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**THE EMPIRICAL DEVELOPMENT OF A PREPARATION FOR MARRIAGE
CURRICULUM FOR TWELFTH-GRADE STUDENTS**

Andrews University

Ed.D. 1982

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**THE EMPIRICAL DEVELOPMENT OF A
PREPARATION FOR MARRIAGE
CURRICULUM FOR
TWELFTH-GRADE
STUDENTS**

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Kevin John Howse
June 1982

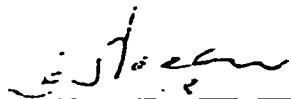
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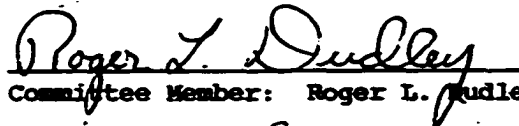
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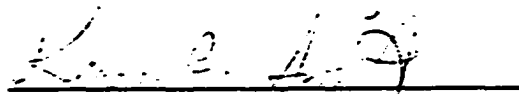
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Committee Member: Reger C. Smith



External Examiner: Marion J. Merchant

ABSTRACT

**THE EMPIRICAL DEVELOPMENT OF A
PREPARATION-FOR-MARRIAGE
CURRICULUM FOR
TWELFTH-GRADE
STUDENTS**

by

Kevin John Howse

Chairman: Roy C. Naden

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

**Title: THE EMPIRICAL DEVELOPMENT OF A PREPARATION FOR MARRIAGE
CURRICULUM FOR TWELFTH GRADE STUDENTS**

Researcher: Kevin J. Howse

Adviser: Roy C. Naden

Date Completed: June 1982

Problem

The purpose of this project was to develop an instructional product that would enrich the student's knowledge about dating and marriage, and teach specific relational skills.

Method

A systematic procedure was undertaken in the development and validation of the product. First, the content of a pre-marriage course was identified through an examination of a large sample of family-life texts, a survey of teacher criticisms and recommendations pertaining to the text Marriage (Christensen, 1980),

and an analysis of a group of 317 youth using the Search Institute instrument, Youth Research Survey (Strossen, 1977; see appendix E). Second, the proposed content subjects were divided into instructional units, arranged in a logical sequence, and introduced with behavioral objectives.

Third, literature and research in the various unit content areas was reviewed and a prototype of the pre-marriage curriculum drafted. This prototype curriculum was taught to thirty-two seniors in a parochial academy in Hagerstown, Maryland. Validation of the instructional units was considered successful when 80 percent of the students achieved 80 percent mastery in each objective. Twenty four percent of the objectives failed to reach this level.

Fourth, each of the instructional units were expanded, weaknesses exposed during the tryout stage were corrected, and a teacher's manual was prepared.

Finally, the instructional product was taught to class of seventeen twelfth-grade students at a parochial academy, Battle Creek, Michigan.

Results

The instructional product met the validation criterion—80 percent of the students fulfilled each objective at or above the 80 percent mastery level.

Conclusions

It was concluded that the instructional product was successful and, with some modification, ready for further use as an

enrichment resource for pre-marriage courses. It was recommended that further systematic revision of the product take place based on student performance.

Dedication

**To my wife, Inge-Lise, my boys, Peter and Paul, and my
parents, from whom I have learned about the joy of family life and
who deserve much of the credit for that which is worthwhile in this
project.**

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ACKNOWLEDGMENTS

This project could not have been completed without the concern, support, and assistance of many people.

To Dr. Roy Haden, my deepest gratitude for encouraging me in the pursuit of this study and selflessly working to bring about its completion.

To Dr. Roger Dudley, Dr. Robert Moon, and Dr. Reger Smith for being available when I needed them and for their gracious help, my sincere appreciation.

To Jim Brower, my deepest gratitude for help with the computerization and printing of this project.

To Joyce Jones, whose editorial assistance went far beyond the call of duty, my sincere thankfulness.

To my parents, to whom I will forever be indebted for their generosity, my loving gratitude.

To my wife, Inge-Lise, and boys, Peter and Paul, my love and appreciation for their patience, and support.

CHAPTER I

INTRODUCTION

The Problem

The marriage relationship is a basic element for stability in society; indeed, it is the cornerstone of society. The relationship between the family and society is so vital the marriage institution has been described as society's "emotional thermometer" and an indicator of its stresses and future trends (Olson, 1972).

Satir (1972, p. 3) likens the family to a "factory" where persons are made. The home functions as the primary socializing influence in a child's formative stages of development by providing emotional support, recognizing the unique needs of the individual, and confirming in the individual a sense of purpose (Somerville, 1972, pp. 41, 42). The marriage relationship, Clinebell (1970, pp. 18, 19) suggests, has the potential for giving the support and affirmation essential to the development of a "self-other fulfilment" and the satisfaction of personality hungers. Coleman (1973, pp. 1, 2) maintains that the family is the only interpersonal system in modern society in which the person is unconditionally accepted and loved, and where the individual is perceived as a holistic personality. In the modern fragmented society the individual is evaluated according to competence and performance, and friendships are compartmentalized into groups related to work,

leisure, or other cultural activities. Consequently, the more mass society surrounds the individual, the more important become family relationships.

Swicegood (1974) suggests that the quality of family life and indeed the survival of a family unit depends upon the husband-wife relationship. Children cannot be taught the value of supportive love and caring, problem-solving, and other dimensions of interpersonal competency unless the parents have first developed these qualities in their own relationship. Mace and Mace (1974, p.i) view marriage as the prototype and model for all other adult relationships for "as marriage goes so goes the family, as the family goes so goes the community, as the community goes so goes the nation."

However, society does in turn significantly influence the family. Knox (1980, pp. 145-147) declares that specialists in the area of marriage and family life agree that western society is witnessing a transition which is severely affecting the institution of marriage. Swicegood (1974) quotes a prediction made by Herbert Otto:

Never before in the history of western civilization has the institution of marriage been under the searching scrutiny it is today. . . . The American family of the 1970's is entering the unprecedented era of change and transition, with a massive reappraisal of the family and its function in the offing. (p. 12)

Miller et al. (1971, p. 653) predicts that the future will see an increasing challenge to the roles of male and female, husband and wife, in such a way as to force new conceptualizations of the marriage relationship, and even such traditional family functions as reproduction, protection and care of children, recreation, affection

giving, economic production of family goods and services, and the socialization of the children. The traditional functions of education, recreation, and entertainment have already been largely transferred to institutions outside of the home. The future of the family, he believes, depends largely on the flexibility and responsiveness of its members to changes in themselves, in society, and in the family.

Troy (1971) asserts that the forces presently influencing family life are rooted in history. He believes that the change from the extended to the nuclear family and the dissolution of the patriarchal system to a more democratic one are all related to the changes brought about by the Industrial Revolution. Berelson and Steiner (1964, pp. 315, 316) summarize some of the cultural consequences of the Industrial Revolution which uniquely affected family life as: (1) social heterogeneity (agrarian, urban, racial and class structure); (2) social movement (geographical, occupational, socio-economic, educational, and religious); (3) individual aspiration (social and occupational); and (4) the transfer of economic activity away from the home. Women began to enter the work force therefore demanding a redefinition of roles.

However, Furstenberg (1974, pp. 30-40) claims that the effects of the Industrial Revolution on the family have been exaggerated by some and that the system of mate selection, marital relations, and parent-child relations in the pre-industrial family show a striking similarity to the families of today. Demos (1976, p. 12) disputes the notion that there has been a shift from the extended to the nuclear family during the nineteenth and twentieth

centuries. Recent demographic research indicates households in America since the time of the first settlements, and in England from as far as evidence survives. Studies of family ties in contemporary society indicate a strong interdependant kinship system which, although not as strong as those of the last century, do not support the notion that the nuclear family has been abandoned (Sussman, 1974, p. 30).

One consequence of the modernized society has been the freedom granted to individuals to choose their future family patterns. The effects of this factor have been pervasive and effective in influencing even the most conservative social groups, as Nafziger (1972) found among a sample of Mennonite families. The range of choices open to couples includes whether or not to marry, whether or not to have children, who to marry, and which lifestyle is desirable. Variant marriage styles have received considerable publicity, while the companionate monogamous relationship has received blunt criticism. Continuing in the vein of Marx (1971), Smith and Smith (1974) believe monogamy to be a legitimate form of emotional "bondage" which divides as many as it unites. Duberman (1974) suggests that by the end of the twentieth century premarital cohabitation and serial monogamy will be accepted and preferred forms. Macklin's (1980) review of research done during the 1970s into the practice of alternative family styles documents a gradual increasing pluralism of family forms. She concludes:

Although the majority still marry, remain married, have children, live in single family households, and prefer sexual exclusivity with their spouse, there is a growing awareness of options and an acknowledgement that individuals may make different choices at different points in their lives. (pp. 915, 916)

As Macklin suggests, and despite the advocacy of radical change and even the abandonment by some of the monogamous relationship, marriage is still the most popular institution in society today (Olson, 1972, p. 383). Perhaps an example of this fact can be found in the findings of a recent investigation known as the Middletown III Project where researchers set out to replicate the two studies by Robert and Merrill Lynd done some fifty years ago in the midwest town of Muncie, Indiana (Middletown, 1929; Middletown in Transition, 1937). The "startling conclusion" of this study, initially reported by Lingeman (1981), is that there has been no significant change in family-life attitudes, values, or lifestyle over that period of time. As Lingeman concludes: "The alien forces of feminism, the sexual revolution, permissiveness and all the rest have huffed and puffed but failed to blow these smug homes down"(p. 10).

However, even under the most ideal circumstances, the family struggles to fulfill its goals and meet the responsibility to support and nurture each family member. Both predictable and unpredictable circumstances draw each family member through stages of growth resulting in the need for family structural adaptation. Knauf (1974) claims that the average American family functions at a "psychological survival level"(p. 3), because "families are more attuned to their stress than they are to their resources"(p. 2). In a special issue of Family Relations devoted to the family and stress, McCubbin and Boss (1980) state that the need exists to explore the dynamics of family stresses and provide resources to assist families in such situations. Guest (1971) declares:

The family has so great potential both for the provision of the deep and durable relationships which contribute so much to individual fulfillment, and for the socialization of children and the healthy development of their personalities, that it ought not to be allowed to drift toward disorganization and dissolution. It can and should be given the support which will facilitate its adaptation to new circumstances and the actualization of its continuing potential. (p. 2)

Concern for the future of marriage and the need for couples to develop competencies adequate to the stress of a changing society has brought about the need for education for family living. Young marriages in particular have attracted considerable research and concern. A young marriage is generally defined as one where one of the partners is nineteen or younger (Burchinal, 1971, p. 63). The data consistently indicates that there is an inverse relationship between age at first marriage and the number of marriages which end in divorce (Carter & Glick, 1976; Chilman, 1980; Lee, 1977), plus the increased likelihood that couples will report relational dissatisfaction (Laswell, 1974; Schoen, 1975).

Although the problem of premarital pregnancy is not a new phenomena in American history (Demos 1976), today more than one third of all young marriages involve premarital pregnancies (Burchinal, 1971, p. 70). In one study of high-school brides, a premaritally pregnant group (P) and a nonpremaritally pregnant group (NP) were compared for differences in courtship histories and postmarital adjustments. Although neither group was considered ready for marriage if judged by knowledge correlates of marital success, the P group was consistently less prepared than the NP group (Burchinal, 1959, pp. 92-96). In a recent five-year study of 404 predominantly low-income adolescent mothers one-half of the

premaritally pregnant marriages broke up within four years (Furstenberg, 1976). Where adolescent mothers have been compared with their unmarried classmates there have been consistent profiles in both personality and background. Moss and Gingles (1959) found that girls who married young were less stable, were more likely to have begun dating earlier, had less satisfactory relationships with their parents, and although the parents had the same financial capabilities, they less frequently planned to attend college or received less encouragement to do so.

Burchinal (1971, pp. 66, 67) lists the following social factors which he believes contributes towards the phenomena of early marriage:

- (1) the general promotion and encouragement of romantic and glamorous images of married life, which often inspire unrealistic expectations of marriage in young people;
- (2) the typically American custom of dating and "going steady" in the early teens which often forces young and immature persons into relationships which are more suited to adults;
- (3) the mass media's blatant appeals to sexual desires and descriptions of intense physical love which stimulate sexual drives, promote sexual freedom, and all too often result in premarital pregnancy.

Lasswell (1974) suggests that since World War II economic prosperity has made it more possible for young people to support themselves, or to think they can, thus encouraging young marriage. Hughes (1971, p. 67, 68) reports a study which shows that young married girls generally started dating earlier, had begun "going steady" earlier, had been "in love" more frequently, had dated more often, had a larger number of friends who also married young, and had more often dated older men than their unmarried classmates. This early taking over of adult types of relationships, especially

in dating, has been noted by Muuss (1975, p.84) who suggests that while adolescents find themselves in a "psychological no-man's land" between childhood and adulthood, they often tend to reach out for some of the more tangible and obvious, but in no way essential, characteristics of adulthood such as drinking, smoking, sex, and marriage. The adolescent struggles with his identity as he wrestles with a prolonged childhood due to a lengthy period of formal education on one hand and a drive to become an adult and respond to sexual and emotional needs on the other. Cole (1958, pp. 111-114) suggests that this identity struggle is affected by psychological factors arising out of parent-youth conflict and the subsequent formation of deep attachments to peers in order to achieve identity.

Kenkel (1966) notes that half of all divorces granted are to couples who have been married for less than six years and that 22 percent had been married for less than two years. He adds:

Since in American society adolescence is generally an unsettled period, it is not hard to accept the logic that those who marry during or shortly after this time of "storm and stress" are not emotionally equipped to deal with the adult world of marriage. (p. 319)

Social conditioning factors have been accused of provoking unrealistic marital expectations and fantasies, thus setting the stage for marital dissatisfaction and dysfunction. Maxwell (1971) dramatizes these as they have affected each of the sexes:

In their film-provoked fantasies girls believe that their men will have all the resoluteness, decisiveness, intelligence, perception, good looks, and wealth of the television or movie hero, etc. In addition, their men will naturally have all the desirable attributes of the girl's fathers. Almost imperceptibly these dreams will become internalized, whether the girls know it or not.

Men live no closer to reality. They are certain that their wives will be paragons of beauty, charm, poise, and

elegance; they will be sweet, kind, tender, and loving, and, in addition, they will have unquestioned skills as home-makers, mothers, and sex partners. They will also be fine cooks, appliance mechanics, chauffeurs, purchasing agents, accountants, child psychologists, and psychiatrists for their husbands. Moreover, they will be warm and tender, submissive, agreeable, and adaptable, and their goals in life will be to fulfill their husband's every wish. (p. 2)

Stainbrook (1978) discovered several areas of need consistently expressed by couples married for no more than two years. They include communication skills, finances, sex, and in-laws among others, the negative effects of which could be substantially lessened if appropriate measures had been taken by way of prevention (Spoon & Southwick, 1972). Family-life education has been stressed as the answer to the pressing problems associated with young marriages in particular and marriage in general (Christensen, 1958).

Current concern about young marriage provides a powerful basis for defending existing marriage and family life education programs and for proposing their expansion. . . . Family life specialists can safely argue that if adequate preparation for marriage and family life were provided for our young people, two results would probably ensue: (1) there would be fewer young marriages, and (2) regardless of the ages at marriage, persons would be better prepared for marriage. (Sussman, 1963, pp. 520, 521)

Speaking of the breakdown in marital functioning Fletcher states, "the malaise can be countered, but only by education" (1970, p. 186). Others see this as the best if not only significant means whereby the goals for successful marital and family functioning can be met in future generations and hence there is a growing demand for formal preparation for marriage (Bronfenbrenner, 1970; Hill, 1964; Speer, 1970). Wright (1981, p. 39) suggests that preparation for marriage is an opportunity for individuals to gather information and correct faulty expectations and behavior prior to and during the

mate-selection process. Mace (1972, pp. 23-27) proposes three main preventative tasks of pre-marital education:

- A. Providing a clearer understanding of what marriage is and how to go about it;
- B. Learning how to make critical and early adjustments smoothly;
- C. Increasing the chances of reaching higher levels of marital fulfillment.

Otto (1970, p. 116) expands on these points by suggesting that the function of such programs is to provide opportunities for the fulfillment of individual potential resulting in greater happiness through improved communication and an expanded capacity to give and receive love, understanding, and warmth.

In summary, it would seem appropriate to suggest that the need for pre-marital education has two bases: first, the difficulties of contemporary society and its pressures resulting in marital breakdown, and second, the need to fulfill the potentials of individuals and relationships. Both of these arguments present a powerful argument in favor of positive action.

Purpose of the Study

The purpose of this study has been to develop empirically and validate a preparation-for-marriage instructional product. The product has been designed for use by twelfth year high-school students during a six-week period of instruction. The intent was to develop a family-life education enrichment unit compatible with the contemporary needs and concerns of students within the Seventh-day Adventist parochial education system.

Definition of Terms

Affective Education: In the context of this dissertation affective education is considered to be a program to promote self-actualization, human relation skills, and positive attitudes towards relational values. Affective goals are concerned with such human qualities as feelings, attitudes, needs, drives, values, and perceptions (Snyder, 1977). Thiagarajan (1971, p. 5) states that the recurrent problem in affective measurement arises out of the fact that "what a person says on paper. . .and what he does in real life. . . and what he feels. . . do not always match each other." Consequently, affective measurement requires the use of appropriate indicators which reveal the student's real-life behavior.

Behavioral Objective: A behavioral objective is understood as a description of the instructional intent of a product in terms of the anticipated post-instructional behavior.

Human Relations: Human relations skills is that ability to practice effective inter-personal relations between oneself and others in a manner acceptable to both.

Interpersonal Competence: The term interpersonal competence describes a variety of skills and adaptabilities necessary for successful relationships. Foote and Cottrell (1965) suggest that the eight stages of life described by Erik Erikson in his book Childhood and Society are an excellent description of the competencies necessary. These eight stages are: trust vs. basic mistrust; autonomy vs. shame and doubt; initiative vs. guilt; industry vs. inferiority; identity vs. role diffusion; intimacy vs. isolation; generativity vs. stagnation; ego integrity vs. despair

(Erikson, 1963, pp. 247-269). Foote and Cottrell add that competence is not a trait but rather a "capability to meet and deal with a changing world, and to formulate ends and implement them" (1965, p. 49). As opposed to the outmoded institutional concept stressing role fulfillment and hierarchical organization, and the equally ineffectual, though more contemporary romantic notions, Mace suggests that in marriage interpersonal competence stresses companionship, intimacy, equity, and flexibility as the ingredients of an authentic and mutually satisfying marriage (Mace, 1975, p. 133).

Communication Skills: Communication skills are not an end in themselves, they are rather vehicles by which relationships are nurtured. Good communication skills involve: self-awareness and the accurate articulation of this awareness to another with an appropriate degree of self-disclosure; an accurate awareness of another's feelings and expressed thoughts; maintenance and development of self-esteem in the other person, and, sharing congruently and intentionally so as to resolve specific issues (Miller, Corrales & Wackman, 1975).

Instructional System: The term instructional system has been described by Ely (1963) as:

. . .an integrated, programmed complex of instructional media, machinery, and personnel whose components are structured as a single unit with a schedule of time and sequential phasing. Its purpose is to insure that the components of the organic whole will be available with the proper characteristics at the proper time to contribute to the total system, and in so doing fulfill the goals which have been established. (p. 76)

Instructional Technology: Growing out of the problem of accomplishing educational outcomes consistent with stated goals,

instructional technology systematically and empirically designs, implements, and evaluates learning and teaching processes in terms of specific objectives. The purpose of such procedures is to provide "replicable systematic procedures for effecting improvement in education" (Baker & Elam, 1978, p. 6).

Instructional Product: An instructional product is "any set of replicable instructional events which produce a consistent effect upon the intended learners" (Popham, 1967, p.402).

Product Development: Hennig (1970, pp. 2, 3) defines product development as: "Production and refinement of an instructional sequence through trial-revision until it can accomplish its specified objectives with or beyond a specified degree of reliability."

System: "A system is the structure or organization of an orderly whole, clearly showing the interrelationship of all parts to each other and to the whole self" (Silvern, 1965, p. 367).

CHAPTER II

REVIEW OF RELATED LITERATURE

Family-Life Education

Background, Goals, and

Program Evaluation

The title, Family-Life Education, first appeared in periodical literature in 1929 (Roberts, 1969, p. 11). This is not to say that family-life education had its beginnings at this time. Gaylin (1981, p. 511) claims that the family has been the "focal institution" of American society since the inception of the nation. Education for parenthood and the study of child development dates back prior to 1800 (Hicks & Williams, 1981; Wisby, 1972). The emergence of family-life education as a separate discipline within the behavioral sciences has been the natural outgrowth and culmination of the nation's concern for the family.

The history of the growth of family-life education in the United States has been documented in some depth by Barney (1969), Brim (1959), Guest (1971), Kerckhoff (1964), and Roberts (1969), while many studies focus on the development and status of family education programs within individual states: Iowa—Chappell (1978), Indiana—Dager, Whitehurst and Harper (1966), Oregon—Ishisaka (1972), Iowa—Kenkel (1957), Kentucky—Mason (1974), Indiana—Nolin (1975), Illinois—Ready (1972), Virginia—Reed (1971), Kansas—

Slaymaker (1971), Virginia—Thoms (1976).

Premarriage education in particular is generally conceded to have its beginnings in 1924 when Dr. Ernest Groves, a sociologist with the Boston University, combined formal study with group techniques in a course designed to prepare couples for marriage. Kerckoff (1964, pp. 884, 885) describes how, as a consequence, colleges throughout the United States began to offer similar courses. While at one point during the 30s only fifty colleges reported offering premarriage courses, in the late 40s some 50 percent of the colleges were participating and in the late 50s the percentage had climbed to 80 percent.

Meanwhile, immediately following World War II, as the age of couples getting married steadily declined, marital dysfunction became rampant and the breakdown in traditional sexual values was accompanied by a drastic increase in the incidence of venereal disease. The need was being felt and expressed that courses in family-life education were necessary at the high-school level (McHose, 1951). The introduction of family-life, and more particularly, sex-education courses into the high-school curriculum during the 1950s and 1960s exposed public resistance to teaching such values in the public sector and started a controversy which is, in many parts of the United States, very much alive to this day (Scales, 1981).

While there is considerable diversity within and between states as to the objectives and procedures of family-life education, some general observations can be made. Most schools provide some type of family-life courses. Because such courses are usually on an

elective basis, the result is that girls often outnumber boys 2:1 (Chappell, 1978; Mason, 1974; Nolin, 1971). The larger the school, the more likely a comprehensive curriculum is available (Ishasaka, 1972; Nolin, 1975). The majority of marriage-preparation courses are offered through the Home Economics department, followed by the Physical Education, Social Studies, and Biology departments. Content varies with the department responsible for teaching the course, but generally it emphasizes the following topics in this order of importance: courtship, physical growth, dating, personality, marriage problems, children, sex education, and marriage. (See Appendix C)

Teacher preparation generally has not kept pace with the growth of the family-life education movement. School administrators have stated a need for more qualified family-life educators (Chappell, 1975; Nolin, 1972), while teachers themselves report that there is a need for more courses in order to train family-life educators at teacher colleges (Ready, 1972). An illustration of this problem is documented by Chappell (1978) who reported that while dating is one of the more frequently taught subjects, it is the one least taught in teacher preparation. Ishasaka's (1972) study of family-life education in the state of Oregon found that 42.4 percent of the teachers had no formal coursework in preparation for teaching family-life courses. Seventy percent of the teachers in Mason's (1974) study felt the need of more and better teacher preparation. In the light of these needs Coleman (1971) has called for departments of family-life studies in teacher colleges.

Family-life education is a multi-professional discipline.

Contributions have been made by such disciplines as home economics, sociology, social work, law, psychology, economics, biology, physiology, anthropology, philosophy, religion, and medicine. The myriad of diverse activities which takes place in the name of family-life education has resulted in some confusion as to what it is all about. Fisher and Kerckhoff (1981) declare that family-life education is presently in a state of disarray because of the apparent splintering of this field into so many non-productive, overlapping sub-specializations. They call for a reintegration of all these parts into a united and purposeful force.

