.
During the role play you also may have discerned that some
of your stands are simple copies of what your own parents
told you and do not reflect your true beliefs at all. Your
child may also convince you that her values make sense too.
Your values can only be regarded as values after thoughtful
consideration of alternatives. If you realize that certain
alternatives are actually what you believe, then you have
gained a greater understanding of your value system. In
values conflicts the responsibility of each party is to
express his true values. As you reach greater understanding
of what your values are, the more aware you should be of
where you can bend. By the very nature of this conflict
you are asking your child to modify herself. You should
be asking no less of yourself.

Instructions for those observing the role-play--The
role-play which you are observing is between an eighteen-

year-old girl and her father. In the past he has voiced
objections to dating non-Jews because of his fear that this
will lead to intermarriage. Until recently the daughter
has kept to these limitations out of respect for her
father's wishes. However, she has met someone who is not
Jewish whom she has started to date. They have become very
serious and have decided to go steady. This is a commitment
they have made to each other because they soon will be
graduating from high school and then going on to different
colleges. Although the father has never been told directly
that this relationship exists, most of what is occurring
is known. The girl recognizes the need to talk about the
situation and begins the role-play by approaching her
father.

In observing the role-play, take note of how well
the father hears the child's version before expressing his
feelings. Are both sides given the chance to vent their
feelings and concerns? Is there an attempt to problem
solve some of the differences? Do the solutions reached
permit peaceful co-existence in the family? Does the
father help his child to clarify her values and does he
express his own values clearly? Does he model the behaviors
he expects of his daughter? Does he distinguish between
areas in which he must take a firm stand and those areas
in which he is willing to bend? Does he show a general
willingness to modify himself, just as he asks his child
to modify herself? Ultimately, do you feel that the father

and daughter gain a greater understanding of their own and each other's values and are they able to resolve some of their differences so as to live together in peace and trust?

3. The same guidelines for discussion after the role-play as were given for the first role-play apply here. Attention should be given to the reactions of the participants and the observers, how they saw the role-play in relation to reality and what they learned from it. These questions, as well as those given to them in their instructions, should provide an ample base for the concluding discussion.

C. Third Role Play

1. This role play is to prepare parents to work with their children at home. Most values exercises are geared to groups and parents may have to struggle to find ones which can be done just with their own children. The values exercise which is central to this role-play is designed to give parents a better idea of how they can work with their children in exercises they design themselves. Unlike the previous role-plays, all group members take an active role. They are to pair off, preferably not with their own spouses. One parent assumes the role of the child and the other parent portrays himself. After the completion of the role-play the parents switch roles. As all group members will portray both roles, there is no need to give separate sets of instructions.

2.   "What Would You Do If . . . Exercise"[18]

Whoever is portraying the parent in the role-play chooses a situation which would involve a moral decision. This should be a situation which she feels her child could encounter, but has yet to experience. For example, the parent of a child in the second grade might choose the situation in which her child sees a friend cheating on a test. The parent of a teenager who is about to start driving might choose the situation in which her child is in a car with a friend who is driving twenty-five miles over the speed limit. After this choice is made, she would then explain to the parent portraying her child what the child's role is. As closely as possible, the description of the role should be a description of her child, especially his age, his maturity level and the nature of his relationship with her. Then the situation is presented in terms of the question, "What would you do if. . . .?" "What would you do if you saw a friend cheating" or "What would you do if you were riding in a car with a friend who was speeding excessively?" or "What would you do if whatever the chosen situation may be?" The child should be allowed to give a full answer, including relating stories which to him seem related to the question.

After the question has been fully answered, the parent and the child act out the parts of the individuals involved in the situation. The parent would take the part

of the friend who cheated and the child would portray himself. As this is a role-play in which the parent's actual child will eventually participate, the parent should gear the level of difficulty to his level. In the role-play for the younger child, the parent in the friend's role might offer a little resistance and then acquiesce. In the role-play for the older child, the parent in the friend's role may actually become more stubborn. In any case the situation should not develop to a point which the child cannot handle.

Maintaining the same roles, the child should then offer a situation which he would like to explore. Similar discussions and role-plays can be a part of this portion of the exercise. After the child has offered his explanation of what he would do in the situation he has suggested, then the parent can also offer what she would do. The parent can recall too what she has done in similar situations in the past. They can then compare their responses and discuss why they have differed. They can also examine what other alternatives were open to them and why they did not choose them. This is important to the child to show him that people have numerous ways of approaching a problem. Also part of the choosing process for values is deciding among alternatives after consideration of their consequences. Exploring alternatives is good training for the choosing process. After this portion of the role-play is completed the participants switch roles and repeat the exercises.

