true for both sexes and throughout the entire age range of children studied. This was the strongest finding of the review. Love withdrawal had little relation, either positive or negative, to moral development.

Induction was the practice most conducive to moral development. Some studies showed positive correlations, and some showed none, but no studies showed negative correlations. Affection also contributed to moral development, but the evidence in most cases was not as strong as for induction. Induction combined with affection would appear to be the best road to moral maturity.

**Identification and Imitation**

Since the time of Freud, identification has been viewed as the central process in the development of a conscience. The young child becomes motivated to emulate the parent and to internalize those admired characteristics, including moral standards. When those standards are violated, the child experiences guilt. These are from the psychoanalytic perspective, it seems sensible to assume some such process.

Developmental, or anaclitic, identification is based on the child’s anxiety over possible loss of the parent’s love. To reduce this anxiety and assure himself of love, the child strives to become like the parent—to incorporate various parental characteristics. The process is selective rather than total.

As the time drew near for the girls’ reception during my senior year at boarding academy, I received an invitation from a young lady I had known for years. Though no “romantic” interest had ever existed between us, we were friends, and the evening might have offered a pleasant occasion. But I knew that my parents—particularly my mother—viewed her family unfavorably. How could my parents, however, and certainly not a suitable date for her son. I struggled with the decision. It was only a date. And yet Mom would want to know whom I had escorted, and I knew she would be shocked and hurt. So I finally framed a lame excuse and attended the reception at the stag table.

Here is an example of identification related to affection. No power assertion was employed; my parents did not threaten or attempt to force me. But they loved me deeply and had great (probably too much) faith in me, and they demonstrated that love and faith in countless ways. Not that I didn’t manifest the normal foibles of adolescence. But I could never deliberately hurt or disappoint them.

Since young people will identify with their parents, it is important to consider what kinds of attitudes and behaviors we would like them to imitate. More evidence has been found that “observation of models is capable of undermining the effects of a child’s past socialization in impulse control and self-denial than that it is an effective means of furthering these aspects of moral development.” This confirms what we have suspected all along—it is easier to be a bad example than to be a good one.

In spite of this, the weight of research evidence demonstrates that any behavior, including control of aggression and other impulses, can be acquired through imitation and observational learning. Modeling on the part of parents and teachers is of prime importance in values transmission.

As we look back over the various explanations for how children acquire values, it is apparent that no one theory has a monopoly on the truth. Moral development is complex and multifaceted. Hoffman suggests that moral development proceeds along four tracks whose end products are (1) behavioral conformity, (2) perception of authority as rational, (3) impulse inhibition, and (4) consideration for others. The latter seems particularly appropriate for religious values.

**Modeling Values**

As Fraenkel reminds us: “Students acquire their values to a large extent through observing and imitating both peer and adult models. Religious valuesFF have to do with relationships with God and with people. Therefore, parents and teachers need to model the type of behavior that affirms and strengthens these relationships. One of these values is a deep respect for human beings as created in the image of God. Fraenkel illustrates how a teacher may use a class discussion to model this value:

1. Accept all statements that students offer, no matter how silly or unusual they may seem when first presented.
2. Do not require students to talk if they do not want to.
3. When a student is having trouble getting his thoughts out, it is helpful sometimes to restate what he has expressed without indicating approval or disapproval of his ideas.
4. Tell students that you want them to offer their ideas.
5. Take care not to impose your views on students.
6. Don’t hesitate to introduce ideas contrary to those expressed by students in order to bring out other aspects of an issue.

Are these religious values? Our view of the dignity and worthwhileness of people is derived from the Word of God. God created man and woman in His own image and esteemed them of such value that He sent His beloved Son to die for them. Therefore, our relationships with people are genuinely religious. The Bible is emphatic that religion has a horizontal as well as a vertical dimension. Since our relationship to God is private and internal, most of our modeling will necessarily be done on the horizontal plane. “All men will know that you are my disciples, if you love one another” (John 13:35, NIV).

“Values do not come merely by imitation. It may be, however, that the availability of a model makes it easier for a child to comprehend what a value is actually like in practice, and thus makes it more likely that the value would be chosen, thoughtfully and freely, than would...