The objectives of family-life education were stated in a 1968 report of the National Commission on Family-Life Education:

To help individuals and families learn what is known about human growth, development, and behavior in the family setting throughout the life cycle is the main purpose of family life education. Learning experiences are provided to develop the potentials of individuals in their present and future family roles. The central concept is that of relationships through which personality develops, about which individuals make decisions, to which they are committed and in which they develop self-esteem.

. . . . It includes a number of specialized areas, among which are interpersonal relationships, self-understanding, human growth and development, preparation for marriage and parenthood, child rearing, management of human and material family resources; personal, family and community health; family-community interaction, and the effects of change on cultural patterns. (1968, p. 211)

Mace (1981) states that the functional approach to family-life education which merely emphasizes didactic information-giving in classroom settings alone is a relatively ineffective vehicle for bringing about relational and behavioral changes necessary for improvement in family living. This assertion is supported by several studies including Avery et al. (1979), who recommend a

combination of knowledge-based and skill-training programs; Crosswell and Thomas (1976); and Jensen et al. (1979), who document the positive effect which practice has on student learning. Olson and Moren(1977) and Guernsey and Guernsey(1981) call for dynamic preventative programs which will in fact equip, enrich, and prepare and not merely inform students about family living. Guernsey and Guernsey describe family-life education as an intervention process with skill training the preferred method for producing attitudinal and behavioral change. In support of their assertion, they cite studies reported by Coufal (1975) and Guernsey (1977), who suggest that while skill training may not be practical in all areas relevant to family life, it is superior to discussion and other didactic methods in teaching specific relational behaviors.

While many acknowledge the importance of skills, there is some debate as to which skills are necessary. Carkhuff (1971) suggests that in so much as most of what people do is interpersonal in nature, interpersonal skills such as communication, trust formation, conflict management, confrontation techniques, feedback systems, and working effectively in groups are essential. He believes that the group dynamics laboratory setting is the best way in which to teach these skills. Stinnett (1979) summarizes six qualities of strong families, namely, appreciation and affirmation-giving, good communication, crisis-coping mechanisms, time management, commitment and religious maturity, and suggests that education be built around developing these skills and personal qualities.

Knauf (1974) suggests self-actualization as the goal of

family-life education. He clusters the characteristics of a fully functioning person in terms of fulfillment and interpersonal competence into five areas: the self, relationships, interpersonal skills, family-growth needs, and values (p. 6). Buckland (1972,) suggests the following behaviors and abilities as characteristic of the fully functioning, self-actualizing person, but also, when translated into behavioral objectives, define the goals for a growth-oriented family-life program:

1. Live with a sense of self-worth, authenticity and freedom.
2. Be aware of, and express, a range of feelings.
3. Develop intensive human relationships involving caring, trust empathy, warmth.
4. Communicate congruently and empathetically.
5. Establish "personal stability zones" and use leisure productively.
6. Define, explicate, and test individual values, view mankind as one, and human values as primary.
7. Join with others for mutual support and community development.
8. Engage in collaborative problem-solving.
9. Take initiative, anticipate crisis, confront conflict, handle disagreement constructively.
10. Respect diversity and difference.
11. Take risks in service of goals seen to be fulfilling for self and others.
12. Tolerate ambiguity and open-mindedness, flexible.
13. Learn continuously from life experiences, seek and utilize new knowledge, change.
14. Be imaginative about the possibilities and probabilities of tomorrow. (p. 154)

The ultimate goal of family-life education, according to Avery and Lee (1964, p. 32) is "the development of stable families" and the development of each family member to the fullest potential, but it is not to be equated or confused with therapy. Guernsey (1981) states that while educational processes and therapeutic processes share some things in common—they are both concerned with altering, either directly or indirectly, knowledge, perceptions,

attitudes, values, behavior, and physical states—they are different in the model of intervention employed to effect these changes. Guerney sees family-life education as avoiding the clinical method: sickness—diagnosis—prescription—treatment—cure. Instead, the educational model uses a preventative approach: need (motivation)—course selection—teaching/skill development—achievement of objectives. Although family-life programs have been applied in clinical settings with apparent positive re-education results (Friedman, 1970), for the most part they are not crisis-oriented but are geared to the stages of human growth common to the general population. Kennedy and Southwick (1975, p. 77) state that the education approach introduces the student to a definite body of information or point of view, and is experientially oriented in that it encourages participants to integrate new information and skills with present feelings and life perspectives. Symonds (1941, pp. 49-56) makes the distinction that education helps the individual adjust to his environment by acquiring skills and knowledge, whereas therapy assists individuals to function normally and to reorganize perceptions of reality so that one may be able to profit from the more formal educative process.

A survey of family-life curricula in the high-school setting reveals a proliferation of resources and activities with a great variety of emphases and methods. There is, however, constant reference in the literature to the fact that much of the material lacks a sound theoretical base and that there is a poverty of research indicating the effectiveness of such programs (Bialozor, 1971; Knauf, 1974; Roberts, 1969). Blood (1976, p. 7) has called

pointed attention to the lack of research in the area of pre-marriage education, specifically in the matters of "dating, affectional involvement, choosing a partner, and readiness for marriage." Axelson (1975, p. 3), has noted the fact that research in this field has unique difficulties. "The ultimate sample continues to elude us, the perfect questionnaire has yet to be constructed, and the definitive problem for study can never seem to be properly or adequately stated." Kammeyer (1968) contends that two reasons why sociologists have not done research on the effects of family-life and sex-education programs is because they are leery of value-oriented situations and see no clear theoretical sociological payoff.

Christensen (1964,) notes five evaluation models often used to evaluate premarriage course effectiveness and ranks them from the least to the most sophisticated:

1. Good feelings—this method evaluates course effectiveness according to subjective student self-reports.
2. Goals satisfaction—course success is measured by realizing educational goals.
3. Ex post facto evidence—this method evaluates supposed changes in students' papers, behavior, etc.
4. Test-retest methods—this procedure measures change but does not prove that the course is responsible.
5. Longitudinal experiment—experimental and matched control groups with test-retest procedures establish cause and effect relationships. (p. 984)

Bowman (1960,) points out that while efforts to meet the need for family-life education are commendable, the very best efforts to evaluate family-life programs are incomplete. He states:

At best, evaluation of marriage education is, by the very nature of the subject matter, admittedly extremely difficult. It is difficult to dissect out and measure the effects of a given course in marriage education when the students who take it are also subject to many other

influences that play some part in determining their attitudes toward marriage. Also, at present there are only inadequate means of determining where students are relative to preparation for marriage when they enter the course, so that additional influence of the course is difficult to determine. A marriage course, in most instances, is designed to prepare the students in it for future experience. Hence evaluation can hardly be expected to be complete merely at the end of the course. (p. 149)

While family-life education course evaluations have suffered from various methodological difficulties, there is considerable evidence suggesting that such courses have produced a positive effect. Duvall (1965) concludes that a summary of the programs which she evaluated indicates that students have reported fewer problems on the Mooney Problem Checklist after a marriage course than before, and that students have also done better than control groups on such tests as the Dunn Marriage Role Expectation Inventory, the California Parent Attitude Survey, and the Wiley Child Guidance Survey. Duvall adds that the benefits of pre-marriage and other family-life programs include the dispelling of ignorance, clarification of personal identity and values, and providing valid conceptions along with skills related to competency in marriage. According to Duvall (p. 183), course success depends on student readiness; teacher competency both personally and professionally; suitability of the text, materials and methods to course objectives and student need, interest, and involvement; official support and provision for the course within the curriculum; and concomitant and concurrent programs in parent and adult education to upgrade public understanding.

In Middleton's (1975) evaluation of a family-life program, 49 percent of the students reported that they felt their ability to

communicate had improved; 42 percent felt better self-confidence and 37 percent felt that they were better able to discuss attitudes with the opposite sex. There were no significant indicators of value-system change either positively or negatively. Crosby reported that adolescent self-image and attitudes toward family-life could be changed in a positive direction as a result of participation in a family-life course (Crosby, 1970). Van Zoost (1973) reported that a five-session premarital program designed to enhance communication skills through the use of videotape feedback resulted in a significant increase in knowledge and self-disclosure and a reported improvement in communication skills.

Stainbrook (1978) found that in a study of a family-life program designed for young married couples, the course was successful in developing positive feelings toward family-life education and yielded short-term results especially when using such methods as experiential techniques, home-work sheets followed by discussion, readings in subject areas of student concern, and sharing between couples. However, other studies have consistently been unable to demonstrate long-term positive adjustments at a significant level (Bruder, 1972; Garland, 1981; Wittrup, 1973). Weekend retreat type learning experiences are generally followed by a "washout effect" where couples tend to lose the newly acquired insight and skills with the lapse of time (Swicegood, 1974; Davis et al., 1982). Parcel and Luttmann (1981) reported that while there was an increase in knowledge as a result of a short, voluntarily attended sex-education course for eighth graders, they showed no significant change in guilt or their reported number of concerns.

Parcel and Luttman concluded that in order to achieve significant affective change in students, the courses needed to be extended rather than short-term.

In summary, the field of family-life education within the formal education system has undergone a maturing process since its inception in 1929. Critical issues, such as teacher preparation, course objectives and content, pedagogical philosophy and method, and the unique problems associated with the evaluation of the effectiveness of family-life education programs have been raised. Controversy over the direction family-life education has taken in the last thirty years has led Fisher and Kerckhoff to declare that this field is presently undergoing a "mid-life crisis due to the splintering specializations into which family life education has been divided"(1981, p. 509). They call for a reintegration based upon a fundamental understanding as to the essence of family-life education. On the other hand, L'Abate (1979) sees this sub-specialization as part of an evolutionary process. He states:

I will, therefore, argue that traditional family life education is not moribund, but that it has evolved into a variety of approaches that fulfill better the multivarious perspectives of American life styles. Family life education faded away while other more effective and promising approaches have arisen with new models, new procedures have arisen with new insights into family life. (p. 6)

The growth of formal family-life education has been shaped to a large degree by the desire of well-intentioned educators to prevent the marriage problems which the adult community has experienced over the last fifty years. Change has been the most difficult and central problem facing the family-life education institutions of home, school, and church. The school, in

particular, is expected to promote change on one hand through teaching social analysis and criticism, and preventing it on the other. As a result there has been considerable diversity of opinion as to the goals, content emphases, and methods appropriate to the school setting. For many, family-life education has been synonymous with sex education, and in the past this may have been true.

However, in recent years, the emphasis of family-life education has shifted to that of relationships in which people grow and develop.

The support of research demonstrating the effectiveness of family-life education programs has been slow in coming and difficult in execution. However, there is a growing body of research indicating that educational programs which emphasize quality of interpersonal relationships and which utilize skill-training, activity, and discussion methods can, along with formal cognitive processes, produce desired results. Consequently, family-life education is attaining increasing recognition as a legitimate part of the school's effort to prepare adolescents for the responsibilities of family living and the demands and decisions of life.

Family Life Education as a Developmental Task

Developmental and educational psychologists have for some time stressed the significance of the individual in the learning process. Hurlock (1975) states, "Maturation sets the limits beyond which development cannot progress even with the most favorable learning methods and the strongest motivation on the part of the learner. . . . The individual cannot learn until he is ready"(p. 5). Learner readiness has been defined as the moment when organic

development, emotional perception, cognitive maturation, experiential foundations, and a development of a concept of self come together in the growth stages of an individual, enabling learning to take place (Guest, 1971; Pikunas, 1969). Havighurst (1974) calls the time when these various factors come together as the "teachable moment" and the time when a developmental task can and should be learned (p. 7).

During adolescence, in particular, the individual is undergoing considerable organic and cognitive maturation. For the secondary-school teacher, the most significant of student development is the gradual transition from a predominantly concrete to a predominantly abstract mode of understanding (Ausubel & Ausubel, 1966). Reason and moral judgment move from the concrete "logical operations" to the world of ideas, concepts, theories, and ideals as the student encounters experiences which challenge his or her previous assumptions and which can be assimilated and accommodated into a higher order of cognitive activity. Piaget defines assimilation as the process of encountering new experiences and incorporating these to fit into a present organizational system, whereas accommodation refers to the process of change in the cognitive structure itself, brought about by the encounter with these new experiences (Inhelder & Piaget, 1969). According to Piaget, a child is ready to learn only when he or she has acquired the cognitive schemata prerequisite to the assimilating and accommodating of new concepts.

Kohlberg's moral development framework, building on Piaget's model, sees the transition to adolescence as a vital stage in the maturation of the individual's value system. He encourages the

child in its "natural developmental tendencies through educational intervention, to take the next step in a direction to greater moral maturity toward which the child is already disposed" (Muuss, 1975, p. 227). These developmental steps proceed logically and predictably with the mastery of each step leading toward greater maturity. Havighurst (1974, pp. 45-62) describes eight specific developmental tasks of adolescence, seven of which have to do with the goals of family-life education:

1. Achieving new and more mature relations with age-mates of both sexes
2. Achieving a masculine and feminine social role
3. Accepting one's physique and using the body effectively
4. Achieving emotional independence of parents and other adults
5. Preparing for marriage and family life
6. Acquiring a set of values and an ethical system as a guide to behavior—developing an ideology
7. Desiring and achieving socially responsible behavior

Through the successful completion of these learning tasks, "identity" is formed (Glasser, 1972). Erikson describes adolescence as the period of self-definition when a sense of ego-identity is developed and where adolescent love is often "an attempt to arrive at a definition of one's identity by projecting one's diffuse ego image on another and by seeing it thus reflected and gradually clarified" (Erikson, 1963, p. 262).

According to Coleman (1973, p. 30), the transition stage of adolescence is a critical time for "family building." "Family building" includes such factors as: "the organization of persons to form a particular social unit; individual consciousness of the meaning of the family to self; differentiation of preconceptions of family life from chosen expectations for family life and resolution of conflict between alternative demands for one's allegiance,

interest, and participation. . . . It is integral to the process of: psycho-social support of individuals, personal identity, role modeling, personal resocialization, and social change" (p.6). Such a process provides a basis for attitudes, information, and skills for daily living. For the adolescent in particular, "family building" involves the active and continuous process of identifying and exploring one's person and family concepts. Coleman suggests eight reasons for focusing on adolescence as a critical stage in "family building":

1. The adolescent is in a marginal position. He is neither a child nor an adult. He is somewhat free from dependence on his parents and yet he has not assumed the commitment of maintaining a family and working in a full-time occupation. Further, this is a period of changing roles and opportunities. Therefore, the adolescent is potentially open to resocialization into new roles and responsibilities.
2. The adolescent has the capacity to act responsibly and with intelligence. He has the cognitive maturity to utilize abstract thinking and the emotional maturity to develop moral and ethical positions.
3. Adolescence is a stage of commitment and idealization. The adolescent is eager and willing to try what is new, unchallenged, and potentially frustrating.
4. Adolescence is an age of searching for personal identity. In family, school, and in peer groups the adolescent is changing in his needs, relationships, and expectations. Along with physical changes of puberty and emotional maturity, the adolescent is becoming aware of new opportunities and needs. This then is an optimal time to confront cultural and familial assumptions about identity and to define personal needs and identity domains.
5. The adolescent search for self-identity is part of the adolescent's reorientation with his family of origin. During this time the adolescent is moving from a stage of dependence to one of interdependence. His family of origin can still provide a basis for support and emotional security. However, this support can be directed toward facilitating the autonomous development of the adolescent.
6. In conjunction with the adolescent's move toward interdependence with the family and his changing basis of personal identity, adolescence is a time of peer influence. Peer groups support the adolescent by making

the adolescent culture the norm. If left alone, peer groups can be limiting and confining. However, if confronted and supported, peer groups can be used to support the adolescent in this stage of development.

7. Adolescence is then a stage of potential crisis. It is that phase between unquestioning security of the family of origin and the responsible involvement with family and vocation of the future. As such, it can be fostered as a time of confrontation with one's present status and future feelings of self and initiation of a pattern of action and decision making toward building a better life for oneself. Such emotional and psychological disorientation is necessary for the fostering of persons in charge of their own lives.
8. Finally, the adolescent is the progenitor of the future. As a parent, he is the model and socializer of the future generation. Therefore, great investments must be made to help the adolescent utilize the capacities he possesses for being a responsible, self directed participant in his personal future, the future of his family, and the future of his community. (p. 30-33)

Until recently, little had been done to relate readiness to family-life education. Avery (1979) reports a study in which the learning affects of a marriage course taught to a dating-couples group were compared with the learning outcomes of the course taught to a non-couple group. The couple group consistently demonstrated better knowledge of course material, reported that they studied more, were more motivated to learn, were more interested in the course material, and felt that the course material was more relevant. These findings seem to confirm the observation by Rutledge (1966) that readiness of young people for marriage preparation increases the closer marriage comes to be a reality.

Guest's (1971) study of readiness correlates among 1,223 students demonstrated a significant relationship between readiness for family-life education and the sex of the student. He found that "girls were more concerned than boys about parents, home and future family, whereas the boys were more interested in present relations

with the opposite sex" (p. 111). On the basis of this study, Guest raises questions about the common practice of conducting sex education courses in classes of mixed boys and girls.

Herold (1979) reported that the variability of student maturity and knowledge was a significant problem particularly for conducting sex-education programs. Factors affecting learner outcome included the quality of family background and the stage of courting activity which the adolescent was experiencing. Using Kohlberg's moral development model, Jurich and Jurich (1974) found that attitudes toward premarital sex not only differed between sexes but were strongly related to the stage of cognitive moral development. Those with lower levels of cognitive moral development tended to have traditional moral values, a double standard, or permissiveness without affection standard; those with a moderate degree of cognitive moral development tended to choose permissiveness with affection; those with a high level of cognitive moral development chose a non-exploitative standard.

Guest's (1964) study found that in the family-life education program which he examined, it was commonly assumed that all students had the same readiness. In another study (1971) he summarized four characteristics of readiness for family-life education:

1. A motivating state of interest, anxiety, or concern;
2. Consciousness of insufficiency of knowledge, or of insufficiency of ability to cope;
3. Willingness and ability to learn;
4. Belief that learning would be facilitated by an educational program and by the person conducting it. (p. 25)

Springer et al. (1975, p. 13) criticize current family-life materials as being commonly based on the assumption that family-life

education means teaching students about future behaviors related to successful marital function such as finances, sexual function, parenting, child development, and marriage problems. They point out that such an emphasis seems anachronistic with the present student-developmental needs and concerns. These authors believe that in order to maximize course relevance and student motivation, the focus of family-life education should be on the present felt needs of the students. Such a program, they maintain, is based on several fundamental principles: (1) Dating is a major social educational process which contributes significantly to an individual's social well-being; (2) Many of the problems of the marital relationship are but continuations of the dynamics formed during the dating relationship, for example, communication and decision-making styles, sex roles, and expectations. Conversely, coping and inter-personal skills developed during this pre-marital period will also transfer into marriage; (3) Meeting the felt needs of the student will better motivate him/her for the learning process.

Much of the literature on readiness for family-life education is specifically in regard to sex education. Kirkendall (1950), Laycock (1967), Manley (1964), and Schulz and Williams (1969) agree that the secondary-school curriculum should take advantage of the developing interest in sexuality and the related tasks of the students at this stage of their development. Strain (1942) suggests that during the pre-adolescent period pupils should be taught about the changes to be expected at puberty. The pre-adolescent period is seen as a time during which matters relating to

sexuality and the reproductive system can be taught when the interest is high, but emotionality about the subject is low. The importance of such education is emphasized by the research of Broderick (1966; 1968), which demonstrates that many children are dating and engaging in sexual activity by the time they are twelve. Students themselves have reported that sex education should be emphasized during the junior-high-school years (Couch, 1967). In a survey of family-life educators in Manitoba, Canada, Guest (1964) found considerable agreement that the best time to face the issue of sexual morality was during the ninth grade.

However, the introduction of such curriculum across the country in both public and private schools has brought about considerable parent and community reaction. Concerns included such issues as the quality of the family-life program, the qualifications of teachers, exposure of students to reading material considered "morally provocative", student readiness for such courses and whether students would learn more than they really need to know considering their age, and the invasion of home privacies by the teaching of information and values foreign to family and religious values. Much of the violent resistance to family-life education has been to the sex education component of the curriculum and this, more often than not, was because teachers often considered family-life education to be nothing more than sex education. During the past decade a subtle shift in emphasis has taken place whereby education for sexuality is generally taught with a broader emphasis on the quality of interpersonal relationships. Scales (1981) reports that as a result, while some of the prejudice and resistance of the 1960s

has diminished, there still exists elements of religious and political prejudice. The presence of such resistance demands that family-life educators of the 1980s prepare, implement, and evaluate their programs with care and diplomacy. As a response to the community reaction to family-life education in the schools, such researchers as Troy (1971), Bowman (1981), and Sawin (1981) have called for a cooperative effort between home, school, church, and community in the effort to shoulder responsibility for pre-marriage education.

In summary, although there is not an exhaustive amount of literature on the matter of readiness for family-life education, there does seem to be sufficient to justify courses based on meeting the immediate needs of student relationships, rather than attempting to fulfill pre-supposed futuristic needs. It would seem advisable that family-life education programs designed to meet the immediate needs of adolescents commence at the early inception of this stage, if not before, and continue to build upon previous mastery of the developmental processes. Such curricula, encompassing both cognitive and skills-oriented goals, would be built on a sequential framework of developmental tasks. The goals, structure, methods, and format of this project were implemented with this in mind.

Family Life Education Methods

Klemer and Smith state: "How family relationships is taught is as important as what is taught because students learn best when they are motivated and when there is a logical sequence of teaching-learning experiences used" (1975, p. xii). Traditionally, family-life courses involved an instructor who knew all the facts

and who operated on the basic assumption, "Do, think, and behave this way and you will live happily ever after!" Kerckhoff (1957) criticized such courses as often making undocumented and indefensible value-oriented assertions which merely perpetuated traditional family mores and practices. Klesner (1970) has noted that youth today are not willing to accept such an approach and are more aware of divergent information on which their values are likely to be based. While factual information may be interesting and even perhaps helpful, Rolfe (1973) asserts that the weakness lies in the fact that it tells the individual or the couple very little about their relationships.

David Mace (1981, p. 603) reports three recent studies of marriage preparation programs where the information and knowledge-processing approach alone resulted in no significant behavioral change or practical information for living. He therefore describes the function of education as the process of not only acquiring knowledge but also the acquisition of skills which are action oriented. He states that not only do people need to be informed about family living in contemporary culture but they also need to be trained in the skills necessary for effective relating.

Several alternative skill-oriented approaches to family life education have been suggested. The following methods are involved in the teaching of the instructional product which is the focus of this study.

1. The Principles Approach.

According to Burr et al. (1977, pp. 225, 226) the principles approach to family-life education consists of three main objectives:

(1) learning general principles; (2) learning how to apply these general principles in specific situations; and (3) learning skills to implement principles in everyday life. They define general principles as "law-like statements about the relationships between two or more variables that are general and universalistic" (1975, p. 228). They are law-like in that they state cause and effect relationships between changing variables. As a result the student becomes informed about the effects and consequences of behavior. The general nature of a principle provides a variety of variables for which the principle holds true. Consequently, the student is able to apply information and make decisions in a variety of situations. The universalistic nature of the principle means that it tends to hold true in any culture or situation.

Miller (1981, p. 627) sees the advantages of a "principles approach" as eliminating the moralistic tendencies and biases of many family-life education programs in that students learn basic theoretical objective principles and learn to apply these generalizations to their own life situations.

Based on a body of theoretical ideas and research refined into principles, the "principles approach" to family-life education emphasizes a set of three learning objectives (Burr, Jensen, & Brady, 1977).

- A. To learn general principles which are defined as "declarative statements that show how two or more general variables are interrelated;"
- B. To learn how to connect these generalizations with specific situations in one's life. This step requires a fairly complex cognitive process as it necessitates that an individual be able to connect abstractions with concrete events;
- C. To increase one's skills in manipulating or changing the level of the variables in the principles. (p. 226)

Through such a program students are encouraged to choose life principles which are universalistic and have general applicability besides considering how to apply these principles and accommodate variables in various situations. While this approach tends to encourage individual differences, a rational understanding of behavior, and to provide a basis for decision making, it has the admitted disadvantage of being an intensely impersonal mental exercise which takes energy, concentration, and complex intellectual skills not normally used by the "man on the street" (p. 233).