Depending on the nature of the situation chosen, any of the skills previously mentioned can be used. If the child becomes upset by the situation, Active Listening is necessary. If the parent finds herself in conflict with the child, either the Active Listening, recap, two part I-Message cycle, the modified Method III problem solving or the full range of values conflict skills may be appropriate. Which skills, if any, to be employed will depend completely on the situation. Parents may choose to take a "time-out" from the role-plays and discuss which skill would be appropriate under the circumstances. In any case, parents should be encouraged to give each other feedback as to what skills would be most helpful. This feedback should also include how the parent in the child's role feels from the treatment he is receiving. This criticism should be constructive, so that the parents can be most effective when working with their own children.

3. Discussion after the completion of the role-plays should focus on the feelings that the parents have experienced in their roles. How did they feel in the child's role? How did their experience change the ways in which they will approach their own children? Which skills did they find particularly useful and why? What did they learn in their feedback to one another which they think would be useful for the group? Have they gained a greater perspective on past encounters they have had with their children? Given the opportunity, what would they do

differently now? Are there any impressions about the process which they would like to share with the group? These questions should more than suffice as a basis for a summary discussion of the role-plays. If necessary, the Follow-Up Strategy found earlier in this chapter might be used to conclude the role-play process.

At Home Exercises

The exercises which follow are for parents who would like to work with their children on values. Like the "What Would You Do If . . ." Strategy (which also can be done in the home setting) these exercises are ways of helping children with their values when they are in the No-Problem Area. At times when the child is having a values-related problem or the parent and the child are in conflict over a values-related matter these exercises are inappropriate. These strategies are listed here to offer the parents a few basic approaches to values work with their children. The choice as to which will be appropriate is completely up to them.

A. Incomplete Sentences Activity[19]

The purpose of this exercise is to start the child thinking about what is of value to her. She is given a list of incomplete sentences which she is asked to finish in her own words. The number of sentences will depend on the child's level of interest and the amount of time the parent has to spend on the activity. After the sentences

are finished the parent can discuss with the child what

the answers mean to her. Has she learned something about

what is important to her? Are there any patterns in her

answers which are new to her? What does she know about

herself that she did not know before the exercise?

1. Sentences concerning attitudes:

    I'm for . . .
    I'm against . . .
    I feel that . . .
    I think if . . .
    The way I see it . . .
    If you ask me . . .
    In my opinion . . .
    My choice is . . .
    I'm convinced that . . .
    I believe . . .

2. Sentences concerning feelings:

    I'd feel bad if . . .
    I got angry when . . .
    I heard good news about . . .
    I had a hard time when . . .
    I would like . . .
    I feel guilty when . . .
    Listen to what (name of friend) did . . .

3. Sentences concerning aspirations:

    In the future . . .
    When I grow up . . .
    Someday, I'm going to . . .
    My long-range plan is . . .
    In about ten years I'm . . .
    If all goes well . . .
    One of these days . . .

4. Sentences concerning purposes:

    We're thinking about doing . . .
    On the fifteenth, I'm going . . .
    On the way downtown we're . . .
    I wrote for the plans . . .
    When I get this . . . I'm going to do . . .
    We're waiting to hear about . . .
    I'd like to . . .

5. Sentences concerning interests:

    I love making . . .
    My hobby is . . .
    Yes, I subscribe to . . .
    I really enjoy reading about . . .
    If I had my choice, I'd take the ticket to . . .
    Most weekends I'm over at . . .
    Every night after school I . . .
    Nothing makes me feel better than . . .
    I got this catalogue on . . .

6. Sentences concerning activities:

    After school I usually . . .
    Last weekend we . . .
    On my day off, I went . . .
    We just love to play . . .

B. Thought Sheet Strategy

    This strategy may be used by the parents with their children or as a way of gaining feedback from the parent group between sessions. If done at home by the child, the parent would ask the child to write thought sheets on a regular basis and then several would be compared. If done by the parents between sessions, the group leader could collect all of the thought sheets and read them to the group. All would remain anonymous. In both cases the main purpose of this exercise is to allow the parents and the children to focus on their concerns and feelings and to see what patterns recur in their thoughts. Discussion should center on what is valued and whether behavior is corresponding to espoused ideals.

    Instructions for the Thought Sheet Strateghy are: "Thought sheets may be of any length, any style, any form.

Prose, poetry, skit, drawing, et cetera--all are acceptable.
Long statements are not necessary. A thought sheet may be
on any topic as long as it represents your thoughts,
feelings, interests, and so on."[20] These instructions are
purposefully broad enough to allow for any and all forms
of expression. The parents and the group leader should be
careful not to interpret these instructions any more than
is absolutely necessary.