The Empathetic Approach.

Somerville (1972, p. 172) defines empathy as "the process of seeing things from another person's perspective, of understanding how he feels and why, without necessarily sharing those feelings at the same moment." The systematic use of the case study methodology provides a framework for teaching about relationships without moralizing and with the expressed goal of helping the student develop empathy skills. By so doing the student learns to choose alternatives, draw conclusions, and make personal decisions based upon their own insights into life situations (Klemer, 1970; Klemer & Smith, 1975).

The empathetic approach can be an overall strategy or framework for the course in family relationships. Plans are made for the progression of the students through personal feelings and beliefs to exploratory principles and generalizations. Throughout the course the various areas of family relationships are taught for the content and behavior generalizations, yet the students study the areas with greater and greater cognitive empathy as each area is taught (Klemer & Smith, 1975, p. 3).

Klemer and Smith distinguish "cognitive empathy" from "emotional empathy" in the following way: "Emotional empathy occurs

when people empathize with others because they have had some of the same or similar experiences. Cognitive empathy is that understanding of other's behavior because of a knowledge of the generalizations of human behavior" (p. 3).

One significant advantage of such an approach as seen by these authors is that "the empathetic approach takes the students out of the role of passive absorber and makes them leaders—and yet partners—in the learning process" (p. 5). The process of becoming an empathetic person begins when:

- A. The students can express their feelings honestly;
- B. The students can withhold judgment until all the facts are in and then combine feelings and principles learned from a previous experience to interpret behavior;
- C. The students can divorce themselves from feelings and limit their discussion of the situation strictly to the application of generalizations;
- D. The students, through introspection, apply the generalizations to their own values and attitudes;
- E. The students analyze with the class their own reactions to situations and are able to answer the question, "What would I have done had I been in the situation." (p. 7)

The Group Approach.

Petersen (1971) believes that the group premarital approach is one of the most promising movements to aid young people to prepare more adequately for marriage. The goal of group family-life education is to aid individuals or couples within the group's accepting climate, to explore values, expectations, attitudes, and self image (Gleason & Prescott, 1977; Otto, 1968). Johnson and Johnson (1975) contend that the quality of life depends to a large degree upon one's ability to relate effectively in groups in that most of life's activities involve groups of one kind or another. Fundamental to the success of such groups are, to list a few,

openness, trust, non-judgmental acceptance, and the opportunity for the expression of feelings and feed-back. Maxwell (1971) describes the rationale for the group approach as being the belief that individuals are the product of social interaction and that relearning through the same medium is the most effective in producing insight and behavioral change.

Maxwell (1971, p. 11) lists five objectives to be used by group facilitators as a general guide for group marriage education:

1. The understanding of emotional needs and their effect upon the relationship
2. Recognition of marriage role expectations
3. Development of skill in communication affecting the relationship
4. Development of understanding of and control over conflict in the relationship
5. Development of a situation within which couples may give and receive feed-back from other couples.

Within the sphere of group marriage education are two separate and distinct approaches, namely, process groups and content groups. Process groups focus on the development of communication and relational problem-solving skills, whereas content groups (e.g., Rolfe, 1973) focus on information and explore matters relating to marriage. Content groups are structured—information and group leader centered; the focus of process groups is group centered (Gleason & Prescott, 1977, p. 279) and tend to be unstructured.

While the advantages of the group approach may be many, there are also limitations. Maxwell (1971) lists these as the

difficulty in pursuing an individual couple's needs to their satisfaction; the tendency of a couple to compare their relationship to that of another couple; and the difficulty individuals have in opening themselves within a group context. However, there are so many group styles that most of these problems can be overcome, given the appropriate procedure.

The Values Clarification Approach.

The history of values education has been one of conflict between those who see it as both necessary and inevitable (Bowman, 1957) and those who discourage this approach because there seems to be no one value system upon which all can agree (Kerckhoff, 1957). The 1968 Commission on Family-Life Education of the National Council on Family Relations stated that family-life educators should be able to deal with attitudes and feelings and be able "to help youth and adults clarify their own concepts and expand their thinking beyond their own value structures" (p. 212). Rodman (1979) recommends that one way to do this is not to teach "group-specific values" such as those shared widely within a given society (e.g., religion, totalitarianism, and abstinence from pre-marital sex), but rather to teach "abstract values" which are general and universally accepted (e.g., equality, brotherhood, self-respect, justice, and respect for others).

Primary principles of the values clarification approach as seen by Rath, Harmin and Simon (1966) are:

1. Values grow out of personal experience and over a period of time and develop into patterns of evaluating and behaving.
2. In that values are related to the experience which shapes

them and in that life experiences are constantly changing one expects values also to be susceptible to change.

3. Values cannot be proved right or wrong.

4. Values are both personal and developed over a life-long process.

5. The process of valuing follows in the order of choosing (freely, from alternatives, after thoughtful consideration of the consequences of each alternative), prizing (cherishing, being happy with the choice, willing to affirm the choice publicly), and acting (doing something about the choice, repeating the choice in a pattern of life).

The strategies involved in a values-clarification approach include ranking, completing sentences, brainstorming, voting, multiple-choice answers, and agree-disagree statements. The valuing process is clarified through the process of group discussion, information gathering, and personal reflection. The process is private and personal in which the instructor is discouraged from imposing his/her values.

However, the values-clarification method has drawn severe criticism. Arcus (1980) points out a significant weakness in the values-clarification process when she writes:

If we accept these processes of valuing, it is obvious that some persons "value" discrimination against others—against women, against blacks, against homosexuals, against singles. Some may discriminate because they have not really thought about it, but others discriminate because they choose it, they prize it, and they act on it. . . Are values still a "private matter" if one "values" discrimination, or abuse, or exploitation? (p. 164)

Arcus proposes a values-education model which she believes overcomes some of these problems which become significant,

especially in family-life education. Her "values reasoning" approach involves:

. . . learning (a) to distinguish factual claims from value judgments; (b) to clarify sentences (value judgments); (c) to determine the points of view of value judgments; (d) to imagine the consequences of actions or attitudes for another person; (e) to gather factual claims relevant to the value issue; (f) to use the practical syllogism to determine the value principle logically implied in a value judgment; and (g) to test the acceptability of value principles. (p. 171)

The goal of such an approach is to help individuals think more clearly and carefully about an issue both from their own personal perspective and from that of others.

The Moral Development Approach.

The moral development approach to family-life education, reported by Englund (1980), uses the framework of Kohlberg's moral-development stages as a means of integrating the logical time frame of progression from "intrapersonal concerns to interpersonal and situational dynamics" (p. 11). The Kohlberg model provides a means for examining moral and family-life issues with the educator providing direction and input but without moralizing (Galbraith & Jones, 1974). The purpose of this model is not so much to endorse right or wrong behavior, but rather to emphasize the logic in the decision-making process, choosing from among alternatives, and placing higher value on some actions than on others. This is attempted through what has been called the moral-dilemma discussion methodology by which students are challenged to respond as maturely as possible in handling a given situation and to explore the moral reasoning behind their own personal values-decisions. Education thus becomes a means of encouraging a natural progression to the

highest developmental stage (Kohlberg & Mayer, 1978). However, such an approach to education, based upon the theoretical Piaget—Kohlberg developmental structures, has been criticized as lacking in empirical, cross-cultural validation (Ashton, 1978; Gibb, 1978; Gilligan, 1978).

The proposed curriculum developed in this present study embraces various aspects of all five of these approaches in an attempt eclectically to draw on their strengths and provide a variety of learning experiences beneficial to the student. Factual material will be personally integrated and internalized by means of discovering and applying principles, analyzing case studies, interacting within the group, reasoning through personal-values exercises, and resolving dilemma situations. By using a combination of these methods it is intended that motivation for learning will be increased, cognitive growth will be stimulated, previously acquired information will be clarified, and affective growth will be enhanced.

Criteria for Premarriage Curriculum

Textbooks are the most frequently used resource in family-life courses (Griggs, 1981, p. 549; Kerckhoff, 1973, p. 275). Brink (1964, p. 211) declares that, in many respects, the most crucial problem facing secondary schools is the selection of appropriate course study materials and experiences. The quality and extent of learning and the attainment of valid educational objectives depends largely on the discriminate choice of learning materials. Complicating this choice of textbook which faces every family-life teacher is the vast array of curriculum materials

available and the diversity of emphases which they present. Added to these factors is the rapid increase of knowledge and social change which outdates textbooks within a matter of a few years.

A common complaint among family-life educators and administrators is in regard to the quality of textbook resources (Herold & Benson, 1979; Mason, 1974; Nolin, 1975; Ready, 1972; Slaymaker, 1971). Bird's (1977) study of selected family-life and sex-education curricula designed for Protestant denominations specifically criticized the texts for being outdated and in need of revising, lacking humor and substantiated factual data, as well as tending to be strongly moralistic. Bialozor (1971, p. 62) asserts that many texts are a mere concentration of conventional wisdom and offer little improvement on what was already available.

Rodman's (1979) critical evaluation of family-life textbooks points out five common weaknesses:

1. Family-life textbooks have received scant evaluation and revision. This fact has led to the perpetuation of myths, prejudice, and tradition rather than knowledge (p. 8).

2. Many texts omit important and relevant topics (eg., abortion, illegitimacy, extra-marital sex, birth control, common law marriage), while other topics are covered with varying emphasis. Many textbooks tend to avoid controversial and sensitive family life issues. Rodman concludes that by omitting or glossing over controversial issues, textbooks fail to provide students with opportunities for critical thinking and for learning the skills needed for problem solving (pp. 12-15)

3. Rodman criticizes textbooks which portray family life and

its problems in an overly simple, optimistic, and rosy way. Such books tend to give the impression that problems are easily overcome merely by talking them over, praying, or by some other pat answer. Such magical cures, he suggests, do little to present the real divergence and conflict experienced in relationships (p. 15-22).

4. Rodman accuses textbook authors of fabricating stories and illustrations which are simplistic, idealistic, unrealistic, and hollow fiction (p. 23-29).

5. Finally, Rodman notes that many texts have a distinct white, Protestant, Anglo-Saxon bias. Consequently, the nature and problems of minority groups are very largely neglected (pp. 29-33).

In light of these criticisms Rodman suggests the following recommendations (pp. 35-40):

1. The functional-practical approach should be tempered with a good deal more academic-intellectual material. As a result the student will understand family life in general.

2. The tailored and artificial stories and examples should be replaced by case material about real individuals and real families.

3. Cross-cultural material should be included in the texts. As a consequence, students will gain insights into other life-styles.

4. Much more material on variations within societies should be introduced into family-life textbooks.

5. There should be a massive assault upon ethnocentrism and prejudice in family life textbooks.

6. Much more has to be done to temper the rosy pictures that are painted of family life.

7. The bland, innocuous orientation should be replaced by a lively, controversial one.

Kerckhoff's (1973) survey of teaching materials used by fifty two high-school family-life teachers found considerable discontent among teachers with the resources available. The following textbooks were the ones most frequently used at that time and are listed in order of popularity: Personal Adjustment, Marriage and Family Living (1970) by Judson T. Landis and Mary G. Landis; Relationships: A Study in Human Behavior (1972) by Helen Gum Westlake; Your Marriage and Family Living (1969) by Paul H. Landis; Married Life (1970) by Audrey P. Riker and Holly E. Brisbane; Family Living (1961) by Evelyn Duvall; and Enjoying Family Living (1967) by Aleene Cross. Of these books the only one consistently to receive an "A" rating was Helen Westlake's Relationships.

Kerckhoff found that when teachers rated a textbook highly they gave the following reasons (p. 277): it is objective; it is comprehensive; it is not too difficult to read; the students like the book when it has graphs, charts, and much informational data; it shows black and white people in the illustrations; it has good case studies; it does not talk down to students; it shows both sides of an issue; it is relevant and up to date; it includes good suggested exercises and activities.

When the textbook was criticized it was for the following reasons: it is out of date; it provides simplistic solutions to complex human problems; it is too advanced, obsolete, not reflective

of changes in society; it is not relevant to today's marriage and family; it omits important topics; it lacks a multi-ethnic understanding of contemporary culture.

Although these comments reflect the philosophical bias of the teachers, their comments provide helpful insights into what teachers value in curricula resources. Many of the comments made by teachers in Kerckhoff's study are supported by the comments of teachers in Christensen's survey (1980, see appendix D). The predominant requests by family-life teachers appear to be for resources which are factual, contemporary, creative, relevant, and take into consideration the variety of life styles in society.

The demand for family-life curricula change must be based not only upon student and teacher criticism but also upon a systematic determination as to what is worth learning, and a rational analysis of the productivity of the instruction. Griggs (1981, p. 549) suggests three questions by which the potential appropriateness and effectiveness of family-life curriculum materials can be evaluated: Are the materials biased? Is the content accurate? and, Is the material appropriate for the learners?

Are the Materials Biased?

Family-life education materials are often biased when information in one area of family life is omitted or when information given is stereotyped, prejudiced, or dated resulting in faulty conclusions about family living. In order to overcome these difficulties Griggs suggests that unbiased texts:

- a. reflect family members of all ages;
- b. portray non-sexist roles for family members;
- c. include information about families of different racial, ethnic and cultural groups;
- d. recognize the uniqueness of individuals and families regardless of age, sex, race, ethnicity, cultural and sociometric background;
- e. recognize that composition of families varies; and
- f. are based on contemporary research. (p. 549)

Is the Content Accurate?

With the variety of family-life materials on the market and an ever-increasing body of research, educators need to be certain that the materials and research they use is accurate and authoritative. Ridenour (1979) suggests the following qualities to seek for in mental health-related material:

- a. Does the material say something significant which is vital and of significance to the intended learners?
- b. Is the data supported by valid research?
- c. Is the material balanced in its statements and ideas or are there exaggerations, omissions or simplistic generalizations?
- d. Is the material educational, accurate, honest and sound?
- e. Is the resource written by a reputable specialist in the field and is it backed by an authoritative publisher?

Is the Material Appropriate for the Learners?

Spitze (1979) suggests three criteria for materials designed for high school level courses: (a) does it require some active participation? Activities such as simulation games, role playing, and workbook activities have been found to aid the student's application of theoretical ideas (Osmond, 1979; Jensen et al., 1979). (b) Is it concrete or to some extent related to reality? (c) Does it promote personal interest or ego involvement of the student?

Reading ease has been found to play a significant role in

student motivation to learn (Klare, 1963; Abram & Dawling, 1979). While the content should challenge the learners intellectually, the vocabulary and format of the material should not impair comprehension. Consequently students are likely to read and use those materials which are suited to their ability level. For this purpose the Flesch Reading Ease formula is the scale frequently used (Griggs, 1981, p. 552).

Rinni (1974) suggests six criteria for evaluating the potential effectiveness of curricula materials in the field of human relations training where the goal is to induce changes in student behavior.

1. The materials must require the learner to perform a task, game or exercise where the student feels some emotional involvement;
2. The materials must ensure that the learner experiences consequences from his/her behavior, eg., achievement, acceptance/rejection from peers, opening/closing opportunities for growth.
3. The consequences of behavior must be seen by the learner in the context of the larger framework of life.
4. The materials should allow the learner to repeat the experience when appropriate.
5. The materials must allow all students to protect themselves from undue threat and emotional pain. Human relations training must be kept separate and distinct from sensitivity therapy sessions.
6. The materials should encourage students to relate their exercise behavior to real world constraints.

In summary, while it appears that change is a characteristic of contemporary social institutions, change for change's sake is not what is needed in family-life curriculum improvement. Improvement is called for on the basis of what is known from the fields of learning theory, developmental readiness, curriculum development, and research into marriage and family-living issues. The results of such change should be constantly and systematically evaluated.

Educational improvement should be based upon a search for excellence, flexibility, productivity, and efficiency. No curriculum will ever be perfect or be able to keep up with the explosion of knowledge and be as contemporary as the classroom situation. Therefore, while it is not possible for any one product to meet all the possible criteria, some criteria are more critical than others. In the final analysis, it is the teacher who determines what these criteria are and whether a prospective text is worthwhile for the students and would be accepted by them.

Textbook Approaches to Family-Life Education

Family-life education programs and courses are more available and in greater demand today than a decade ago (McFadden, 1981, p. 637). This growth in family-life courses at the high-school level has been accompanied by a growth in the number of resources and texts available.

Marriage and the family may be studied from many different points of view each providing a different perspective of the reality to be found in the family context. Textbooks reflect this diversity. The instructional product which is the object of this present study has drawn in part upon the strengths of these different approaches. The five main approaches are: (a) the Human Potential Approach; (b) the Human Development Approach; (c) the Religious Approach; (d) the Sociological Approach; (e) the Home Economics Approach.

A. The Human-Potential Approach

The human-potential approach treats such psychological concerns as self-concept, drives, needs, and the dynamics of interpersonal relationships with considerable emphasis on learning through classroom experiences and activities. An example can be found in Dimensions for Living (1978), the K-12 textbook series produced by the Tidewater Public Schools, Norfolk, Virginia, in association with the Office of Education, Department of Health, Education and Welfare, Washington D. C. These four textbook resources are almost entirely a collection of relational activities, values clarification games, and discussion topics. The stated goals of this course are:

to integrate into the classroom activities and experiences which will assist the student to appreciate the enduring importance of family; to develop a strong concept of himself; to respect both himself and others; to recognize the importance of individuality and to accept the differences that enhance his ability to get along with others; to understand feelings and cope with them; to accept responsibility for his behavior; to clarify values and to develop competencies in decision-making. The program is based on the idea that the family is the cornerstone of society and that the many negative social influences working against family life can be counteracted by providing positive, structured interpersonal experiences for students.
(p. 2)

Although the advantages of an experience-oriented course include increasing student motivation, mastering practical skills, and encouraging student thought and expression, Klemmer and Smith (1975, p. xv) warn that there is a danger that such a program can become merely a "fun and games" course with little significant learning being achieved. To overcome such a problem these authors suggest that the teacher point out the reasons for the exercises before and after, provide adequate knowledge on which to base

personal insights and generalizations, and stress the application of the insights and skills in real world settings.

B. The Human-Development Approach

The human-development approach to family-life education is based on the theoretical conceptual framework of human physical, intellectual, and moral development which determines motives and needs for relationships and behavior. "Family development depends on a number of divisions through the decades of the life span to provide units small enough to conceptualize and study their critical periods of development"(Duvall, 1971, p. p. 18). Duvall summarizes the family development approach as one which:

- (1) keeps the family in focus throughout it's history;
- (2) sees each family member in interaction with all other members;
- (3) watches how individuals affect the family unit, and the ways the family influences individual development;
- (4) catches what a given family is going through at a particular time in its life and at a given point in history;
- (5) highlights critical periods of personal and family growth and development;
- (6) views both the universals and differences among families;
- (7) beams in on the ways in which culture influences family life, and how families make themselves felt;
- (8) provides a predictive glass through which it is possible to forecast what a given family will be going through at any period in its life-span. (p. 16)

Developmental family-life curriculum have adopted two main approaches: (a) those which follow the family-life cycle tracing the development of the family from dating, engagement, and marriage to child raising, the empty nest and finally aging and bereavement stages, and (b) those which follow the individual life cycle tracing the development of the person from conception to death emphasizing such concerns as the development of personality, values, and skills.

Duvall suggests eight stages of the family life cycle as the basis for family life study:

1. The newly married couple
2. The child-bearing years
3. The pre-school years
4. The school age years
5. The teenage years
6. The years during which young families are launched
7. The empty nest years
8. The aging years

Duvall defines a family developmental task as:

"a growth responsibility that arises at a certain stage in the life of a family, successful achievement of which leads to satisfaction, and success with later tasks, while failure leads to unhappiness in the family, disapproval by society, and difficulty with later family developmental tasks (p. 45)."

A very popular example of such an approach is Evelyn Duvall's text Family Development (1971).

The strengths of such an approach include the emphasis on the family as a unit which encounters change and conflict throughout the life-cycle thus requiring the mastery of varied tasks, needs, and skills necessary for the satisfactory resolution of each transitional stage of development. The limitations include the tendency to ignore those needs and problems of deviant families while studying normal intact families. Consequently, there is less emphasis on such concerns as divorce, remarriage, variant family forms, and other family-related problems not related to what is considered normal development.

C. The Religious Approach

According to Savin (1981) the Christian church traditionally has been involved in one way or another with family-life education matters. She writes: "In particular, family and church interests

are reciprocal since both are concerned with the finding of meaning for living one's life. In both, trust is vital to what goes on; and both have to be concerned about the quality of relationships existing between human beings" (p. 527). Many churches in recent years have developed seminars and curricula materials in order to help youth with such concerns as dating, courtship, sexuality, and premarital preparation.

Religious approaches to family-life education predictably treat such subjects as love, sex, mate-selection, and relational principles from a biblical, moral, and religio-cultural point of view. Such matters as divorce, separation, living together and other variant family forms, premarital sex, and interfaith marriage are often discussed within the context of church policy.

An example of such a curriculum is the text entitled Relating, 1979, by Michelle McCarty, which comes with a teacher's manual. Although lacking in research data, skill development activities, and strongly Catholic in viewpoint, this text is attractively written and illustrated, discusses many of the felt needs of adolescents, and provides the teacher with helpful activities, questionnaires, and discussion questions.

The strength of the religious approach is the fact that it does not hesitate to discuss family values and integrate these within the context of a philosophy of life—a significant but often ignored developmental task of adolescence. A religious emphasis can also be an inhibitive factor if students have rejected religious values which are the basis for the course. In her teacher's manual, McCarty (1979, p. 2) suggests that the attitude of the teacher has

much to do with student defensiveness with religion. The weaknesses of the religious approach have been underscored by Bird's (1977) evaluation of religious family-life curriculum which found that the stronger the conservative religious orientation, the more the curriculum tended to make strong value judgments and lack factual data. According to the comments of teachers and students (Christensen, 1980), one example of such a curriculum is the text entitled Marriage, (1975), produced for the Seventh-day Adventist educational system.

One difficulty with family-life education within the context of religious institutions is the tendency for the church not to keep abreast with the thinking, trends, and concerns of laity living in the real world. Often, in the field of youth ministry and education, churches speak to issues which are not the concern of young people while ignoring issues which are. Consequently, there is a need for clergy and religious educators to keep abreast of family issues and provide a non-threatening forum for youth to discuss and resolve their concerns.

D. The Sociological Approach

The sociological approach is generally used in functional courses where students are seeking to learn about, understand, and anticipate what lies ahead of them in marriage. This method sees the family as part of a larger social system. Insights gained from research into the varied aspects of courtship, mate selection, and marital adjustment are covered within the context of contemporary culture. Marriages in different cultures and during different historical periods are often compared with the help of the sciences

of anthropology and history. Statistical data is often presented as an indicator of contemporary thinking and social trends. An example of this approach is the text Building a Successful Marriage, (1973), by Judson and Mary Landis.

One strength of the sociological approach is that it attempts to base generalizations and theories on factual research data rather than on personal opinions or tradition. Both teachers and students have stressed this as an important criteria for a successful family-life course (Christensen, 1980; Kerckhoff, 1973, p. 277).

Kenkel (1966) claims that one weakness of such an approach to marriage education is the fact that the mere compilation of research and data can tend to confuse the student. He states: "Unless the frame of reference is specified and understood in its more subtle implications, the theories, the conclusions from data, and even the data themselves become almost inevitably misleading. The mere piling of research upon research, authority upon authority, only compounds the confusion" (p. v).

Another weakness is that while there is value in the study of the factual knowledge relevant to a marriage course, the mere awareness of information, no matter how sound the research, is inadequate as a means of teaching the skills necessary for successful family living (Mace, 1981). The application of knowledge to the student's personal lives is necessary if family-life courses are to have a pervasive effect on behavior. Staley and Kerckhoff (1980, pp. 71, 72) suggest that the content base of marriage courses must also be expanded from the narrow objectively-reached research

data base from which they often operate. They suggest that fields such as theology and philosophy as well as wisdom learned from personal experience are also valuable resources.

E. The Home Economics Approach

Home economics began with an emphasis on the provision of specific homemaking facilities and skills. Home economics was generally perceived as training in cooking, sewing, child care and household management. In the last forty years there has been a steady shift towards defining home economics as a field of study primarily concerned with the development of the family as a whole. At the present time, by far the majority of family life courses are offered through the home economics department of the high school (see appendix C). This approach tends to deal with the family as a functional socio-economic system, treating such matters as nutrition, home management, recreation, child development, and parenting, as well as relations between family members. Hill and Rodgers (1964, p.187) define seven core tasks of family living:

1. reproduction
2. physical maintainance
3. socialization
4. protection
5. recreation
6. status-conferring
7. affection-giving

One example of such a text is Family Living (1973), developed by the University of Texas, Department of Home Economics. This guidebook is part of a series which includes additional guides in such areas as Home Management and Consumer Education, Child Development, Housing, Food and Nutrition, and Clothing and Textiles. The goals of the Family Living curriculum are described as being

concerned with: "developing an appreciation of self through understanding of one's basic needs; personality development; popularity; and values, standards, and goals. Appreciation of others is developed through a study of family, friends, dates, community, and techniques for getting along with others" (p. v).

Significant weaknesses commonly found in the high school home economics family life program is the acceptance of such courses by the male students. Studies consistently show that girls outnumber the boys taking the courses by more than two to one! Secondly, teacher preparation of home economists for teaching the relational dynamics of family living has often been shown to be lacking. It may be for these reasons that studies reported by Somerville (1972, p. 285) indicate that in practice home economic teachers do not stress child and family relationships, despite the home economics definition of their responsibility.

Selection of Course Content

Fisher and Kerckhoff (1981, pp. 505, 506) lament the multitude of specializations into which family-life education has split posing a potential difficulty in determining what is to be taught. They point out that family-life education has splintered into activities such as assertiveness training, sex education, values clarification, and sensitivity training and have subsequently lost the essence of family-life education to these and many more semi-related fields. These authors suggest that family-life educators adopt a 'generalist' attitude toward this field of study by representing various sub-specialties and integrating them into a total program.

On the other hand, Gaylin (1981, p. 513) suggests that all education is primarily family-life education in that all human endeavour is directed toward improving one's personal lot in life. He envisions a family life curriculum which is intimately integrated into the rest of the school curricula by applied teaching of the various subjects (eg., biology, nutrition, health, reproduction, maths, economics, social history). However, while Gaylin's approach may be challenging and while many important themes could have legitimately been included in the development of the premarriage curriculum which is the focus of this study, the constraints of time and the hierarchy of importance of the topics resulted in the decision to include only the following:

Self-esteem. Self-esteem has a profound effect on the courting process and in marriage. Dion and Dion (1975) found in their research that self-esteem was associated with romantic and immature notions about love. Mate selection, according to Satir (1972) is all too often affected by exaggerated dependency needs. While it is normal for individuals to need love, a sense of belonging, affirmation, and value from another person, those who possess low self-esteem demand an excessive and unhealthy amount of attention. On the other hand, those whose self-concept is healthy and positive possess a potential force which will enhance their relationships. She explains:

Our feelings of self-worth have much to do with how we label what a love experience is and what we expect from it. I would go so far as to say that the higher our self-esteem, the less we depend on continual concrete evidences from our spouse that we count. Conversely, the lower our self-esteem the more we tend to depend on continual evidence from our spouse that we count, all of which leads to mistaken notions about what love can do. (p. 124)

Springer et al. (1975, pp. 13, 14) believe that dating in particular is a test of a person's self-worth. Since dating and the process of mate selection is competitive, it becomes vitally important that the individual have a sense of worth as a potential marriage partner. Individuals with a good self-image are less likely to experience severe anxiety over rejection, peer acceptance, and pressure, and will be more likely not to violate personal moral beliefs and be more open to parental advice.

Shyness. Any course which hopes to help students initiate and maintain effective interpersonal relationships will be confronted with the fact that a vast majority of young people suffer from feelings of inadequacy and shyness. This is especially true in relating to the opposite sex (Arkowitz, 1977; Bryant & Trower, 1974). Pilkonis (1977, p. 583) confirms the report of the Stanford Shyness Study (Zimbardo, 1977) when he reports that he found 42 percent of college students who identified themselves as shy and over 60 percent regarded their shyness as a problem which interfered with their relationships. Avery et al. (1981, p. 39) states that shyness feelings and the resultant tendency to avoid social interaction cannot be ignored by family-life educators.

Friendship. The role of friendship in the life of an adolescent plays a significant role. While teenagers tend to have fewer friends than individuals at other stages of life, they see each other more often (Weiss & Lowenthal, 1975). Yet, Strommen (1974, p. 20) reports that in his research the majority of adolescents consistently expressed feelings of loneliness and isolation. There is also considerable influence placed by friends

on adolescent thinking and behavior as reported in Zuck and Getz's research on two groups of Christian young people (1968, p. 50). This fact is supported by a major study of over 3,000 teenagers which concluded that an adolescent's friends have more influence than his or her parents in determining whether he or she will become involved in serious juvenile delinquency (Papalia & Olds, 1981, p. 376).

The importance of studying peer relationships grows out of a developmental task unique to the stage called adolescence. Coleman (1973, p. 32) explains that at this time of moving away from family dependency toward interdependence and establishing a personal identity, adolescents may turn to peers as a substitute support system which may limit and confine them. Instead, she sees the need for encouraging peer support whereby the individual can develop without such dependency either upon parents or peers.

Communication. Communication skills are generally accepted as a vital component to an effective family-life course. Researchers report that much of the frustration and loneliness experienced by teenagers is primarily due to a lack of social skills (Murstien, 1980, p.780). Curran (1977) notes three concepts regarding the etiology and maintenance of teenage heterosexual anxiety: conditioned anxiety, skills deficits, and faulty cognitive-evaluative appraisal (resulting in erroneously downgrading self and establishing unrealistic expectations). As a result he supports social-skills-training as an effective means of helping teenagers to cope with their social environment. Reimer (1970, pp. 88, 89) reports from a study of over 900 young people that

communication and conversation skills are one of their main dating concerns.

Communication has been found, among other variables, to be a determinant of marital adjustment, happiness, and mental and emotional dysfunction (Miller, 1975; Montgomery, 1981). In fact, Bienvenu (1969, p. 1) states that poor communication skills are the root of most marital problems. For these reasons training in communication skills is recommended by Klemer and Smith (1975, p. 149) as an essential ingredient of a family-life education program.

Conflict Management and Decision Making. Decision-making and problem-solving skills are considered factors involved in gauging maturity and readiness for marriage (Bowman, 1970; Dicks, 1963; Landis and Landis, 1973). Indeed, the family is a small problem-solving group. Satir (1972, pp. 128, 129) believes that because of the drastic changes experienced in marriage the major part of marital love involves decision-making and problem solving processes. During the teenage years the individual is faced with several difficult and crucial decisions, namely, life work, life partner, and the formulation of personal values. The importance given to these skills is evident in an analysis of state guidelines for family-life education in public schools in which Kirby and Scales (1981) found that although only one state (Maryland) mandated the discussion of decision-making and problem-solving skills, some twenty states recommended the inclusion of such a component.

Love. Wright (1981, p. 22) believes that it is important to help young people distinguish between genuine love and romantic love. Buehler and Wells (1981) describe the syndrome of "being in

love" as that of playing a social role which, when acted at an inappropriate time, or in an unacceptable manner, creates considerable difficulty for the individual and the relationship. Petersen (1971, p. 56, 57) describes some five consequences of distorted romantic notions as they affect courtship and marriage:

- (1) Romance distorts the expectations and perceptions of the other leading to role frustration;
- (2) Romantic idealization of marriage eventually leads to disillusionment when the difficulties of reality are encountered;
- (3) Intense emotional involvement during the premarital period blinds the couple to the issues of religious, cultural, financial, and personal compatibility;
- (4) Romantic ecstasy is often an escape from those negative aspects of ones personality thus obscuring the real person (Later, in marriage, these weaknesses are unmasked resulting in difficult adjustment);
- and (5) The emphasis of romance on the present tends to cloud the ability rationally and realistically to plan for the future. He adds:

It is difficult to know how pervasive the romantic fallacy really is. I suspect that it creates the greatest havoc with high school seniors or that half of the population who are married before they are twenty years old. Nevertheless, even in a college or young adult population one constantly finds as a final criterion for marriage the question of being in love. This is due to the distortion of the meaning of a true companionship in marriage by the press, by the magazines, and by cultural impact upon the last two or three generations. The result is that more serious and sober aspects of marital choice and marital expectations are not only neglected but sometimes ridiculed. (p. 57)

Dating. Moss et al. (1971, p. 39) notes that dating can be severely distressful for adolescents. Competition, conflict with parents and teachers, the drain of time, money, and energy on

developing personal attractiveness and socializing are just some of the stress-producing factors. Somerville (1972) suggests that dating assists young people to achieve satisfactory resolution of certain developmental tasks, such as:

- a. Weaning away from family ties;
- b. Accepting ones own gender identity;
- c. Ability to understand and relate to the opposite sex;
- d. Development of a life philosophy, fitting identity into a larger interpersonal framework. (p. 99)

Springer et al. (1975) describe dating as a behavior requiring the mastery of several important skills and suggest a dating curriculum based on four goals:

1. The achievement of good self-concept. Dating involves self-salesmanship; consequently, if the salesman does not like his product (himself), it is difficult for others to like him. A person who achieves a good self-concept will tend to have lower anxiety over rejection, be less likely to yield to peer and parental pressures to date until he is ready, be more unlikely to violate his own moral beliefs in an attempt to accommodate his date, and tend not to play games or put on a facade.
2. The clarification of appropriate behavior in a dating situation. Misconceptions about the opposite sex should be clarified directly by the opposite sex.
3. The development of behavioral and communication skills necessary for heterosexual interaction. The development of these skills should be allowed to occur in an atmosphere of minimal rejection potential so that the students will be able to perceive success in their use of these skills and consequently use them outside the classroom.
4. The stimulation of behavior change. The class should help the students develop the ability to meet, converse, and date more frequently, more regularly, and with greater satisfaction. (p. 13, 14)

Sex. Havighurst (1974, pp. 49-54) describes adolescence as a time in which teenagers come to accept both their sex roles and their sexuality. Somerville (1971) asserts that in order for young people to resolve the questions and problems which arise during this period, they must assume "a degree of self-understanding which may

be difficult for the younger person whose identity is in the process of formation, and a higher level of sensitivity to other's needs and intentions than the student may acquire by teen years" (p. 109). She suggests an orderly, logical, and meaningful discussion of sexual values as a means of encouraging students to develop attitudes, standards, and behavior. Despelder and Prettyman (1980, p. 95) suggest that students be equipped for sexual decisions by teaching them to understand the responsibilities that go along with their choices and to become aware of the emotional and physical aspects of sexual function.

Mate Selection and Compatibility. The matter of compatibility in the dating and mate-selection process is traditionally accorded a significant place in most premarriage curricula. Studies show that the tendency towards a homogamous union is greater than that of heterogamous relationships (Burgess, 1971, p. 64) although it must be added that this is a descriptive rather than an explanatory theory. Sociological factors (age, background, religion, education), physical factors (attractiveness), and psychological factors (personality, temperament) apparently combine as factors in the attraction of individuals to each other. At the same time, Gangsei (1971, p.74) reports several studies which support the concept of heterogamy. In neurotic personalities, it has been found that individuals reach out for someone to take care of or make up for deficiencies and defects. While studies have not supported Winch's theory of complementarity of needs, they have not demolished it either. This theory of mate selection states that "each individual seeks within his or her field of eligibles for that

person who gives the greatest promise of providing him or her with maximum need gratification"(Winch, 1958, p. 88). Despite the tentativeness of these mate-selection theories, the importance of considering these matters in a marriage course is emphasized by DeSanto (1979) who states, "Success in marriage depends more on the choice of a compatible marriage partner than on anything that occurs after marriage"(p. 9).

Interfaith Marriage. The importance of the study of this matter in a marriage preparation course rests on two factors:

1. The benefits of a mutually practiced faith. Duvall (1971) lists several resources which are found in a common faith:
 - (a) Religion, although not a protection from suffering and hardship, provides strength to face life's difficulties and faith in the ultimate triumph over tragedy;
 - (b) A religious family realizes that the most important things in life cannot be lost. Loss of property and life do not mean that all is lost for those who have faith in God as the center of their lives;
 - (c) Religion enlists the family in worthy other-centered commitments, including love, respect for the individual, personal development, and concern for the common good of society.

2. The conflicts of an interfaith marriage. Pike (1971) has summarized several common problems of interfaith marriage:
 - (a) The couple suffers from the lack of a commonly held basis of ideas and purposes;
 - (b) They lack the mental health resources provided by worship and fellowship;
 - (c) One of the parents—and sometimes both—are robbed of the opportunity of bringing to their children their

spiritual heritage and discharging this vital aspect of parental responsibility.

Bowman (1970) suggests the importance of discussing this matter with young people when he writes:

"Younger persons sometimes fail to realize the importance of religion in marriage because their relatively short-time perspective does not permit a final judgment. College students often abandon religion and the church temporarily, only to return to them later in life, when the responsibilities of marriage and parenthood awaken them to a new sense of religious values. (p. 268)

He notes that one factor which is often overlooked is the "lack of positive effect" and suggests that consideration be given to the positive benefits of a mutually practiced religious faith in marriage.

In summary, the content of the product which is the focus of this study combines information typical of functional family-life courses (love, dating, courtship, engagement, sexuality, choosing a marriage partner, personality and compatibility, interfaith marriage, when to marry, reasons for marrying) and skills-oriented experiences (self-image, shyness, communication, conflict management, and decision making) in order to educate students for interpersonal relationships and marriage. Due to time limitations, some possible course topics were eliminated on the basis of two questions: (1) Is the topic relevant to the immediate needs and developmental tasks of adolescence? As a result, such topics as divorce, parenting, and future family developmental stages (e.g., empty nest, aging) were eliminated from the product. (2) Is the topic taught in other required courses? In response to this

question such topics as finances and sexual function were eliminated.

The Development of Instructional Products

Curriculum as a specialized field is claimed to have commenced in the early twentieth century immediately following World War I during the ensuing period of rapid technological and industrial progress (Molnar & Zahorik, 1977). Education was seen as the means of advancing progress and thus school curricula developers were persuaded to become more systematic and utilitarian. The appearance of Franklin Bobbitt's book, The Curriculum (1918), established the basis upon which was built a curriculum theory influenced by scientific management then in vogue.

If schools were to become as efficient and effective as factories, waste in the curriculum needed to be eliminated This process resulted in the identification of numerous discrete skills and other learnings, and the emergence of specific, detailed objectives as the first and most important decision in curriculum development (Molnar & Zahorik, 1977, p. 2).

Tyler's classic Basic Principles of Curriculum and Instruction (1949, 1975) was built on Bobbitt's work and expounded on a model of curriculum planning which Tyler had developed and used from the 1930s. His theory addressed four fundamental questions:

- (1) What should be the educational objectives of the curriculum?
- (2) What learning experiences should be developed to enable the students to obtain the objectives?
- (3) How should the learning experiences be organized to increase their cumulative effect?
- (4) How should the effectiveness of the curriculum be evaluated?

(Tyler, 1975, p. 1). The Tyler approach to curriculum decision making offers an effective approach for the selection of objectives which

is designed to make education more systematic in the selection of educational objectives. Tyler (Popham, 1969) suggests that as a first step tentative general objectives should be developed from such sources as student needs and interests, society (health, family, vocation, consumption, religion, recreation), and subject specialists and resources. These tentative general objectives should then be subjected to a filtering process through the educator's philosophy and values about education and the psychological factors of learning which determine the feasibility and suitability of learning material according to developmental factors. As a consequence, precise instructional objectives can be formulated.

Since the introduction of the Tyler model there have been numerous attempts by curriculum theorists to improve and make the steps more explicit (Glasser, 1962; Taba, 1962; Popham, 1970; Gagne, 1974). However, none have significantly altered the substance of Tyler's model, although he himself subsequently added some changes in emphasis (Tyler, 1977).

Curriculum theory, as it has been applied in the classroom, has come under severe criticism. Shaw (1966) in reviewing the changes in curriculum up to the time of his report states: "curriculum theory has not played a decisive role in influencing curriculum change" (p. 349). The problem as he saw it was a lack of a conceptual system or theoretical structure capable of guiding both curriculum research and design. The National Committee of the National Education Association Project on Instruction (1963, p. 190) concluded that curriculum organization suffered from an unreal

dichotomy between the so-called "logical" ordering of knowledge and the psychological effects on the learner. Tanner(1966) summarizes the frustration of curriculum theorists and developers of this time:

Unless theoretical bases for the selection of content and modes of process can be subjected to proofs and disproofs through rigorous experimentation, we are not in the real sense dealing with theory, instead, what we have are sets of loosely held assumptions. (p. 372)

Silberman (1970) after a three-and-one-half-year study of the public-school system commissioned by the Carnegie Corporation observed that: (1) Most of the schools are preoccupied with order, control, and routine for the sake of routine; (2) Essentially students are subjugated by the schools; (3) By practicing systematic repression, the schools create many of their own discipline problems; (4) Schools, by promoting docility, passivity, and conformity discourage the students from developing the ability to learn for themselves; (5) In most cases students are taught in a uniform manner without due regard to the individuality, understanding, or interest of the student; (6) Despite attempts at reform the curriculum is characterized by banality and triviality.

Toffler's (1974) criticisms of education are no less insightful. He described much of contemporary curriculum as a "mindless holdover from the past" (p. 410). He criticizes this obsolete curriculum as not being based on an adequate understanding of contemporary or future human needs. He suggests that the objective of education be to "increase the individual's 'cope-ability'" (p. 403) in order to prepare students for the cognitive and affective skills which will be required in the individualized job market of the future and for life in a heterogenous society.

During this period of criticism and frustration with how to accomplish educational outcomes consistent with theory and goals, came a body of literature describing an "educational technology" defined by Baker and Elam (1978).

During the past decade much has occurred to move "educational technology" from a primitive status to an increasing differentiated technology capable of integrating visions, realities, educational characteristics and organizational characteristics in accomplishing social objectives (p. 6).

Popham (1967) lists the forces behind this movement as:

1. Forces outside of education (social trends and needs, technology, private foundations' involvement in curriculum development, and increased government investment in educational research and development);
2. Forces in behavioral psychology, namely, B. F. Skinner's maxims regarding the modification of human behavior;
3. A commitment to the notion that programmed instruction could be capable of producing pre-specified behavior changes in learners thereby bringing about a willingness on the part of educators to assume responsibility for learning and not merely blame the student;
4. A growing feeling of impatience among researchers and educators regarding the impact of their contributions to education. (pp. 403, 404)

Gagne's work regarding the psychological conditions of learning significantly influenced educational technologists to change the focus "from attempts to adapt abstract learning theory to the development of instructional theories based on a hierarchical sequence" (Tennyson & Boutwell, 1971, p. 5). Gagne (1965) constructed a simple to complex learning hierarchy of eight steps: signal learning, stimulus-response learning, chaining, verbal association, discrimination learning, concept learning, rule learning, and problem solving. For Gagne an adequate instructional model would involve the following:

1. Identify the learner's current performance capabilities
2. Specify performance capabilities in a hierarchical fashion
3. Plan, select, and present instructional sequences which are consistent with the learner's capabilities and the performance to be achieved
4. Assess the achievement of the learner (Cumbee, 1972, p. 28).

Gronlund (1973) described a system of criterion-referenced measurement which also takes into consideration the developmental levels of the learner. Rather than mere mastery of minimum essential knowledge, the developmental criterion-referenced procedures allow the student to strive toward the level of achievement to which he is able. Popham (1978) compares criterion-referenced procedures which identify an examinee's mastery of "specific behaviors" with the traditional norm-referenced measurement practices, which are designed to ascertain student relative performance in reference to a group of learners who have taken the test. The behavioral objective movement in turn brought about a demand for educational materials and tests which were compatible with the level of expectations implied by the behavioral objectives.

McNeil (1969) summarized the shift in attitude among curriculum developers, researchers, and practitioners as "beginning to realize that the desired changes in the learner are the true 'ends' and that methods and instructional sequence used to produce those changes are the 'means' not to be prized, but appraised" (p. 312). Consequently a change began to take place whereby

instructional-material developers became willing to accept some responsibility and accountability if learners failed to achieve the intended objectives. In the article entitled "Applied Accountability," Deterline (1971, p. 18) defines the accountability movement not as a new theory of education, but rather as an "empirical approach to developing, implementing, and managing instruction," with the goal of forcing education to become "results-oriented." He suggests that three directives are imposed by accountability, namely, "specified performance capability will be produced; the instructional components must produce these results; and an empirical development and management process must be employed" (p. 20). He also maintains that through a strict reliance upon evaluative data, "accountability also means that we must identify the weaknesses and provide corrective backup so that no student is lost to us" (p. 19).

As a means of achieving this accountability Kaufman (1971) suggested that accountability be applied through a systems approach to the improvement of education. The systems approach has been defined as "a point of view and a set of procedures which enable decision makers and developers to examine carefully and systematically the way in which an attack on a social or educational problem might be made" (Carter, 1969, p. 31). Borrowing from the field of management Kaufman suggests the use of such tools as auditing, systems analysis, needs assessment, behavioral objectives (or measurable performance objectives), planning, programming, budgeting systems (PPBS), methods means, selection techniques,

Program Evaluation Review Technique, (PERT), and other management tools (p. 21). He goes on to say:

If we educators, then, are going to be accountable, it would be well if we had tools by which we could, (1) determine what we will be accountable for accomplishing, (2) determine methods for achieving predictable results, (3) determine methods for deciding among alternatives, (4) determine methods for management and control of educational operations, (5) determine methods for ascertaining the extent to which needs and associated objectives have been met. (p. 21)

Carter (1969, pp. 22,23) suggests an eight-step systems approach to curriculum development: (1)state the need, (2) define the objectives which will satisfy the need, (3) define those real world-limiting constraints which any system must satisfy, (4) generate alternative systems; (5) Select the best alternatives, (6) implement the selected alternatives for testing, (7) perform a thorough evaluation of the experimental system, (8) feedback the required modifications and continue until the objectives are met. For Carter, the systems approach in education is particularly helpful because "it places much emphasis on the problem of implementation, evaluation, feedback and revision" (p. 31).

During the 1960s, educational research dedicated to the development of comprehensive instructional systems established goals to:

1. Produce improved instructional outcomes by developing research-based, quality-verified instructional systems, and accompanying support systems required for their use in the nation's schools;
2. Produce a technology providing replicable systematic procedures for effecting improvement in education (Baker & Elam, 1978, p. 6).

Leading out in the development of this instructional technology has been the Southwest Laboratory for Education and

Development (SWRL). Baker and Elam (1978, p. 6) describe three major factors which have been of common importance and effectiveness to instructional development efforts which have utilized this approach: (1) definition of instructional systems which has led to learner outcomes, teacher manuals and student activity manuals, program implementation, and monitoring systems; (2) stages of program development which have defined the developmental cycle in terms of specified functions and which have promoted the sequence and overall integrity of the program; and (3) systematic sequencing of task elements which has stressed the interdependent nature of the components of the system and the stages of development.

Spitzer and Kennedy (1980, pp. 15, 16) define some of the differences between instructional and curriculum development, comparing their design, implementation, and evaluation procedures. They define instructional development as being more specific in its performance objectives, target audience, and statement of assessed needs. Development procedures tend to be highly systematic, structured, and empirical in orientation. Learning activities are closely related to defined outcomes and evaluation procedures reflect this rigorous emphasis on outcome. Curriculum development, on the other hand, is seen as being more general in aims and goals with an undefined target audience, based on perceived needs, and evaluated, most often, by general acceptance or other subjective criteria.

In summary, the growth of the movement towards the systematic, rigorously structured, and empirically validated product development has been influenced by social changes, industrial and

governmental involvement, and technological advances. However, the most influential factor was the realization on the part of curriculum developers that the most potent evidence for the effectiveness of a given instructional product comes from the testing of the product with a representative sample of subjects, hence the willingness to expose their programs to empirical validation. It was with this thought that the present instructional product was developed and validated. The systematic procedures of identifying needs and content ensured the utility of the product in the field. The delineation of objectives in terms of the learner's post-instructional behavior provided precise specifications in the development and instructional stages and gave a clear statement as to learner behavior after instruction. The prototype tryout stage provided the developer with the empirical data necessary to modify the specifications and product so as to be able to validate the product on the basis of the desired level of student mastery.