C. Weekly Reaction Sheets

The Weekly Reaction Sheets can be used in much the
same way as the Thought Sheet Strategy either in the group
or with children at home. In the group the procedure would
be the same. The sheets would be submitted anonymously
and then all read aloud. Discussion would then follow.
With the child one modification is necessary. Rather than
collect the Weekly Reaction Sheets for several weeks before
discussing them, discussion should take place weekly. The
sheets should be saved by the child, however, so he can
cross check among them to see patterns.

The questions for the Weekly Reactions Sheets are:[21]

1. Did you act on any of your values this week?
   What did you do?
2. Did you do anything this week which required more
   than three solid hours?
3. What, if anything, did you do this week of which
   you are proud?
4. Did you work on any plans this week for some
   future experience you hope to have?
5. List one or two ways in which the week could have
   been better.
6. Were you in emphatic agreement or disagreement with
   anyone this week?

7.   What did you learn this week that you are likely
        to use in your later life?
8.   What did you do this week that made you very
        happy?
9.   What was the best day of the past week?
        What made it the best?
10. Are you happy with the way you spend your weekends?
        How could you improve them?
11. Identify the choices you made during the week.
12. Were there important contradictions or inconsist-
        encies in your week?
13. How was this week different from the previous week?

Parents may find that if they use this strategy repeatedly with their children that only a few questions are necessary. Similarly they may find that with smaller children thirteen questions are too many. They will have to decide how many questions are appropriate. The goal is to call attention to patterns in one's life and how they relate to one's expressed values. As many questions as are necessary to achieve this goal should be the number of questions asked.

D.   Devil's Advocate Strategy

Harmin, Raths and Simon state with regard to this strategy that: "Too many discussions in values-related areas suffer from having only two positions in the room: a consensus and a 'don't care' position. Especially in certain political and social topics, dissension is often absent. What often is needed is persuasive argument against civil rights, for the use of profanity, against respect for elders, for revolution, against patriotism and so on. At least, such dissension is needed if alterna- tives to many issues are to be fairly treated. Since the

value theory states clearly the need for reexamination of alternatives, the use of the devil's advocate is often a very productive strategy."[22] The devil's advocate is therefore the individual in a one-sided values discussion who brings in the values which directly contradict the consensus. By its nature the strategy must be spontaneous, coinciding with such a discussion. With children involved in the conversation, the parent who takes the devil's advocate position should be careful to note that he is not necessarily expressing his own views. Rather, he is offering opposing arguments to stimulate thought and to assist with the consideration of alternatives. After the conversation has ended questions can be raised as to how participants felt to hear such views expressed. Also, did they change their own values stances in any way? Did they find anything appealing about alternative arguments and in what ways can they consider alternatives to other values they hold?

EPILOGUE

This thesis has focused on several areas of Reform
Jewish parenting. A synthesis has been attempted of the
skills of Parent Effectiveness Training and of Values
Clarification with an emphasis on problems faced by
Reform Jews as they rear their children. All of this is
taken in light of traditional approaches to Jewish
parenting. Yet, this thesis is only a beginning. Much
work remains to be done in this field.

Foremost, this thesis must be reworked into a manual
form. By its nature this thesis has discussed the major
issues and ideologies involved in teaching a course on
Reform Jewish Parenting. However, an individual who reads
these materials would remain ill-equipped to teach such a
course. Instructor modules are necessary, as is training
in their use. Further expansion of the exercises offered
in this thesis would be central to these modules. The
training would involve an experiential element. One cannot
teach such a course without a full personal knowledge of
what it is to be a participant. Further understanding
of the principles, as well as an opportunity to share
experiences with others, would be accomplished by such
training.

Second, the material presented in this thesis requires field testing. All portions of the material have been independently tried and revised. However, the synthesis of these has not yet been offered. Only after extensive testing in actual groups will there be sufficient knowledge of how well these pieces fit together.

Third, this thesis deals with only a few of the values dilemmas that Jewish families face. These may be the concerns of those who take the course, but in many instances they will not be applicable. Further feedback will determine which values problems are of greatest concern. Individual instructors may devise their own exercises for approaching these problems. What ultimately will be needed is a compilation of these new approaches in addition to new exercises developed by the author to address the concerns which parents express.

Finally, this program will require expansion to serve the needs of all Reform Jewish parents, even those whose problems are not generally shared. The skills are universal; the need is for exercises which the parents can tailor to their specific situations. The goal is that any Reform Jewish parent should know enough to work with his or her own values problems. This can only be accomplished through extensive exposure to both specific and general values exercises. The specific exercises are to provide sufficient experience in the area of values work and the

general exercise are to allow parents to find ways to approach their own values problems.

This thesis is intended as a first step. These subsequent steps are necessary to make it a reality. May it see fruition.

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