CHAPTER III

METHODOLOGY

The development of the premarriage instructional product followed the steps as outlined in the book Instructional Product Development (Baker & Schutz, 1971).

Content Identification and Formulation

The first major step in the development of the proposed product was the identification of the knowledge and skills determined to be basic to a preparation for marriage course.

Various sources were analyzed in this process:

1. A Survey of the Use of Bible Textbooks For Seniors in Academies in the North American Division of S.D.A. (Christensen, 1980, see Appendix D). The results of this questionnaire indicated that within the Seventh-day Adventist educational system there was a definite need for creative resources for both teacher and student dealing with youth needs in a enjoyable, practical, biblical and factual way. Ten percent of the teachers did not use the textbooks and 20 percent used them only partly. Teachers suggested updating and revising the texts with the inclusion of material on the following topics: self-concept, problem solving, communication, dating, birth control, teenage marriage, sexuality, marriage problems, contemporary family problems, divorce, personality traits,

love, and readiness for marriage. The teachers also suggested the inclusion of the following resources: "fun" questionnaires, simulation games, case studies, role playing, personal evaluations, dynamic-group activities, audiovisual aids, suggested outside reading, a teacher's guide, marriage statistics, and student worksheets.

2. Survey of Five Selected Studies on Family Life Education Course Content and Methods (see Appendix C). The survey of selected studies on premarriage courses indicated a vast array of topics and emphases varying from school to school and state to state. Family-life programs covered such topics as: dating, courtship, sex, marriage, parenting, and inter-personal relationships. The emphasis placed on each topic tended to reflect the department through which the course was offered, which was, in order of frequency, Home Economics, Health/Physical Education, Social Studies, Biology, and Psychology. These studies confirm Roberts' (1969, p. 184) evaluative study of several respected family-life education programs in which he concludes that most programs at that time "focused on subjects which will promote the socialization of family members—primarily for the purpose of promoting family stability" rather than upon developing individual growth. He blames this on the fact that most organizations and teachers lack a comprehensive conceptual framework for their programs.

3. Youth Research Survey (Howse, 1977, see Appendix E). The concerns of 314 young people between the ages of eighteen and twenty-one were surveyed by means of the Youth Research Survey and computer analyzed at the Search Foundation, Minneapolis, Minn., to

determine areas of perceived need. This study confirmed the research of Strommen (1974) and demonstrated that a significant number of Christian adolescents are wrestling with feelings of worthlessness, self-criticism, loneliness, and a lack of self-confidence. These feelings were demonstrated by a large number of respondent's expressing distress with personal concerns and worry about relating successfully to members of the opposite sex. These feelings were also demonstrated by heightened feelings of religious insecurity, concern about the future, and knowing God's will, despite the fact that the group rated above average as far as religious participation, religious commitment, and moral values were concerned.

Those family life-related items about which 50 percent or more of students stated they needed "much" help were as follows:

To learn to be more of the real me when I am with other people
 Assistance in understanding myself and the reasons for my problems
 To find meaning and purpose in my life
 To find a way to deal with my lack of self-confidence
 To learn to get along better with the opposite sex
 To learn how to make friends and be a friend
 To learn how to be a friend to those who are lonely and rejected
 Help in deciding what to look for in the person I will marry
 To learn to live with the pressures people place on me
 To develop greater ability to show loving concern for others
 To find a good basis for deciding what is right and wrong.

After the analysis of these studies the instructional content was divided into logical content areas or instructional units. Various arrangements of the units were attempted during early developmental stages. At first, communication skills were placed at the beginning of the course, but as the development of the units progressed the reference to self-esteem in nearly every unit demanded that it be placed at the beginning. Shyness was initially

considered to be a part of the self-concept unit, but was made into a separate unit so as to provide the time and resources necessary for adequate discussion.

The length of the dating chapter required its division into two separate chapters, the first dealing with casual dating and the second with going steady and engagement. Likewise, the two chapters "Personality and Compatibility" and "What God Wants for Your Marriage" were originally one chapter but length demanded that it be divided into two separate chapters.

Consideration was given to units dealing with subjects such as divorce, sexual function, and marriage and social issues, but the six-week length allocated for the teaching of the course demanded that some units be dropped. The decision not to include these topics was made on the basis that (1) the subject could be taught in another course and (2) the commitment had been made to relate course content to immediate personal needs.

The final grouping of the instructional units and their basic content is listed below in order of presentation. They are sequenced in a progressive order, each building on previous units so as to produce both understandings and skills relative to successful relating, dating, and mate selection.

Self-Esteem —

the biblical basis for a positive self concept and those faulty expectations and environmental factors which can produce a negative self-image.

Shyness —

reasons for shyness, its consequences, and ways in which individuals may become more socially effective including rational-emotive awareness.

Friendship —

characteristics and principles of maintaining good

friendships and those behaviors which tend to impair relationships.

Communication —

characteristics and principles of effective verbal and non-verbal communication and those barriers which block communication processes. Skill training includes the art of empathetic, non-judgmental, and accurate listening and feedback.

Conflict Management —

productive and negative ways in which conflict and anger may be expressed. Skill training includes practice in using assertiveness, "I" messages, and conflict-resolution techniques.

Decision Making —

basic steps involved in making rational decisions. Skill training includes the use of the Forced Pairing decision-making method and the use of group-consensus skills.

Love —

definitions and fundamental characteristics of love and infatuation.

Dating I —

purposes, ideals, procedures of casual dating and a discussion of such concerns as group dating, money, making conversation, attractiveness, and dating activities.

Dating II —

purposes associated with going steady and engagement, the resolution of pre-marital conflicts, and problems associated with breaking-up.

Pre-Marital Sex —

ideals of human sexual relationships and the reasoning and consequences of sexual relations before marriage.

Personality and Compatibility —

fundamental personality factors as they relate to marital compatibility and happiness. Included in this study is a profile of the student's temperament using the Taylor-Johnson Temperament Analysis.

Compatibility Factors —

the effect of such factors as age, expectations, maturity, motivations, and background on marital happiness and success.

Interfaith Marriage —

the effect of a mutually-practiced religion in the home and

the biblical and sociological factors of interfaith marriage as they relate to marital happiness and success.

Instructional Specifications and Formation of Instructional Units

Kaufman (1971) states that behavioral objectives require answers to four basic questions: "What is to be done? By whom is it to be done? Under what conditions is it to be done? What criteria are to be used to determine effective accomplishment?" (p. 23). Consequently, this step in the development of the instructional product involved the formulation of objectives stated in terms of the learner's post-instructional or terminal behavior (Mager, 1962) and the establishing of a minimum acceptable level of performance.

Such objectives are used in three ways:

1. They provide perimeters for the development of the instructional units. Klemmer and Smith (1975, p. 315) state that if subject matter based on generalizations about human behavior and derived from sound research is to be taught and evaluated like other subject matter, there must be a valid relationship between objectives, the teaching-learning experiences, and the evaluation items.

2. Units were considered validated when 80 percent of the students achieved at least 80 percent mastery of the objectives. Failure to meet the objectives at the specified level of performance during the prototype tryout stage was the basis for revision.

3. As a preface to each unit of instruction they provide guidance to the teacher and inform the student in advance as to the

behaviors expected of him upon completion of the unit.

Bloom's Taxonomy of Educational Objectives, Handbook I:

Cognitive Domain (1956) has served as a standard for classifying and organizing cognitive skills from simple to complex tasks. The six tasks, from lowest to highest, are usually listed: (1) knowledge; (2) comprehension; (3) application; (4) analysis; (5) synthesis; and (6) evaluation. Thus, in sequence, the student will be able to: (1) recall a fact or concept; (2) understand the concept; (3) put the information to use; (4) investigate the components of a concept; (5) integrate it with other concepts; and (6) make an appraisal about its use.

Krathwohl's Taxonomy of Educational Objectives, Handbook II:

Affective Domain, (1964) suggests the following five tasks, from lowest to highest: (1) Receiving; (2) responding; (3) valuing; (4) organization; and (5) characterization. Thus, in sequence, the student will demonstrate the following behaviors: (1) be open to an idea, process, or thing; (2) become willingly and actively involved; (3) express preference for the attitude, value, or ideal; (4) organize values into a hierarchy; and (5) allow values to guide behavior.

Measurement of cognitive and/or affective modification is impossible without the formulation of learning objectives and effective evaluative instruments. Cognitive objectives require the establishment of acceptable levels of performance. For example, "The student will solve 90 percent of the conflict management problems within the 10-minute time period." This objective states

the student's level of success in achieving a prescribed objective in the cognitive domain.

Such levels are not as readily stated in the affective domain. Feelings and emotion do not translate easily into quantitative terms. The problem of measurement of affective objectives is summarized well in the following statement made in a Battelle Institute report (1979):

A British poet once said something to the effect that analyzing a poem, picking it apart word by word and line by line, was like placing a violet in a crucible. In analyzing the poem one would totally destroy its essence. Applying quantitative measure to a student's affective education seems equally destructive. If an affective objective is worded so that its achievement can be measured with numbers, it is almost certainly an objective which restricts the desired behavior of the student to a very narrow range of possibilities. Such an objective, common in the cognitive domain, is called a "closed-loop objective." Affective learning requires "open-loop objectives," which allow for freedom in the student's response, yet permit his achievement to be somewhat determined. (p. 28)

One accepted resolution of this difficulty lies in the use of measureable behavior indicators. When a carefully chosen behavior is reported by the student and/or observed by the teacher, it may be assumed that affect has been modified. While it was not the purpose of this study to measure the modification of affect, it was anticipated that the six approach responses would be indicators of modified or unmodified affect.

The objectives stating the learner's terminal behavior are:

1. The learner will identify from a random list of ten items the statements which produce or indicate low self-esteem and those which encourage high self-esteem at the 80 percent accuracy level.
2. The learner will contract to change at least one

relational or shyness behavior for a period of one week using the principles in the lesson, document the out-of-class experience in a two-page diary report, and evaluate what was learned from the experiment.

3. The learner will describe in two or three sentences of approximately fifteen words each five of the ten principles pertaining to friendship as discussed in the lesson.

4. The learner will rank the five levels of communication presented in the course material and give examples of each at the 80 percent accuracy level.

5. The learner will, at the 80 percent accuracy level (a) list the five ways of handling conflict, (b) identify examples of each from a random list of five examples, and (c) describe in two sentences the advantages and disadvantages of each method.

6. The learner will identify "I" and "YOU" messages from a random list of ten examples and reverse the "YOU" messages into "I" messages at the 80 percent accuracy level.

7. The learner will construct appropriate feedback responses to ten statements demonstrating the skill of listening empathetically, accurately, and non-judgmentally.

8. The learner will order the six steps of the Rational Decision Making method at the 80 percent accuracy level.

9. The learner will implement the Forced Pairing Method in resolving a decision involving more than six alternatives.

10. The learner will identify statements which are used when fighting "clean" and when fighting "dirty" from a random list of ten examples with 80 percent accuracy.

11. The learner will identify characteristics of love and infatuation from a random list of twenty examples at the 80 percent accuracy level.

12. The learner will describe in a statement of at least 100 words personal values about the purposes and ideals of dating.

13. The learner will identify in a multiple-choice questionnaire appropriate procedures for resolving premarital conflicts in the eighteen dilemma situations contained in the Inventory of Premarital Conflict.

14. The learners will compare the Juhasz Sexual Choice decision-making model with personal values and in a two-page assignment of 500 words compose a values statement on the six decisions suggested by the Juhasz model.

15. The learner will complete the Taylor-Johnson Temperament Analysis and in a paragraph of 100 words describe the effects of seven of the eighteen personality traits discussed in the lesson as they affect dating and marriage relationships.

16. The learner will describe in approximately seventy-five words five of the seven Bible principles of marriage presented in class.

17. The learner will identify from a random list of ten examples realistic and unrealistic marital expectations at the 80 percent accuracy level and describe in a sentence of twenty words the potential problem each could cause in marriage.

18. The learner will identify from fifteen examples appropriate and inappropriate reasons for selecting a marriage partner and explain in a sentence his or her reasoning.

19. The learner will calculate his/her marrying age using the marriage readiness factors found in the "Your Marrying Age" questionnaire.

20. The learner will identify at the 80 percent accuracy level ten compatibility factors as summarized in the lesson, and explain in two or three sentences of approximately twenty words each the effect of each factor in marriage.

21. The learner will identify with 80 percent accuracy two biblical principles relating to interfaith marriage and describe in a paragraph of seventy-five words at least three of the major research findings as to the effects of interfaith marriage.

Mager (1968, p. 37) states that favorite subjects tend to be those the student does well at, feels good about when doing, and generally is associated with pleasant experiences. As a consequence there is high motivation to fulfill expectations. One gauge of student affect toward the course as a whole is demonstrated through approach responses. Approach responses are those student behaviors which demonstrate a favorable attitude toward learning and acceptance of course material and methods.

Learner affect during the six-week enrichment course was evaluated according to whether 50 percent of the students demonstrated at least one of the following approach responses.

1. Makes an appointment with the teacher for counseling on a course-related personal concern
2. Asks for further course-related reading material on a course-related topic of personal interest
3. Talks a friend into coming for counseling on a course-related personal concern
4. Commences pre-marriage counseling sessions
5. Completes extra work on a topic of interest related to the course

6. Reports having shared course material with an out-of-class friend.

Prototype Tryout

The third step in this developmental process was the tryout of the instructional units with two small groups of learners (see appendix E). The purpose of this activity was to determine coherence of the objectives and criterion tests with the instruction in order to produce an efficient product. Although the Instructional Product Development method does not use the terminology "formative" and "summative" evaluation as used in the Handbook on Formative and Summative Evaluation of Student Learning, by Bloom et al. (1971), the prototype tryout procedures of the developmental model may be equated with formative evaluation, and the evaluation of final presentations is equivalent to summative evaluation.

The sample consisted of two separate groups of the twelfth-year class, totalling thirty-two students, enrolled at Highland View Academy, Mt. Aetna, Maryland. A unit was considered ready for inclusion in the product when 80 percent of the students were able to answer criterion test questions at the 80 percent level. Of the 21 objectives, five, or 24 percent, did not reach this predetermined level (see appendix G). Of the five objectives, four were skill-oriented. These units underwent revision in both content and teaching method to include better practice procedures. It was considered that the fifth objective did not reach the mastery levels because, being the last unit, it was taught the day before

the final test. Time management procedures were suggested for future teaching of the course.

Product Assembly

The fourth step was the assembly of the revised units with the purpose of ensuring that adequate material would be afforded the learners during the instructional sequence. Provisions were made to ensure the learner's interest in the product as a whole through means of questionnaires, case studies, role-playing exercises, discussion questions, and class activities as well as providing the student with the opportunity to obtain knowledge responses to test questions. Numerous revisions in the product were made during this stage based upon the recommendations made from the prototype tryout stage.

Every attempt was made during this stage to ensure that the product was appropriate to the readability levels of twelfth-year high school students. Abram and Dowling (1979) claim that reading is the main preferred source for information regarding family life and so strongly recommended that family-life materials be readable at the levels of the intended readers. The Flesch reading-ease formula (Klare, 1963) was used on randomly selected portions of each chapter of the text in order to determine readability. The ideal was to maintain a level of difficulty above the 50-point level.

TABLE 1

THE FLESCH SCALE OF READING DIFFICULTY

0 - 30	Very Difficult	—	College
30 - 50	Difficult	—	Completed High School
50 - 60	Fairly Difficult	—	Some High School
60 - 70	Standard	—	Eighth Grade
70 - 80	Fairly Easy	—	Seventh Grade
80 - 90	Easy	—	Sixth Grade
90 - 100	Very Easy	—	Below Sixth Grade

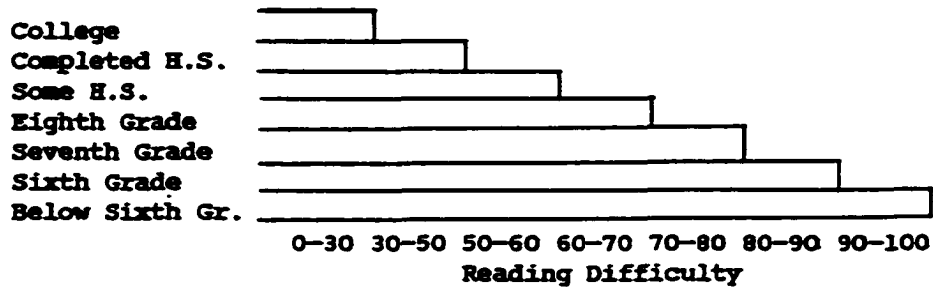
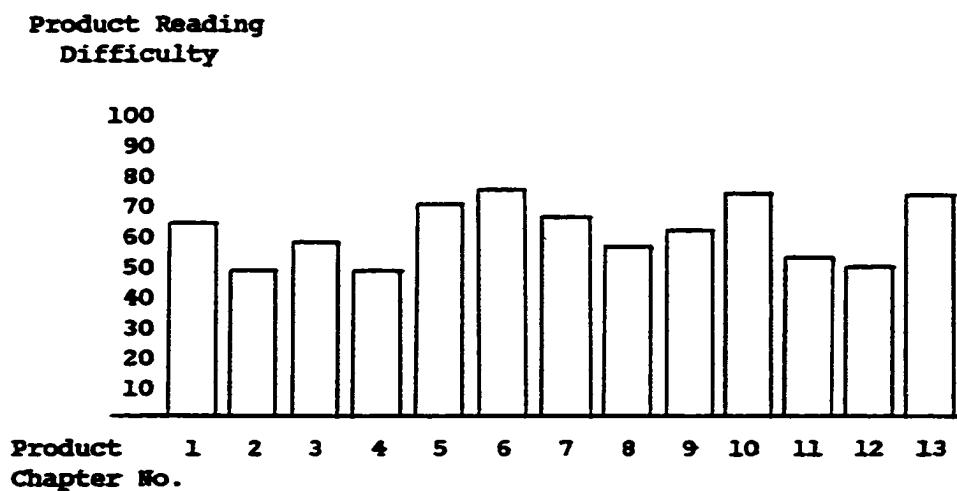
Education Level

FIGURE 1. Graph showing Flesch scale of reading difficulty

TABLE 2

**PRODUCT READING DIFFICULTY ACCORDING TO
THE FLESCH READING EASE FORMULA**

Chapter 1 -	64.71
Chapter 2 -	50.33
Chapter 3 -	60.55
Chapter 4 -	50.33
Chapter 5 -	72.33
Chapter 6 -	78.97
Chapter 7 -	67.70
Chapter 8 -	57.71
Chapter 9 -	63.02
Chapter 10 -	77.24
Chapter 11 -	55.33
Chapter 12 -	51.27
Chapter 13 -	76.55



**FIGURE 2. Graph showing reading difficulty scores of
randomly selected portions of product chapters**

Product Tryout

At this time the revised product was administered to another group of twelfth-year students in a normal classroom setting. This class consisted of eighteen students of the twelfth-grade at the Battle Creek Academy, Battle Creek, Michigan. A diary of procedures and events is recorded in appendix J.

In summary, the Instructional Product Development methodology provided a cyclical trial-revision process ensuring that everything needed by the user was available to achieve the specified learner outcomes and that materials were modified based on empirical performance criteria. The final result of the Instructional Product Development method was a product which produced a measurable and consistent effect upon a given percentage of the population of accepted and intended learners.

CHAPTER IV

RESULTS

When all thirteen units in the instructional product had undergone preliminary testing and subsequent changes and reorganization, the product was considered ready for final testing and validation. A report of this validation process is presented in this chapter.

Subjects

Eighteen twelfth-grade subjects at Battle Creek Academy, Battle Creek, Michigan, were involved in the final testing of the instructional product. These students were enrolled in the Bible IV class, successful completion of which was a prerequisite for graduation in the parochial school. One student did not complete the course because of health reasons. Of the seventeen remaining students seven were girls and ten were boys. All the students were eighteen years of age.

Instructional Setting

The pre-marriage course was taught during a six-week period commencing January 18 and continuing through February 26, 1982. Copies of the pre-marriage curriculum Relating, Dating, and Marriage were given to each student at the commencement of the course and

some twenty-seven resource books were placed on the reference shelf in the library.

The students were divided into two sections. Eleven students were enrolled in the 8:30 am class while six students attended the 2:20 pm class. The forty-minute class periods had been reduced from fifty minutes just prior to the teaching of the course. This time factor placed limitations especially on role playing and other class activities and discussions which tended to be time consuming.

Validation Criteria

A pretest procedure was carried out on a comparable group of twenty-two students enrolled in the premarriage course at Andrews Academy, Berrien Springs, Michigan. This school is also a Seventh-day Adventist parochial institution. A combination of cognitive and skill-oriented objectives were administered by written test (see Appendix K).

TABLE 3

CONTROL GROUP TEST RESULTS : N=22

Levels of Student Achievement (given in percentages)					
Objective No.	0-20	20-40	40-60	60-79	80-100
3	60	36	14	0	0
4	100	0	0	0	0
5	45	23	18	14	0
6	77.5	9	4.5	9	0
7	68	14	18	0	0
8	91	4.5	4.5	0	0
20	95.5	4.5	0	0	0
21	91	4.5	4.5	0	0

Mean Scores

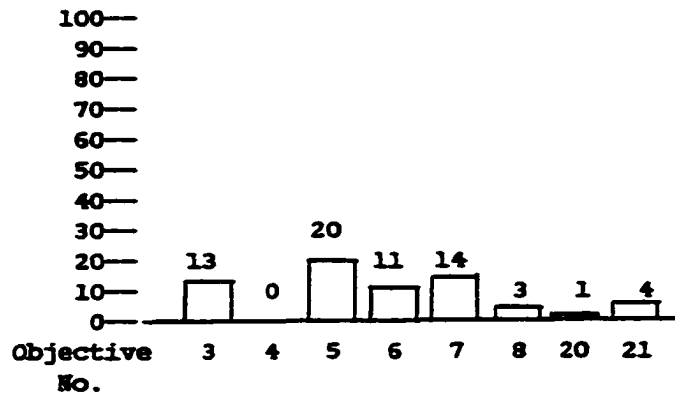


Figure 3. Graph showing test mean scores of the control group

A pretest procedure was used on the experimental group for six of the twenty-one objectives by means of teacher evaluation of student performance using role playing, discussion, and written test. Pretest evaluation of skills and knowledge required by objectives 2, 6, 7, 8, 11, and 13 indicated that students did not have mastery of the desired behaviors and information prior to the teaching of the course. For example, the students indicated that the application of relational principles and procedures presented in the lesson (objective 2) resulted in overcoming relational difficulties which they had not previously resolved. Students, prior to instruction, were unable to identify "You" and "I" messages and the former to the latter when given examples by the teacher. The students also demonstrated inability to listen empathetically, non-judgmentally and accurately (objective 7) when the teacher role played situations with individual class members. Prior to instruction on decision-making skills (objective 8) and dating problems (objective 13) students tended to determine fault and provide pat answers before determining the problem, showing that students did not possess problem-solving skills as desired by the objectives. Student understanding of the differences between love and infatuation (objective 11), as indicated by discussion of the questionnaire at the commencement of the lesson, showed considerable confusion among students as to the definitions and characteristics of each.

It was assumed from the fact that students were unable to meet these six objectives that they did not possess the skills and information expected by the course as a whole.

The criteria for the final validation of this instructional product involved (1) an 80 percent success rate of students completing predetermined unit objectives at the 80 percent mastery level, and, (2) 50 percent of the students demonstrating at least one of six approach responses. Table 4 presents a summary of student success and failure in passing the unit objectives. Table 5 lists the percentages by which each objective was reached. Table 6 presents a summary of student approach responses. Although one student failed the course, 80 percent of the students completed the unit objectives at the 80 percent mastery level. Of the seventeen students completing the course, 64 percent demonstrated as least one approach response. The instructional product met both criteria and consequently was considered successfully validated. (Each table is followed by a corresponding graph to provide the reader with a visual record of validation.)

TABLE 4

STUDENT RESULTS ACCORDING TO UNIT OBJECTIVES

STUDENT male/fem.	PASS/FAIL	OBJECTIVES PASSED	OBJECTIVES FAILED
1f	PASS	1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	7
2f	PASS	1, 2, 3, 4, 5, 7, 8, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	6, 9
3f	PASS	1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21	7, 16
4f	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	
5m	FAIL	1, 3, 4, 6, 7, 8, 9, 11, 13, 19	2, 5, 10, 12, 14, 15, 16, 17, 18, 20, 21
6m	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	
7m	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 15, 17, 18, 20, 21	14, 16, 19, 21
8m	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	
9m	PASS	1, 2, 3, 4, 5, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	6, 7
10m	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	

TABLE 4—Continued

11m	PASS	1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	2
12m	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	
13m	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	
14f	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	
15f	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21	
16m	PASS	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20	17, 21
17f	PASS	1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21	3, 10, 19

Objective No.

1—																	
2—					X				X								
3—																X	
4—																	
5—					X												
6—		X							X								
7—	X		X						X								
8—																	
9—		X															
10—					X											X	
11—																	
12—					X												
13—																	
14—					X		X										
15—					X												
16—			X		X		X										
17—					X											X	
18—					X												
19—							X									X	
20—					X												
21—					X		X									X	
Student No.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

FIGURE 4. Graph showing student results according to objectives not mastered

TABLE 5

PERCENTAGE BY WHICH UNIT OBJECTIVES WERE ACHIEVED

Objective No.	Percentage of Students Passing at the 80 percent Level	Number of Student Errors
1. Self Concept	100.0	0
2. Shyness	88.2	-
3. Friendship	94.1	6
4. Levels of Communication	100.1	11
5. Five Conflict Styles	94.1	7
6. "You" Messages	88.2	11
7. Listening	82.3	16
8. Decision-making	100.0	0
9. Forced Pairing	94.1	-
10. Fighting Clean	88.2	14
11. Love and Infatuation	100.0	5
12. Dating	94.1	-
13. Dating Problems	100.0	-
14. Sex Values	88.2	-
15. Personality	94.1	-
16. Biblical Principles	82.3	18
17. Expectations and Myths	88.2	29
18. Reasons for Marrying	94.1	-
19. Marrying Age	88.2	-
20. Marital Success Factors	94.1	22
21. Interfaith Marriage	82.3	22

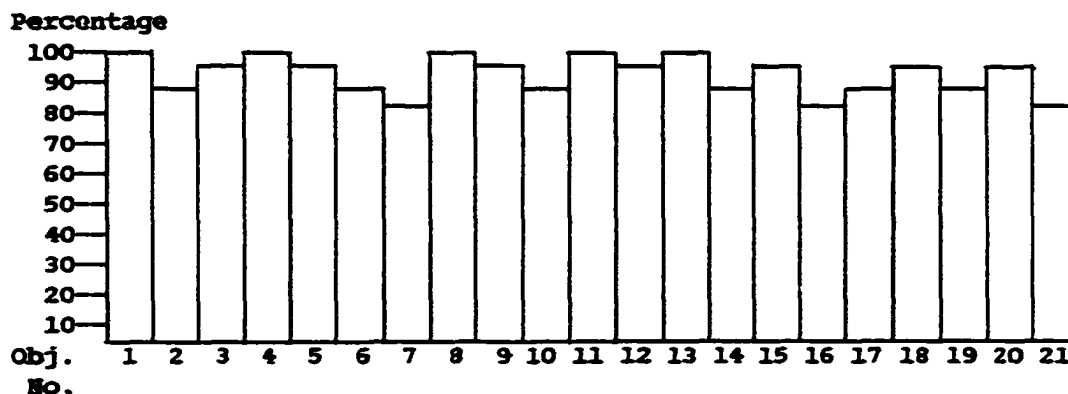


FIGURE 5. Graph showing percentage by which unit objectives were reached

TABLE 6

NUMBER OF STUDENTS DEMONSTRATING APPROACH RESPONSE BEHAVIORS

Approach Response	No. of Students
1. Makes an appointment with the teacher for counseling on a course-related personal concern	10
2. Seeks further course-related reading material on a topic of personal concern or interest.	7
3. Talks a friend into coming for counseling on a course-related personal concern.	3
4. Commences pre-marital counseling sessions.	0
5. Does extra work on a topic of interest related to the course.	4
6. Reports having shared course material to an out-of-class friend.	3

The percentage of students demonstrating one or more approach responses was 64 percent.

Approach Response No.																	
1—	X		X		X		X	X		X	X	X	X				
2—	X	X						X			X	X	X	X			
3—							X				X	X					
4—																	
5—		X										X	X	X			
6—			X						X	X							
Student No.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

Figure 6. Graph showing distribution of student approach responses

CHAPTER V

SUMMARY AND RECOMMENDATIONS

Summary

The purpose of this project was to develop empirically an instructional product that would enrich the student's knowledge about dating and marriage, and teach specific relational skills. To meet the predetermined specifications the proposed product would have to:

1. enable at least 80 percent of the students to meet course objectives at the 80 percent accuracy level, and
2. motivate students so that 50 percent of the subjects would demonstrate at least one of six approach responses.

To meet these objectives a systematic procedure was undertaken in the development and validation of the product. The content for the course was identified and divided into logical sequence. Behavioral objectives were written for each unit. The prototype curriculum was then subjected to preliminary unit validation. Following this the units were revised, expanded, and organized into the final product.

Seventeen twelfth-year students at Battle Creek Academy were involved in the final validation of the instructional product. The product met the first validation criterion in that the objectives were successfully met at the predetermined levels. The product met the second validation criterion as some 64 percent of the students

demonstrated at least one approach-response behavior. Upon meeting these criteria the product was considered validated.

The instructional product met and exceeded both validation criteria. Moreover, student affect toward the curriculum showed a very positive response as evidenced by student course evaluations (see Appendix I).

Recommendations

Throughout the product-development literature there is considerable reference to the need for constant and systematic revision of instructional products based on student performance. Authorities in the field of family-life educational materials also stress the importance of revising and updating these materials (Griggs, 1981, p. 553; Kerckhoff, 1973). For these reasons it is suggested that the product which was developed in this study be subject to further revision based upon the following recommendations growing out of this study.

Table 2 shows those course objectives in which students made examination errors. It is recommended that these portions of the course be evaluated for possible change and improvement. Those units which scored more than 15 errors include listening skills, marital success factors, sociological data on interfaith marriage, biblical principles, expectations and myths, and marital expectations. Special study should be given to the matter of how to train students in communication and conflict-management skills as these subjects were not only considered important by students but were the most difficult and time consuming of all the course objectives to teach.

It is also recommended that further consideration be given to the problem of motivating individual students to engage in learning experiences which tend to create student defensiveness or boredom due to perceived irrelevance of course material. Two units which received such reactions in this study were decision making and interfaith marriage although in other situations the problem may arise with other topics. Through the inclusion of inductive-learning activities and practical exercises, students hopefully may be better able to perceive the relevance of such topics. There is also a need for further research in the matter of differences in student background, needs, and readiness as these affect the teaching of family-life courses.

Further refinement of the product should consider the provision of a variety of resources from which a teacher may draw in order to adapt to particular individual and class needs. Although time limitations restrict the amount of material which can be meaningfully covered during a six week course, units could well be added to the product thus providing alternative material from which the teacher and/or students could select. Such topics may include divorce, living with step-parents, coping with a breaking/broken family, sexual function and roles, marriage and social change, the single life style, alternatives to marriage, the wedding service, and family finances.

Family-life instructors need to consider the problem of duplication and overlap of information with other courses in the school, namely, home economics, psychology, and biology. The

duplication of effort is not only wasteful but also aggravating to both teacher and students.

Teacher training for family-life education must be given a higher priority within the Seventh-day Adventists education system. The interdisciplinary nature of the content of family-life courses, the variety of creative-learning methods, and the sensitive nature of much of the curriculum demand that the teacher be trained for this responsibility. Furthermore, it is not uncommon for teachers and family-life educators to be called upon to assume a counseling role for which they are not adequately prepared. Consequently, they may hurt rather than help their students. It is the observation of this researcher that while teachers must continue growing in their professional skills, at the same time they must realize their limitations in handling situations outside of their expertise, whether it be in the classroom or in the counseling office, and where necessary refer inquiries to competent educators/counselors.

Serious consideration should be given to the time allocated for the pre-marriage course in the Seventh-day Adventist curriculum. Students consistently complained of the lack of time (see Appendix J). The six-week period allotted for the premarriage course is inadequate to sufficiently treat all the premarital and inter-relational issues facing high-school seniors let alone provide adequate time for the successful accomplishment of affective skill-oriented educational goals. Furthermore, interpersonal and family-oriented developmental tasks and interests of both childhood and adolescence would seem to warrant expanding the curriculum with a K-12 family-life education program. Such a change would require

specific teacher training in family-life education content and methods, the development of sequenced classroom resources and teacher manuals, and a commitment on the part of school administrators, boards, teachers, and parents to incorporate such a component into their schedule and budget. In this regard the Seventh-day Adventist system could learn much from the growth and problems experienced by the family-life movement in other parochial and public-school systems.

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APPENDIX A

THE PROJECT: RELATING, DATING AND MARRIAGE

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RELATING,

DATING,

and

MARRIAGE

by

Kevin and Inge-Lise Howse

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INTRODUCTION

"A new commandment I give you: love one another. As I have loved you, so you must love one another."—John 13:34.*

He noticed her first because she was one of the most beautiful girls on campus. It was impossible not to notice her. It seemed that most of the eligible boys had either dated her or were waiting their turn. Besides her obvious beauty, she possessed a certain charm which appealed to everyone. He became incurably attracted.

There was only one difficulty—he rarely, if ever, dated. He never could overcome his shyness enough to risk the possibility of embarrassment and rejection. While he could be sociable when he wanted to or had to be, he feared running out of things to talk about, stammering, or claming up altogether and making a fool of himself. Although he was lonely and bored with studying on Saturday nights it seemed safer not to risk the agony of trying to make a date.

But this girl was different. Even his shyness and fears could not hold back the desire to be with her. When others dated her he felt jealous of them. What was wrong with him? Couldn't he get the courage to do what they did? If she started going steady with someone while he vacillated, he thought that he could never forgive himself for losing such an opportunity.

Then, as if someone had heard his silent thoughts, he and some friends found themselves sitting at a cafeteria table with her and two of her friends. This was a golden opportunity! He blew it! He was so self-conscious he stammered, said stupid things, laughed at the wrong times, gobbled his food, and sat in stony silence not knowing what to say while waiting for everyone else to finish!

Meanwhile, she thought he was kind of nice. Someone mentioned that he was very interested in her. Having noticed his obvious shyness, she decided to arrange an opportunity to meet. God bless libraries! In the privacy of the stacks she just "happened" to meet him. She played "dumb" and asked him where she could find a book by C. S. Lewis. He finally got his act together and nervously asked her out for supper the next night. It worked!

After the first uneasy date came the second and the third until being together felt as natural as being around a best friend. They sang together, visited home together, studied together, and did together whatever else the college rules would allow. Soon Summer vacation came and engagement plans were made. A party was held and

*Unless otherwise noted the New International Version is used throughout.

the couple started to make plans for a wedding in twelve months.

The engagement lasted two months. While they were in love, there was something seriously missing in the relationship—something which made her increasingly uncomfortable about the idea of marriage. For several years she had been independent, away from home, earning her own living, and making decisions for herself. He had never experienced a life of his own outside of academy and college. The difference between their experiences weren't evident until they started to talk seriously about marriage. He lacked self-confidence, she was self-assured; he was indecisive, she was decisive and certain that she wanted a man who knew himself and what he wanted; he was a boy, she wanted a man. His relative immaturity forced her sadly to break the engagement in the hope that perhaps at a later date they would be right for each other. Little did she know just how prophetic this hope would be.

Four years, numerous dates, several courtships, and a lot of living later, they met again. He had never forgotten her. She had never forgotten him. He had grown more confident and independent with the years, and she had not found anyone with the qualities she loved in him.

At last everything was right. They were married and honeymooned through Norway. They felt at ease with each other as though they were old friends. Each day was a new experience that brought new reasons to thank God for bringing them together again. Life together felt so natural and comfortable it didn't seem real. The more they gave happiness the more it multiplied in return.

Adjusting to each other's strange ways did not seem like a hardship, although it took intentional effort to work their problems through. Three months after the wedding bells she was suddenly gripped by a fearful thought, "I've done it and there is no getting out of it!" The fear did not last long as it was swallowed up in the love they shared. At times they fought and found it difficult to express their negative feelings; but they made a studied attempt to learn better ways of communicating and resolving conflict. There also existed an awareness that God was in their relationship, supporting, guiding, encouraging, and blessing them with a home where He and His angels loved to dwell. In all it was very satisfying.

To this time, everything is still right, and they, the authors of this book, want it to stay that way. But it is out of an intimate acquaintance with the joys of marriage and the processes of adjustment that this book has been written.

CHAPTER 1

YOU ARE YOUR BEST FRIEND

"Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God? Indeed the very hairs of your head are all numbered. Don't be afraid, you are worth more than many sparrows."—Luke 12:6, 7.

Where are we going? To develop a positive self-concept by identifying those factors which build or destroy a positive self-concept.

You probably have hundreds of ideas about what kind of person you are. The way you look, what you want to be in life, your feelings about your personality, your likes and dislikes, and, most important, the way others feel about you are just some of the important things which comprise your self-image or self-concept. If you like the things you see in yourself and have accepted yourself for who you are, you possess a positive self-concept. A good self-concept is not blowing your own trumpet; rather, it is a quiet sense of self-respect, an assurance and a feeling of being glad that you are you. A good self-image avoids the feelings of both false pride and inferiority and believes that life is meaningful and worthwhile. It helps you achieve your goals despite handicaps or misfortune.

If, on the other hand, you dislike many of the things you see in yourself, then you have a low or poor self-concept. A poor self-concept is generally demonstrated in two ways: (1) by allowing the feelings of inferiority to cause you to retreat into a quiet and painful world of self-incrimination and self-doubt; or (2) by becoming a hostile bully or a dominant and self-important person in a desperate attempt to hide from everyone feelings of inferiority, worthlessness, and rejection.

Self-acceptance is vital to healthy psychological development and emotional adjustment. Self-acceptance can be learned by realizing the good qualities which you possess and maximizing these potentials to their fullest extent. A self-accepting person usually possesses the following attributes:

- knows his values and goals in life and lives by them
- is flexible and can change his beliefs when needed
- makes decisions on his own and stays by them even in the face of ridicule and opposition
- sees others as equals rather than competition, opposition, or lesser creatures

- accepts praise and criticism with equal poise
- can be a leader or a follower depending on the situation
- is not afraid to share feelings
- has sympathy for others.

Relationships have a profound effect upon our self-concept. Much of our feeling of worth and self-confidence is built upon our interaction with other significant people in our lives—father, mother, teachers, and friends. Right from Day One experiences with these people tell you whether you are a person of value or a person of little worth. John Powell once wrote:

We are like mirrors to one another. No one can know what he looks like until he sees his reflection in some kind of mirror. It is an absolute human certainty that no one can know his own beauty or perceive a sense of his own worth until it has been reflected back to him in the mirror of another loving, caring human being.¹

When we have rewarding experiences with others such as being loved and appreciated, achieving goals, and sharing fulfilling experiences together, we tend to feel valued, significant, and accepted. On the other hand, when we have defeating experiences with others who reject, humiliate, or ignore us, then we can easily be tempted to believe that we are worthless and failures.

Caring and nurturing families and friends create an atmosphere where individual differences are appreciated, mistakes are tolerated, communication is open, and trust abounds. They mirror back a beautiful reflection of who you are. Destructive, low-esteem-producing relationships limp along in an atmosphere of fear—fear of rejection, humiliation, manipulation, and distrust. Such people mirror back an ugly reflection of who you are.²

PRINCIPLES

For Christians, the basis for developing a positive self-image is found in seeing ourselves as God sees us.

1. I Am Created in the Image of Our God!

"Then God said, let us make man in our image, in our likeness So God created man in His own image, in the image of God created He him"—Genesis 1:26, 27. Even sin has not totally destroyed this image for God repeated this fact to Noah (Genesis 9:6).

What the "image of God" means is not exactly certain, but we can be sure of one thing—it is a compliment! Some believe the "image of God" refers to man's moral nature—a nature not shared by any other creature on earth. Others think that it has to do with man's superior intellectual powers, while others maintain that it has more to do with man's unique ability to love and form deep and meaningful relationships. It could be any or all of these and

perhaps others besides. However, for man it is a great privilege and honor to have been created in the image of his own Creator! Personally it means that I have been specially created by none other than God—to be like Him. I am not junk, neither am I an afterthought or a mistake. I am the result of a Divine brainstorm. I am in the "image of God." (See Ps. 139:13-18)

2. I Have Potential!

"Man looks at the outward appearance, but the Lord looks at the heart"—1 Samuel 16:7. It is a comforting thought to know that God's love and interest in us is not based upon how clever we are, nor how handsome, pretty, educated, or rich. God looks on the heart and there He sees our motives, feelings and, most important, our potentials. When Jesus walked among men He treated even the most unlikely persons with kindness and trust because in everyone he saw "infinite possibilities."³ For example, the disciples of Jesus, James and John, were not called the "sons of thunder" because it was their father's name or because they were born during a thunderstorm. Rather, they deserved this title because they were known to be wild and stormy in temperament. Yet Jesus saw in them, as He does in everyone, "infinite possibilities," so He called them into His service.

Western society has perpetrated some twisted values about the importance of persons. Popularity and success is most often awarded because of the outward appearances of beauty, sexiness, and wealth. Fame is achieved by those who have the knack of saying the right thing at the right time, are outgoing and quick-witted, while those not so clever or socially outgoing are made to feel stupid. Those who have the misfortune of being plain-looking, overweight, poor, or less obviously talented are left with the feeling that they are failures and rejects.

The beautiful truth about God is that He ignores all those lumps, freckles, and inadequacies and sees us as the beautiful persons we are and can become.

3. I Am Loved!

"Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God commendeth His own love for us in this: while we were yet sinners, Christ died for us"—Romans 5:7, 8. The sacrifice of Christ's life for us places a tremendous value upon our lives—a value which we do not deserve because of our sinfulness. However, despite our sinfulness, God loved us and continues to love us. There are no exceptions. No matter how much you may not like yourself, God loves you! No matter how much others may not like you, God loves you!

God's love has gone further than forgiving us of our sins—He has adopted us back into His family. "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are"—1 John 3:1. We are the children of the Ruler of the whole universe! While at times we may feel no more

than worms, God sees us as children—His children.

4. God Does Not Make Junk.

"For we are God's workmanship, created in Christ Jesus to do good works"—Ephesians 2:10. Sometimes we think He could perhaps do a better job with us—give us a few more talents, remove our acne or birthmarks, make us a little more attractive; but God's workmanship is perfect for His purposes and ultimately also for ours. When we place a low estimate on ourselves we are saying that God does not know what He is doing—that His workmanship is of low quality.⁴ When we place a high estimate on ourselves we are saying that we are significant because of the love, sacrifice and painstaking effort which God has made on our behalf. It is a way of showing our appreciation to Him.

BECAUSE GOD LOVES ME

1 Cor.13:4-8

Because God loves me He is slow to lose patience with me.
 Because God loves me He takes the circumstances of my life and uses them in a constructive way for my growth.
 Because God loves me He does not treat me as an object to be possessed and manipulated.
 Because God loves me He has no need to impress me with how great and powerful He is because He is God nor does He belittle me as His child in order to show me how important He is.
 Because God loves me He is for me. He wants to see me mature and develop in His love.
 Because God loves me He does not send down His wrath on every little mistake I make of which there are many.
 Because God loves me, He does not keep score of all my sins and then beat me over the head with them whenever He gets the chance.
 Because God loves me He is deeply grieved when I do not walk in the ways that please Him because He sees this as evidence that I don't trust Him and love Him as I should.
 Because God loves me He rejoices when I experience His power and strength and stand up under the pressures of life for His Name's sake.
 Because God loves me He keeps on working patiently with me even when I feel like giving up and can't see why He doesn't give up with me too.
 Because God loves me He keeps on trusting me when at times I don't even trust myself.
 Because God loves me He never says there is no hope for you, rather, He patiently works with me, loves me, and disciplines me in such a way that it is hard for me to understand the depth of His concern for me.
 Because God loves me He never forsakes me even though many of my friends might.

Because God loves me He stands with me when I have reached the rock bottom of despair, when I see the real me and compare that with His righteousness, holiness, beauty and love. It is at a moment like this that I can really believe that God loves me.

Yes, the greatest of all gifts is God's perfect love!⁵

Dick Dickinson

A recent study of more than one hundred Christian high-school students demonstrated the close relationship between perception of God and self-concept.⁶ The two researchers evaluated the students' feelings about themselves and their concept of God. The results demonstrated that those students who had the highest level of self-esteem perceived God to be loving, kind, and merciful; whereas students who had a poor self-concept thought of God as vindictive, angry, controlling, and impersonal.

Some Christians feel that to love themselves and become self-assured is to become proud, vain, and self-centered. However, pride is self-important, true self-love sees all men as equals. Pride is selfish, true self-love gives and serves others in humility. Pride is "I"-centered, true self-love is God-centered. Some Christians feel that they must strive to be humble when what they mean is that they must hate themselves, constantly play down anything which they do well, let others walk over them and constantly accuse themselves of their wretched sinfulness. Christian self-respect is foreign to such a concept of humility. To see oneself as a child of God, created in His image, is the basis for our selfless love for others (1John 4:8ff). For an idea of what Christian self-respect is, study the following examples from the life of Christ. What characteristics of a positive self-concept are evident in His personality in the following incidents?:

Matthew 8:23-27

Luke 19:41-46

Mark 9:33-37

John 11:32-35

Mark 15:29-34

John 13:2-5

Luke 2:51,52

COMMENT

While it is true that in our childhood our relationships with family, friends, teachers, and other significant persons leave an indelible impression on our self-concept, it is also true that as adults we assume the responsibility for the way we think about ourselves. We may continue to believe the messages we have received, e.g. "You're a brat," "You'll never make anything of your life," "You're dumb," etc., or we may choose to think otherwise about ourselves. Man possesses a mind which is highly impressionable. We tend to become what we choose to think. The Bible says, "As a man thinketh in his heart, so is he"—Proverbs 23:7 (KJV).

Subsequently, it should come as no surprise that many of our

confused feelings and behaviors are based upon confused and irrational ideas. Illogical reasoning often leads to frustrations which in turn make us feel badly about ourselves. Note the following irrational ideas we often have about ourselves and others and study the effect they have on self-concept:

1. **"I must be loved and approved by everyone around me in order to consider myself worthwhile."**

Such an unrealistic expectation is a perfect set-up for rejection and failure feelings simply because it is impossible for everyone in our world to be fully understanding and completely loving at all times. As a result a person who expects to be loved and approved by everyone often becomes bent out of shape over slight misunderstandings, greetings which were not said in passing, and any circumstance which may be taken to appear as rejection. Often those who have this unrealistic expectation can eventually become so frightened of rejection they cease to relate to people. They finally say to themselves, "If one person doesn't like me then all of them don't like me, and if all of them don't like me, then I'm never going to be hurt by people again."

On the other hand a person who thinks realistically and feels good about himself does not base personal happiness on the acceptance of others. In fact, others will more likely be attracted to someone who is happy, self-confident, and assured. When others feel accepted by you, they return the compliment by showing their interest in you. This builds your confidence and self-acceptance so the "vital" circle of giving and receiving enriches your life.

2. **"I should be competent, adequate and achieving in all aspects in order to consider myself worthwhile."**

Such an idea leads to a compulsive frenzy to do bigger and better things and a terrible fear of failure. Such people can never bask in the satisfaction of their achievements because they are convinced that they must be constantly achieving in all other aspects of their lives in order to feel good about themselves. Such people are often called "workaholics." If they are not working and achieving they would be crippled with feelings of failure, guilt, and self-reproach. They have a way of making others around them feel guilty if they are not also producing and working as hard. Rational persons are not driven by a competitive compulsion to succeed but rather are interested in and enjoy what they do.

3. **"There is a right, precise, and perfect solution to every human problem and it is catastrophic if this perfect solution is not found."**

This perfectionistic expectation is a set-up for failure because there is no perfect human being who can administer perfect solutions to all human problems! Winston Churchill once wrote, "The

maxim, 'nothing avails but perfection' may be spelled PARALYSIS." Some perfectionists become so discouraged with themselves for never achieving their unrealistic goal of perfection that they actually do nothing. They reason, "It is better to try nothing and do it perfectly than try something and fail to achieve perfection."

Fortunately for man, God's acceptance of him is not based upon his achieving perfection (Romans 5:6; 1 John 4:9, 10). The rational person realizes that there are no perfect solutions to human problems and learns to live with imperfection.

4. "It is awful and catastrophic when things go wrong. If I am to feel O.K. about myself, everything must go right."

In this situation the self-concept of such a person is linked directly to what goes on around him. If the circumstances of life are good, comfortable, and pleasant, then the person is happy and feels good about himself. If there is something wrong, then the person becomes insecure and upset. Winston Churchill also said, "Success is never final; failure is never fatal. It is the courage to continue that counts." If our self-concept is conditional and only in good shape when things are going right for us, then we may be living on the wrong planet. Rational people know that human happiness is not externally caused but comes from within. Happiness is a decision we make about the way we face both the good and the bad of life.

5. "My past experience and the events of my life have determined my present life and my future."

Although it is true that past experience plays a significant role in forming our personality, passively accepting the past as the dictator of the future denies the fact that change is possible. Such a person has a "poor me" complex and can only evaluate personal worth in the light of the disadvantages they feel they have. They excuse their inadequacies by saying, "I'm too old," "I came from a poor background," "I don't know the right people," "I don't have a good education," "My skin is the wrong color," or "I'm handicapped." Rational people know that they are in charge of their lives and that no problem is bigger than their ability to handle it.

In summary, love is the basis of a healthy self-concept. The love of God, family, and friends is a powerful formative and healing force in teaching us to love and accept ourselves. However, the sad reality is that often destructive forces have made us think less of ourselves than we should. Wherever you are in this spectrum of self-esteem and loveability, things can be improved. Your attitudes and reactions to the experiences and relationships which you have had can be changed. Your happiness is in your hands.

CASE STUDIES

1. Sandy

Sandy was an eleven year-old girl who although she did well in her class work did not seem to get along with her classmates. She was highly moralistic and constantly condemned others for their infractions of the rules. She was often overwhelmed by feelings of shame, and for this reason she withdrew from social contact with her classmates. They didn't seem to mind because her moralistic judgments did nothing to make her popular. When she noticed they were shunning her, she vacillated between wondering whether there was something wrong with her--and feeling terribly ashamed about it, and feeling that she was "good" while the others were "bad." She constantly depreciated her own scholastic performance. Whenever she scored below 90 per cent or an 'A' in an examination, she accused herself of incompetence.'

- What unrealistic expectation is behind Sandy's poor self-concept and behavior?
- How do you see Sandy's self-image affecting her relationships?

2. Joe

Joe was a heartache for Phyllis. Their dating always revolved around doing things Joe wanted to get done. While watching T.V., he would fix his bike or some small appliance. When she came to his house to visit and talk, he would fix his stereo or work on his homework while talking. Joe could never relax. He didn't have much of a sense of humour either. One time when Phyllis convinced Joe to go on a weekend campout sponsored by her church he brought his school books along! When Phyllis confronted Joe and told him his behavior bothered her, he just said that if he didn't keep busy he would feel guilty about wasting time.

- What unrealistic expectation was behind Joe's behavior?
- How do you see Joe's self-image affecting his future relationships?

3. Jim

Jim was a bright, good-looking guy who excelled in music. He was an excellent pianist and composer for his age. He had an almost continual run of dates with girls from his school. One day a music critic, who had been asked by Jim's parents to review his compositions and listen to his playing, made some disparaging remarks about child prodigies and how badly they usually turn out in later life. Soon Jim played only occasionally and hardly composed at all. Within a year he had lost nearly all interest in music. At the same time he appeared to lose his self-confidence and ceased his dating activities. He started to go around with the rough street

guys until, finally, his parents took him to a counselor for help.⁴

- What unrealistic expectation was behind Jim's losing his self-confidence?
- In what ways would Jim's self-image affect future friendships?

4. Lois and Brian

Lois and Brian are good church workers, or should I say, they were. They could always be counted on to help with activities, take a church office, and be the life of the party. Then troubles came. Brian lost his job and soon after Lois wrecked their car in a snow storm. After three weeks the pastor, who missed them at church, visited them only to find them feeling depressed and disgusted with life. Brian had not applied anywhere for work—he had not even so much as bothered to pick up his last pay check. Both Brian and Lois were wondering if God really cared for them at all.

- What expectation is affecting Lois' and Brian's mood?
- How could such an expectation affect their relationships?

VIEWPOINT

1. How to Fail Successfully

Many a person's self-image can be summed up in one word—FEAR. They are afraid of failure—failing both themselves and others. They are afraid of rejection. They are afraid of doing anything new and different because it may expose them to the possibilities and limitations of their potentials. The following is the life sketch of a man who experienced tragedy and failure but overcame the temptation to let circumstances dictate his goals and attitudes.

When he was seven years old, his family was forced out of their home on a legal technicality, and he had to start working to help support them.

When he was nine his mother died.

At age 22, he was a store clerk when the business folded, and he was out of a job.

At 23, he ran for public office and was soundly defeated. He considered going to law school, but he didn't have a good enough education. So he went into debt to become a partner in a small store.

At 25, on his second try, he was elected to the state legislature.

At 26, his business partner died, leaving him a huge debt that took years to repay.

At 28, after dating a girl four years, he asked her to marry him. She said no.

At 29, he ran for Speaker of the State House of Representatives. He lost.

At 33, he married a quick-tempered woman and began what was to be a stormy marriage.

At 34, he sought the nomination for Congress. He was passed up. He tried again in the next election. He wasn't given a chance.

At 37, on his third try, he was elected to Congress, but two years later, he failed to be reelected.

At 41, his four-year-old son died.

At 45, he ran for the Senate and lost.

At 47, he failed as the vice-presidential candidate.

At 49, he ran for the Senate again. He lost.

At 51, he was elected President of the United States of America.

His name was Abraham Lincoln.⁹

Think About It:

- the most painful failure I remember in my life is-
- The thing I am most afraid of is-
- One time I overcame this fear was when-
- When I fail at something I usually feel-
- If I had been Abraham Lincoln I may have been tempted to give up when-
- To someone who had just failed at something and was afraid to bounce back, I would say-

2. Barbed Wire and Put-downs

The things we say or the way we say them can be just like barbed wire painfully scratching the self-concept of others. For some reason it is not hard to get a laugh at someone else's expense. Of course, it isn't funny when others laugh at our expense! More often than not these barbs, or put-downs, are intended to highlight others' faults. The motive is generally to make the person delivering the barb appear smarter than the one receiving it. Here are some examples from one campus:

"Rabbit face"—Lyn's protruding teeth were designed for eating carrots and other garden goodies.

"Cauliflower"—Norm's ears were like wings but for some reason no one thought to call him Dumbo (the mythical flying elephant.)

"Big Bertha"—she is hopelessly working on her diet again.

"Louse"—he has a bath once a year whether he needs it or not.

- Is it really true that sticks and stones may break your bones but names will never hurt you?
- Do others have a nick-name for you and how do you feel about it?
- What makes the difference between names we feel good about and those which hurt?

Cecil Osborne suggests that the three basic driving forces

which encourage a healthy self-concept are acceptance, approval, and love.¹⁰ Which of these three forces are denied in the following put-down messages:

- "I don't need your help—you can't do anything right."
- "Shut up!"
- "You broke another dish? You are the clumsiest person I've ever met."
- "You're a dummy if you need help with that maths problem."

Try to rephrase these remarks without using the put-down.

3. Notes

Most teachers forbid the passing of notes in class. This time it is permissible! In the following exercise we will be sharing a small gift of happiness with someone else in the group. Write on a slip of paper a message which is intended to make that person feel positive and good about him/herself.

- a. Be specific rather than general. For example, "I like your smile when you meet someone," rather than, "You're cool."
- b. Make the message fit each person rather than saying something which would fit several persons. Everyone is unique and special.
- c. Make your message personal by starting out with "I like" or "I feel."
- d. Make sure your note is positive and will make the person happier for having received it.
- e. You may sign your note or leave it unsigned.
- f. Fold your note and put it in the "mailbox." Be sure the name of the individual is on the outside of the note.

4. Personhood Quiz¹¹

How well do you like yourself? Answer each question with a yes or no.

About My Uniqueness

- ☐ I'm glad I'm male/female.
- ☐ I like the way God made me.
- ☐ There are some things I do very well.
- ☐ I honestly believe God sees great potential in me.

About My Abilities

- ☐ I accept the fact that I have weaknesses as well as strengths.
- ☐ I'm glad for who I am, but I'd like to improve.
- ☐ I can laugh at myself when I do or say something dumb.
- ☐ I am doing my best at school.

About My Emotions

- ☐ I can be alone without being lonely.

- ___ I don't have to be with the most popular group to be happy.
- ___ I can be serious as well as light.
- ___ I honestly like my personality.
- ___ I keep fairly cheerful even when others disagree with me, ignore me, or even reject or make fun of me?

About My Desire to Be Like Christ

- ___ I can point to three personal improvements I made last year that have made me more aware, interesting, and well-rounded so that I can serve God as a healthy person.
- ___ I can accept others just as they are without putting them down or trying to change them.
- ___ I am proud of the way I act in public.
- ___ I am proud of the way I act in private.
- ___ I have at least one adult with whom I share a friendship and whose personal life is a model for me.

About My Concern for Others

- ___ I have at least one good friend.
- ___ I can identify new areas I am investigating. I am enlarging my horizons beyond my own present interests.
- ___ I am more concerned about getting the job done than about who gets the credit for it.
- ___ I look forward to the future.

Spend some time on your "NO" answers. Ask yourself the following questions: Is the "NO" my fault? If I don't correct the "NO's" how might they damage what God wants me to be or do in the future? What simple, reachable steps could be taken to change the "NO" to "YES?"

5. Hang Ups¹².

Which of the following situations would make you feel self-conscious, inferior, or "out of it?" Rate each situation on a scale of 1 - 5 (1 meaning no problem, 5 meaning major problem).

- ___ You are the only one in your class with dental braces
- ___ You stutter
- ___ You are from a poor family
- ___ You are overweight
- ___ You had to repeat a year at school
- ___ You are the only one in your group who hasn't been on a date
- ___ Your clothes are hand-me-downs from your sister/brother

6. Fruit Inspection.

Divide into groups of five or six. Select a fruit of the Spirit which best characterizes each of the individuals on your

group. Then take turns in sharing your selection with them.

FRUIT INSPECTION

based on

Gal. 5:22, 23

LOVE—giving, caring

JOY—cheerful, happy

PEACE—calm inner serenity, unflappable

PATIENCE—understanding, endurance, and tolerance

KINDNESS—helpful, would give the shirt off his back

GOODNESS—24 carat integrity and honesty, cannot be compromised

FAITHFULNESS—a true-blue friend, never lets you down

GENTLENESS—tender, thoughtful, sensitive to feelings

SELF-CONTROL—stable, keeps cool under pressure¹³

6. The "I'm O.K." Scrapbook

Make a scrapbook for yourself. Fill it full of the certificates, pictures, notes, invitations, souvenirs, postcards, and grade cards which remind you of good times, successes and positive experiences. Somewhere in the book list five things at which you excell. List five things at which you would like to excell. Use one page exclusively for a Time-Line—this is a drawing of a line which represents your life from Day One. Divide the line into the major periods of your life such as childhood, elementary school, junior high, and high-school. Make the line go up and down according to the good and bad experiences which you have had. Think back over your life and try to pinpoint the turning points and mark them. Turning points are those painful or happy experiences which significantly altered your life in any way. Include your goals for the next five years and periodically check back to note your progress. Keep adding to your I'M O.K. SCRAPBOOK as you continue to have more memorable experiences.

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- ¹⁰Cecil G. Osborne, The Art of Learning to Love Yourself (Grand Rapids, Mich.: Zondervan Pub. House, 1976), p. 34.
- ¹¹Shelley, and Dill, Lesson 6, p. 4.
- ¹²Ibid., Lesson 5, p. 2.
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CHAPTER 2

THE SHYS

"Be strong and courageous. Do not be terrified; do not be discouraged, for the Lord your God will be with you wherever you go"—Joshua 1:9.

Where are we going? To determine the reasons for shyness and find ways of being more socially effective.

What do celebrities like Carol Burnett, Barbara Walters, Lawrence Welk, Phyllis Diller, Johnny Mathis, P. Lee Bailey, and Prince Charles have in common? Other than the fact that their names are household words they all admit that they were and still are basically shy.

Webster defines shyness as being uncomfortable in the presence of others. Synonyms for the word include bashful, self-conscious, reserved, unsocial, timid, and retiring. Actually, definitions are hardly necessary because most of us have felt shy at some time or other if not on a regular basis! Most of us know all too well just how it feels to be shy.

PRINCIPLES

To a large extent shyness is a problem of self-confidence. For this difficult struggle God has some suggestions and resources.

1. Let Him Be Your Strength.

"I can do everything through him who gives me strength"—Phillipians 4:13. Those who complain of shyness often feel uncomfortable around people—especially strangers, members of the opposite sex, and authority figures. They often retreat when faced with new or difficult situations. Over a period of time an "impossibility complex" develops which makes shy folks feel inadequate and unable to cope. The Bible promise, however, assures that every problem can be managed by trusting the situation to God. This is the confidence which supported Moses (Exodus 3:11, 12; 4:10-12), the assurance which accompanied Joshua (Joshua 1:9), the hope which encouraged David (Psalm 23), and the promise which strengthened Paul (2 Corinthians 12:9). Read these passages and summarize the thoughts and promises which appeal to you.

2. Let Him Accept You.

"But one thing I do: Forgetting what is behind and straining toward what is ahead I press toward the goal to win the prize for which God has called me heavenward in Christ Jesus"—Phillipians 3:13, 14. Paul deliberately forgot his past mistakes and failures and purposed each day to look ahead with confidence. He determined not to moan over his mistakes or failures but rather resolved to learn from them. Those who complain of shyness are often self-incriminating and rehearse in their imaginations how they make fools of themselves. They resign themselves to what they see as the curse of their misfortune and stupidity for which they must suffer the rest of their lives. Constant self-incrimination is a destructive enemy both to self-confidence and faith in God.

The genius of the gospel is the fact that God is ready to forgive and forget our past so we can too! "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness"—1 John 1:9. This is not to say that shyness is a sin! It is not. However, if we continually blame ourselves for our mistakes and punish ourselves for our inadequacies, we may easily end up with a load of guilt which robs us of our self-confidence and peace of mind. God holds nothing against us. If God is big enough to be able to solve the problem of sin, He must surely be able to handle any problem which may make us feel inadequate and shy.

3. Let Him Do the Fretting.

"Casting all your anxiety on him because he cares for you"—1 Peter 5:7. Shyness is often accompanied with worry—the object of your worry is yourself! Worry has been demonstrated to be an unproductive pastime. Someone has calculated that 30 percent of the things we worry about are unchangeable and inevitable situations for which worrying cannot do one ounce of good. Forty percent of the things we worry about never happen; 12 percent of our worries are about needless health-related concerns, and 10 percent are about petty matters. Only 8 percent of the things we worry about turn out to be legitimate worries! When the object of our thoughts is primarily ourselves, we begin to fret and fuss and invariably create problems, while we blow any real problem entirely out of proportion. Our worries become self-fulfilling prophecies; our prayers become concentrated worry-sessions. Peter's counsel is good—turn your thoughts outward to Christ and let Him do the worrying.

COMMENT

The Stanford University Shyness Research Team, headed by Dr. Philip Zimbardo, has done extensive research on the shyness problem. They studied more than 7,000 people around the world and found that shyness was a universal problem. More than 80 percent of those

surveyed reported that they were shy at some time in their lives. Of these, 40 percent reported that they were currently shy. These statistics would seem to indicate that shyness is not a permanent disease! Only 7 percent of all Americans sampled stated that they had never had shyness feelings!¹ While shyness was found to be somewhat more prevalent among young people than adults, there was no difference in the number of girls and boys reporting to be shy. As a result the research team claimed shyness to be America's number one psychological problem!

In this study it was found that most people saw their shyness as an indication that there was something wrong with them. In fact, most thought that they were alone with the problem!

Common characteristics of shyness were found to be:

1. Not knowing what to say or how to behave in a new and unfamiliar situation
2. Blushing, sweating palms, trembling voice, dry throat, choking up, etc.
3. Inability to express yourself normally and say what you mean
4. Overwhelming feeling of panic leading to saying and doing silly things
5. Fear of rejection and making a fool of yourself
6. Reluctance to meet new people and try new things
7. Preoccupation with yourself (what to say next, your appearance, how you are coming across, etc.) while engaged in conversation or activity
8. Fretting over social blunders made in the past
9. Feeling more comfortable being alone—others mistakenly accuse you of being a snob or "stuck-up."

One of the strangest findings of the Stanford shyness study is that shy people generally prefer the company of others more than non-shy people do. However, their difficulty in relating and their preoccupation with themselves cause them to wind up sabotaging themselves, resulting in loneliness, frustration, and self-incrimination.

TEST YOUR SHYNESS LEVEL²

Evaluate your shyness by checking your answer to each question below:

A. How shy do you think you are?

- ☐ 1. slightly shy
- ☐ 2. somewhat shy
- ☐ 3. moderately shy
- ☐ 4. quite shy
- ☐ 5. very shy
- ☐ 6. extremely shy

Enter here the number of responses you checked: ____

B. How often have you experienced shyness?

- ☐ 1. occasionally, less than once a week

- ___2. one or two times a week
- ___3. often, nearly every other day
- ___4. almost every day
- ___5. every day
- ___6. several times a day

Enter here the number of responses you checked:___

C. Compared with others your age and sex, how shy are you?

- ___1. much less shy
- ___2. less shy
- ___3. about as shy
- ___4. a little more shy
- ___5. more shy
- ___6. much more shy

Enter here the number of responses you checked:___

D. Is your shyness frequently a personal problem for you?

- ___1. hardly ever
- ___2. rarely
- ___3. occasionally
- ___4. sometimes
- ___5. often
- ___6. always

Enter here the number of responses you checked:___

E. Do you ever feel embarrassed when you are alone?

- ___1. never
- ___2. rarely
- ___3. occasionally
- ___4. sometimes
- ___5. often
- ___6. very often

Enter here the number of responses you checked:___

Total the numbers you scored on items A through E and determine where your score falls on the following table.

SHYNESS LEVEL	SCORE RANGE
Mildly shy	1 - 6
Somewhat shy	7 - 12
Moderately shy	13- 17
Quite shy	18- 23
Extremely shy	24- 30

This is only a general indicator of your shyness level. Some suggestions to cope with shyness are discussed later in this chapter.

WHY YOU ARE SHY

Shyness is not hereditary—it is a learned behavior. You may have become preoccupied with your shyness merely because someone told you that you were shy! Perhaps it all started one day when you hid yourself behind your parents when meeting your long lost Aunt—your parents explained your behavior by saying, "She's a little shy." From then on you labelled yourself as shy.

Sometimes shyness is associated with a painful experience of embarrassment or humiliation resulting in a fear of ever facing people again. Social labels can be quite devastating. In our competitive, individualistic society, life is often made difficult for those who fail, and who don't fit the stereotypes which society has adopted as the criteria of popularity and success. Maybe you always seem to make clumsy mistakes in ball games and are always the last to be chosen when the teams are picked; maybe you just cannot afford the fancy clothes everyone else is wearing; perhaps you are ridiculed or ignored because you are skinny, plain-looking, oddly shaped, or are fighting a losing battle with acne. You feel like a reject.

Maybe you grew up feeling like an outcast. Your parents moved a lot and each time they did you found it harder and harder to break into the cliques at school and make friends. Eventually you gave up the hassle of making friends and became a loner.

Perhaps your family taught you to be the retiring person you are. Maybe you were the fourth of seven children and somewhere in the shuffle you were ignored. Maybe your parents overprotected you and, consequently, you never learned to have faith in yourself and face the world. Maybe your parents expected too much of you so you felt you could never please them. Or maybe your parents didn't expect that you could do anything and so you felt they didn't care about you. Either way you felt unwanted.

Underline which of the following situations and/or people make you feel shy?

talking to strangers
 unfamiliar situations
 working alongside someone
 big parties
 small parties
 being introduced to someone
 asking a favour or help
 giving instructions to others
 when it's necessary to be assertive and say no
 giving a speech in class
 speaking to authorities—adults or superiors
 when with someone of the opposite sex on a one to one basis
 when in a group of individuals of the opposite sex
 when with a group of individuals of the same sex
 asking questions in class
 selling something

- Can you remember some of the early experiences you had with being shy?
- What type of situations, or people, influenced your feelings of shyness?
- Some people make you feel comfortable and some make you feel self-conscious and shy. Describe the characteristics of each.

OVERCOMING THE SHYS

There are five steps to overcoming shyness:

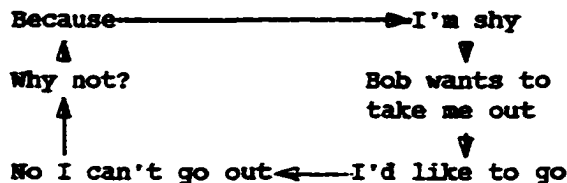
1. Stop putting yourself down
2. Build self esteem
3. Recognize and develop strengths and potentials
4. Take risks and expand social and personal skills
5. Keep on learning

1. Stop putting yourself down

Shy folks have a habit of putting themselves down. By repeating these 'put-down' messages they have picked up over the years, they keep telling themselves they are a finished product and that as much as they don't like it they are stuck with themselves for the rest of their lives. Actually you are your own worst critic. Once you start criticizing yourself you tend to forget everything good about yourself. Some negative messages worth working on are:

1. "I'm dumb. Academically I'm a dud, so why try? If only I were smarter people would respect me."
2. "I'm nervous, temperamental, and shy. In other words my personality is a mess—no wonder no one likes me. If only I were together, then people would love me."
3. "I'm ugly. No one will ever want to date me. If only I were beautiful, then people would pay attention to me."
4. "I'm uncoordinated and clumsy. I'm a nobody. If only I were taller, then people would admire me."

Such negative scripts lead many into thinking in self-defeating circles. For example:³



Dr. Wayne Dyer suggests some ways to overcome the habit of self-put-downs.⁴

a. Eliminate all the negative "I am" messages wherever you find them and substitute them with sentences such as: "Until today I've chosen to be that way," or "I used to label myself that way."

Which of the following negative "I am" statements do you apply to yourself:

I am: shy	I am: short-fused
uncoordinated	stubborn
clumsy	bored
dense	a loner

ugly	fat
dumb	accident prone
hopeless	afraid
boring company	slow

b. Watch out for these four neurotic sentences, and whenever you find yourself using them, correct yourself out loud:

- "That's me" . . . to . . . "That was me."
- "I can't help it" . . . to . . . "I can change that if I work at it."
- "I've always been that way" . . . to . . . "I'm going to be different."
- "That's my nature" . . . to . . . "That's what I used to believe was my nature."

2. Build your self-esteem

After you have analyzed the source of your negative thinking, it is time to develop positive thoughts and expectations about yourself and do something about them. You have to like your own company before you can expect anyone else to like it; you have to be comfortable with yourself before others will be comfortable with you; you have to develop your self-esteem and not lean on others for feeling okay. Don't just change your thinking about yourself, do things which give you pleasure and which make you feel good about yourself. For example, keep yourself informed to make yourself more interesting. Befriend someone who is lonely. Become vital and active—swim regularly, take a walk or go bike riding regularly, read a book, work on that long-forgotten hobby, volunteer for some worthwhile community service and help someone, get a job and spend your earnings on something you have always wanted. Dress up a little even if you have to buy a few new clothes—your grooming and dress reflects the way you feel about yourself. It may surprise you how differently you feel when you are dressed smartly.

Nervousness and shyness seem to go hand in hand. Sometimes shy persons are so nervous that at each encounter they expect to make mistakes, be put down, make fools of themselves and be rejected. By expecting the worst it often happens, whereas by expecting the best you will begin to get it.

If you have a shy, slouching posture, you are a dead give-away even before you open your mouth. Here are some self-esteem-producing exercises designed to improve your posture:⁵

- a. Stand against the wall with you heels about six inches from the wall.
- b. Suck in you stomach and press your whole back, from the top of your backbone to your tailbone, flat against the wall.
- c. Holding your breath, count to ten and maintain that position.
- d. Let out your breathe, relax, and lean away from the wall.

- e. Your posture is now correct. It is straight but not stiff, with shoulders raised unnaturally in military fashion.
- f. Repeat this exercise six times.
- g. Relax for a few minutes.
- h. Lie down, with your feet flat on the floor and your knees bent.
- i. Take a deep breath and raise your torso, arching your back.
- j. Slowly replace your back on the floor, from the top of your backbone to your tailbone, as if you were setting it down one vertebra at a time, until your whole backbone is touching the floor.
- k. As you count to ten, slowly let your breath out and let your legs naturally straighten out.
- l. You should now be lying flat on the floor in a very relaxed position. Remain that way for about thirty seconds.
- m. Repeat steps nine to twelve six times, with 30 second rest periods between.

Do this exercise every day for two weeks and your posture will naturally improve. Although at first it may seem unreal, by acting confident, secure, and outgoing, you will feel confident, secure, and outgoing. By doing good you will feel good.

3. Recognize your strengths

If you believe that you are shy, you probably feel self-conscious and embarrassed when asked the question, "What are your strengths?" You deep down believe that even though you would like to be special, unique, and have something worthwhile to offer, you don't feel worthy or you feel guilty admitting it. Maybe you compare yourself with others and always see them as being much better than you. These thoughts must be changed because they are unproductive and inhibiting. The truth is that everyone has weaknesses and everyone has strengths—the question is, are we going to see only the strengths in others and only the weakness in ourselves?

It is worth remembering that basically all people are alike. Everyone needs love, but most are not too sure about how to give or receive it! If it is true that 80percent of Americans are familiar with the problem of shyness, chances are the people with whom you feel shy are feeling the same way! You have much to give to others just as others have much to share with you.

What talents do you have to share?

- 1.
- 2.
- 3.
- 4.
- 5.

Because it will reinforce your self-esteem to do so, do what you can to share these talents with others. If they reject you, that is their loss!

Make a list of three people who could use your love, thoughtfulness and care. Within the immediate future do something for these persons.

4. Take risks and expand your social and personal skills

Hard as it may be to understand, most shy people fight vigorously to maintain their present outlook on life even though it is painful. The fear of growth and change appears to them more painful than the problem! However, change involves risks. Making up your mind to fight your shyness is the first risk—it is a risk because you just might succeed and then you will not be able to blame your blunders on your problem any more! The second risk is actually to do something. It is rather easy to wish your problems away but to step out and do something can be threatening. But it is better to do something and fail than do nothing and continue the pattern of self-defeating behavior. The least you can do is learn something, which is more than you'll do by sitting around feeling sorry for yourself. Shyness is based upon self-doubt. Why not break out of this vicious cycle of self-doubt and do something exciting, different, and challenging? Here is a contract which you may choose to sign committing yourself to the risk of growth in the areas of your choice.

I, _____, choose on this day, _____, to change my shyness behavior patterns and to experience more effective and comfortable relationships with others. During the next week, the following changes in my thinking and behavior will take place:

I will do:

- 1.
- 2.
- 3.
- 4.
- 5.

I will no longer do:

- 1.
- 2.
- 3.
- 4.
- 5.

Congratulations, you're on your way!

5. Keep on Learning

When you have done these things once, or for a period of time, keep on doing them and allow these new behaviors to become a habit pattern just as your shyness was a habit pattern. Observe others who appear self-confident and learn from their behavior. Learn to smile, learn to relax, and most important, learn to enjoy life and keep on discovering more of the exciting possibilities which God wants to open to your life.

CASE STUDIES

1. Gail's Story

My sister, who is four years older than I, is my parents' pet. I never seem to do anything as well as she does. I remember coming home with my grades from elementary school, but Mom and Dad were more interested in all the "A's" my sister was getting in high school. When I was getting one or two "A's" in high school, my sister was at college topping her class. When I graduated from high school she was graduating from college, getting married, and planning to go to Med. school. The family was too busy to even think of a graduation party for me. She always got all the attention.

Now I could be at college, but I'm not. My parents compare me with her and say, "Why don't you go to college like your sister; get out of the house and make something of yourself?" Frankly I couldn't care less about my sister.

I guess I feel inferior not only to my sister but to people generally. Everyone seems smarter, wittier, and more talented. Being around people makes me nervous for some reason. When someone laughs I look around to see if they are laughing at me. One time, at academy, I tripped up the stairs and everyone behind me laughed. I couldn't take it—I ran to my room and cried for an hour. I'm always doing clumsy things and making a fool of myself.

I hate meeting people. When a guy comes up to me to talk I usually find some excuse to leave even when I like him. I just don't want to be embarrassed by running out of things to say or saying something stupid. Anyway, I question whether guys really are interested in me—I'm nothing compared with the other girls.

Sometimes I feel so lonely. Sometimes I get so angry at myself for being who I am that I do crazy things. I scream and cry and let my feelings get the better of me. I stay home most of the time now—except for Mom and Dad's nagging, it is at least safe! I wish I knew what was wrong with me.

-What are some of Gail's "I am" messages.

-One of Gail's feelings which I most identify with is:

-How do you think guys see Gail?

-What would you say in response to Gail's last question?

- a. "Nothing is wrong with you—everyone has rough times and deep inside feels somewhat like you."
- b. "You are believing nothing but nonsense about yourself. If you would stop being irrational and sorry for yourself, you wouldn't have a problem."
- c. "You are mentally ill and need to see a counselor."
- d. "I often feel the same way and I didn't have an older sister!"
- e.

2. Ben's Story

Ben never went to church school. He grew up in a rough neighborhood and went to the public schools. There he was called everything from "spinach-eater" to "banana-nose Jew" because he was a Seventh-day Adventist. During all of his years at school he could remember having few friends--those he did have were social outcasts as well! As a result, Ben quit school sports, playground games, and extra-curricular activities. While the teachers often tried to encourage his participation, Ben would make up excuses so as to avoid the abuse, laughter, and sarcasm which was commonly aimed in his direction. At home he stayed indoors to avoid the same abuse on the streets. His mother would try to encourage him to go out and play, but instead he preferred to read a book or sit and watch the other children playing. When Ben went to college he took with him an enormous shyness complex. While he was glad at last to be around people who believed the way he did and who were not so rough or unkind, he found it almost impossible to handle the pressure of meeting people in the cafeteria, dating, and socializing with classmates. He found that sometimes he could hold a conversation with someone, but all the time his palms would be sweating; he would feel nervous and out of place.

-what could be done at school to help people like Ben overcome shyness?

3. Role Plays

Many well-known actors and actresses originally went to drama school to work out their shyness. There are no guarantees that you will be hired as an actor, but role play the following situations, first as a shy, and then as a non-shy person:

- You have been invited to a party. You do not know anyone and the host has forgotten to introduce you to someone to get you started.
- You (boy/girl) have just been introduced to an attractive (girl/boy) when along comes your best friend. He/she expresses an interest in being introduced to this person also, but you have forgotten the name!
- A boy/girl you are beginning to like is approaching you on the street. Your eyes have not met and you have time to cross the street.
- You are waiting for your date to get ready and are alone with your date's father in the lounge room!
- Your orthodontist has just finished filling your mouth with enough steel to build another Eiffel tower. Today is your first day at school with your new "steelworks" and you just know your friends are laughing at you behind your back.
- You are visiting a new church with your family. You are ushered by the deacon into the youth Sabbath school. The youth leader invites you to introduce yourself and say something about yourself to the group.

-You are at a Saturday night school social and the boys are asking the girls for the next game. You have not been asked—or are too afraid to ask the one remaining girl who is your ex-girlfriend—and are waiting wondering whether to drop through the floor or faint.

VIEWPOINT

1. Shy folks often use avoidance as one way to cope with their problem. They avoid meeting people or facing difficult situations. Think of some examples and experiment with alternatives to these avoidance methods.

2. It was mentioned earlier that chronically shy persons think that their shyness is an indication that there is something really wrong with them. What do you think?

3. Dr. Zimbardo found in his shyness research that more than 10percent of those who claimed to be shy stated that they felt very happy being the way they were and preferred not to change. Do you think that such an attitude is reasonable or is it an indication of resistance to growth?

FURTHER READING

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- Powell, John. Fully Human, Fully Alive. Niles, Ill.: Argus Communications, 1976.
- Rohrer, Norman, and Sutherland, S. Phillip. Why I Am Shy. Minneapolis, Minn.: Augsburg Pub. House, 1978.
- Zimbardo, Phillip G. Shyness: What It Is, What to Do About It. Reading, Mass.: Addison-Wesley, 1977.

FOOTNOTES

¹Philip G. Zimbardo, and Shirley Radl, The Shyness Workbook (New York: A. & W. Visual Library, 1979), p. 18.

²Ibid., pp. 24-26.

³Wayne Dyer, Your Erroneous Zones (New York: Avon Publishers 1976), p. 91.

⁴Ibid., pp. 93, 94.

⁵Zimbardo, and Radl, p. 118.

CHAPTER 3

FRIENDSHIP

"A friend loves at all times"—Proverbs 17:17.

Where are we Going? To study the principles which both build and destroy friendships.

In a recent study over 300 Christian young people indicated that their two main concerns were: (1) How can I experience a closer relationship with God and know His will for my life (85%)? and (2) How can I learn to make friends and be a friend (74%)? We grow up making lots of friends but no one ever sits down to teach us how to do it right—except perhaps for a few remarks from Mom and Dad about sharing toys and not beating up on little brother! But it is not certain we would listen if someone did try to tell us how to make and keep friends. It is human nature not to feel the need of anything until one is deprived of it. And so it is that as we grow older we feel the pain of friendships lost and begin to wonder what it is all about.

Some years ago an English publication offered a prize for the best definition of a friend. Among the entries received were these:

- "One who multiplies joys, divides griefs, and whose honesty is inviolable."
- "One who understands our silences."
- "A clock which beats for all time and never runs down."

But here is the definition which won the prize:

- "A friend is the one who comes in when the whole world has gone out."

PRINCIPLES

The Scriptures, especially the book of Proverbs, offer considerable advice about the ideals of friendship.

1. Friendship is a mutual relationship of honest give and take.

"Faithful are the wounds of a friend"—Prov. 27:6. Friends do not intentionally attempt to tear you down or bruise your self-confidence. A friend is sensitive to your dreams and aspirations and is a constant source of strength for the rough times of life. A true friend is a burden-sharer. "Carry each other's burdens, and in this way you will fulfill the law of Christ"—Gal. 6:2.

2. There are friends who build and there are friends who tear down.

"He who walks with the wise grows wise, but a companion of fools suffers harm"—Prov. 13:20. A relationship with a true friend makes you a better person. Solomon suggests we should steer clear of these types of friends:

the one who gossips—Prov. 16:28; 17:9; 20:19.

the one who cannot hold his tongue or control his temper—
Prov. 10:19; 15:18; 16:29; 19:19; 22:24, 25.

the one who is jealous and quarrelsome—Prov. 17:19.

the one who does evil—Prov. 1:10-15.

On the other hand, Solomon also suggests that a true friend is:

the one who forgives another's faults—Prov. 10:12; 17:9.

the one who has a sense of humour—Prov. 15:30.

the one who stays in adversity—Prov. 17:17.

the one who does good—Prov. 14:22.

3. Friendship with God is the one true friendship all may have and which is the basis for all human relationships.

"A man of many companions may come to ruin, but there is a friend who sticks closer than a brother"—Prov. 18:24. Many times friends break up or they just lose touch with each other. We feel lonely. However, we are never far away from the One who said, "You are my friends if you do what I command you"—John 15:14. We may feel loneliness because of the absence of friends here on earth but we are never absent from the love of God.

4. Friendship is the gift of loyalty.

"Ruth replied, 'Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God'"—Ruth 1:16. Ruth's commitment to her mother-in-law—like Jonathan and David's commitment to each other (1 Samuel 20)—was a covenant of love and loyalty. No circumstance would break their trust, and no difficulty would make them disloyal to each other even if it meant inconvenience and hardship. "Greater love has no one than this, that one lay down his life for his friends"—John 15:13.

COMMENT

During the journey of life friends are vitally important. In many cases friendships are forged out of the mutual need to survive while for others friendship is the result of having things in common. There are three common characteristics of all true friendships—liking, sharing, and caring.

Liking—to like someone is to accept them, to appreciate their qualities, and to have similar interests. However, liking is not enough—this appreciation must lead to active sharing.

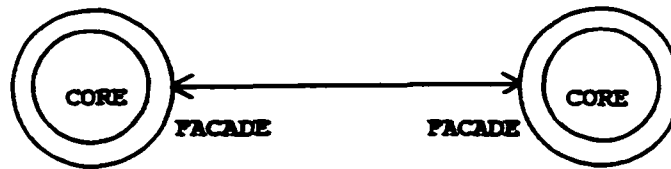
Sharing—to share as friends is to give oneself to the other by spending time together, doing things together, communicating about subjects of mutual interest, and just being together in the same place and at the same time in life. These are some of the things which, when shared, build strong friendships. Common to successful marriages is the sharing of common life-goals. As the goals are fulfilled the couple is drawn together in an ever closer friendship bond. However, beyond sharing is an experience of deeper fulfilment yet, that of active caring for another.

Caring—to care is to experience a feeling of deep concern and a commitment to another person to provide for the needs of that person. Needs for such things as love, companionship, appreciation, affirmation, etc., are just some of the types of needs fulfilled in truly caring relationships. The deeper our feelings for each other and the more we get to know each other, the deeper will be the level of liking, sharing, and caring and consequently the more fulfilling and lasting will be the friendship.

When relating to others there are really two "you's" involved. As one social scientist put it, you share a "facade" and a "core" self.¹ The "facade" self is what you show to others in order to get along with them without being vulnerable and exposing your real thoughts and feelings. It keeps you at a safe distance from others, and so protects you from being known for who you really are. The "facade" tends to project an ideal and appropriate self to others. The "core" self is the real you complete with feelings, thoughts, attitudes, values, and goals. It is the vulnerable you, shared at great risk only with those you know will accept you for what you are.

Friendships range from superficial to deeply meaningful, depending upon the amount of personal disclosure shared.

Facade—Facade Relationships



This diagram shows a superficial relationship in which little personal disclosure is shared. Are there times when such relationships are appropriate? If so when? Sometimes facades take on the form of "masks." These are not merely a revelation of the superficial self, these are actually pretensions to being someone or something other than one's true self. They say:

Don't be fooled by me,
 Don't be fooled by the face I wear,
 For I wear a mask.
 I wear a thousand masks,
 masks that I'm afraid to take off,
 and none of them are me.

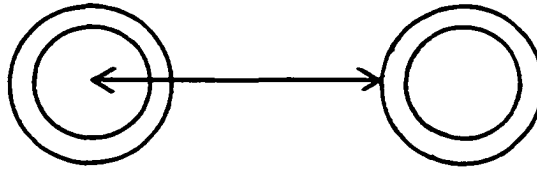
—Author Unknown

Masks are worn to hide something. For example, such behaviors as being macho, cocky, bombastic, coy, seductive, etc., are often masks used to cover up feelings of inferiority, insecurity, and anxiety. Such individuals cannot trust themselves to be themselves. Rather than run the risk of exposing a self which they feel is undesirable, they build defenses behind which they hide in order to feel safe. Strange as it may seem, most of the obnoxious things people dislike in each other are the result of these walls and masks!

Not being our real self only makes us comfortable on the surface. Deep down we want to be understood, accepted, and loved for who we are. When others accept our masked self, we cheat ourselves. Someone has likened it to cheating at solitaire! John Powell describes the pain of living in a masked world when he writes:

While it may seem to be a safer life behind these facades, it is also a lonely life. We cease to be authentic, and as persons we starve to death. The deepest sadness of the mask is, however, that we have cut ourselves off from genuine and authentic contact with the real world and with other human beings who hold our potential maturity and fulfillment in their hands. When we resort to acting out roles or wearing masks there is no possibility of human and personal growth. We are simply not being ourselves, and we cannot emerge in an atmosphere of growth. We are merely performing on a stage. When the curtain drops after our performance we will remain the same immature person that we were when the curtain went up at the beginning of the act.²

Core - Facade Relationships



This diagram indicates a relationship where only one person is willing to be open, vulnerable, and sharing of his/her true self. Meanwhile the other person is closed and refuses or is unable to reciprocate by sharing openly in return. How would you feel if you were the one sharing yourself? How would you feel if you were the one holding yourself back while the other person shared openly and honestly? Are there any legitimate circumstances where it is smart not to share your personal thoughts and feelings? If so, when?

Core - Core Relationships



This diagram indicates a relationship where two individuals have reached a level of liking, sharing, and caring and at which really true and abiding friendship exists. Each individual vulnerably shares him/herself with the other in delicate trust and plays no games in the relationship. Being authentic—matching our revealed self with our inner self—makes others feel comfortable around us.

TEN COMMANDMENTS FOR FRIENDS

1. **THOU SHALT BE THYSELF.** If you want people to like you you must be yourself. Being phony, that is, acting in a way different from the way you believe or feel, in order to give a false impression, usually backfires and gives the wrong impression. The word "phony" is derived from a British colloquialism used by thieves for something which is counterfeit, false, fake, and pretentious. No one thinks of these as endearing qualities! When individuals feel badly about themselves they tend to think that being phony is better than showing people who they really are. However, the opposite is true. If we would build more windows and less walls then we would have more friends.

2. **THOU SHALT NOT GOSSIP.** No one trusts a gossip because no one knows when such a person will turn around and gossip on a friend! A loyal friend will not trade-in personal secrets for

popularity with others. A spirit of criticism, sarcasm, and bitterness can quickly turn relationships sour. Remember, "He who slings mud loses ground!"

3. THOU SHALT OWN THY FEELINGS AND SHAPE THEM FACTFULLY.

Our feelings are our own personal property, the responses we choose to make to what happens to us. Sharing feelings is not to be confused with dumping them on another person to make them feel guilty. Sharing our feelings is the means whereby we open the windows of ourselves to others so that they may better understand us. By so doing we demonstrate that we care about the friendship and we deepen the sharing and caring aspects of the relationship. Expecting others to mind-read our true feelings and thoughts is a game only angels can play.

4. THOU SHALT MAKE SPACE FOR OTHERS TO BE WHO THEY ARE.

True friendship does not restrict the other person's freedom to have his/her own time, friends, feelings, beliefs, and interests. Friendship dies in the crushing presence of dependency, jealousy, manipulation, and distrust. True friends can rejoice in the success and growth of the other and do not feel the need to compete or dominate.

5. THOU SHALT LISTEN. To listen to others is to respect the fact that they are entrusting themselves to you. Not to listen or do all the talking tells others you are more concerned about yourself than with them or the relationship. Listening requires time, concentration, empathy, and a non-judgmental attitude, which probably more than anything else tells others you care for them.

6. THOU SHALT DO UNTO OTHERS THAT WHICH YOU WOULD LIKE THEM TO DO FOR YOU. In other words, if you want friends, be friendly; if you expect your friends to be fun-loving, happy, and great company, be fun-loving, happy, and great company yourself; if you want friends to be open and honest, be open and honest yourself. Never expect anything of your friends that you are not first prepared to give. This is not a form of manipulation but rather the essence of love. When love is given something good always happens to the one who received it and inclines him or her to return it.

7. THOU SHALT SEE THE GOOD IN THE OTHER PERSON. People have a way of becoming what you encourage them to be. Being liberal with praise and affirmation and seeing the potential in others builds their self-esteem and encourages the best in them. Be slow to find fault—we are all too painfully aware of our faults without someone reminding us. Affirming someone, especially when it is not expected, brings in return a sense of real joy.

8. THOU SHALT MAKE TOP PRIORITY FOR THY CLOSE FRIENDSHIPS.

It is a fact that one cannot have a close relationship with more than a few people. In the busyness of life and in our frenzy to succeed, we often overlook our need for these relationships and the love, belonging, and acceptance they afford. A conscious decision is necessary to never become so busy that you lack the time and energy needed to establish and nurture close friendships.

9. THOU SHALT BE THE FIRST TO LOVE. Always be the first to cross the barriers of shyness, self-consciousness, bitterness, or misunderstanding. God first took the initiative in loving us and we can do no less for those who are His children. It is only fair that we forgive others and tolerate their weaknesses as generously as we

forgive ourselves and tolerate our own weaknesses. Contrary to the words of a popular song, love does not mean you "never have to say you're sorry." All of us are wrong at some time in life and it is only foolish pride which keeps us from admitting it. Norman Vincent Peale once wrote, "A true apology is more than just acknowledgment of a mistake. It is recognition that something you have said or done has damaged a relationship—and that you care enough about the relationship to want it repaired and restored."

10. THOU SHALT REALIZE THAT IT IS A GIFT TO CHOOSE YOUR FRIENDS—THEREFORE CHOOSE WISELY. Friends have just as much influence upon you as you do on them. Ben Jonson once said, "True happiness consists not in the multitude of friends, but in the worth and choice."

BARRIERS TO FRIENDSHIP

The following are just some of the barriers to making friends:

1. Hiding in a group.

While it may feel safe to be surrounded by a small clique of friends, it can also be unhealthy. It may mean that all you have done is swapped your friends for your parents and submerged your individuality in the group because you are afraid to face the world on your own. However, not all cliques are bad.

Discuss:

-What are the differences between cliques which are healthy and those which are unhealthy?

2. Jealousy.

Jealousy is not so much based on coveting what someone else has as it is feeling sorry for yourself for not having it. Jealousy over a car, a boyfriend, looks, etc., plus low self-esteem combines to make people become hostile and bitter. Needless to say, the one who is jealous loses in the end and destroys whatever friendship there was in the first place.

Discuss:

-What types of things arouse jealousy in girls?
 -What types of things arouse jealousy in boys?
 -What suggestions would you give to someone who was acting jealous over the things which you have listed above?

3. Prejudice.

Prejudice is actually pre-judging someone and is more often based on fear of the unknown than on dislike or hatred. Many of our

prejudices are rigid stereotypes applied to groups of people without giving the individuals in that group the chance to be known. Often, when the individual within the group does become known, you hear the prejudiced person say, "Well, he's an exception!"

Discuss:

-Aside from racial prejudice what other groups do people pre-judge?

4. Substitution.

Sometimes the pain of relating becomes too much for an individual so he or she drowns himself in things such as study, sports, music, or anything at which they excel to the exclusion of having a balanced social life. Admittedly the fear of relating is a real fear. However, there is no adequate substitute for human love—no, not even a new dress, an A on your history test, or a new car.

CASE STUDIES

1. Dear Nancy,

I have a problem with my friend Mark. We work on the school newspaper together and have been friends for a long time. He joined the soccer team not long ago, and has been acting weird ever since. Last weekend was really awful!

We were supposed to go swimming Sunday afternoon. When I stopped by Mark's house, his mother said that he had gone to a barbecue with some of his friends from the soccer team. I couldn't believe he wouldn't even call to let me know.

Then at school on Monday, one of the soccer crowd came up and said, "So, how's Cindy?" Cindy is my older sister's friend. Mark is the only person who knew I liked Cindy, and he promised not to tell anyone else.

I found Mark after math class on Monday and asked him where he got off telling his new friends something he'd promised to keep secret. He acted really sorry and embarrassed. It seems he was so excited about being invited to the barbecue that he forgot about going swimming with me. He said that my secret slipped out because he was nervous being with those other kids.

I can understand Mark wanting to be friends with his group, because they're the most popular crowd in school. But that doesn't mean Mark should break his promises to me.

Mark and I used to have some good times together. Maybe I could forget about his skipping the swimming, but I feel I can't trust him anymore. Should I stay friends with him?

Eric³

-Which of the ten commandments for friends were broken in this incident?

- How would you feel if you were Mark?
- How would you feel and react if you were Eric?
- What do you think is really happening in this friendship?

2. John

John is a Senior who usually acts older than others his age. Some adults actually mistake him for a college student. He thinks the boys in his class are not serious-minded enough. They think he is aloof and stuck on himself. John wants to go to law school, so he's always studying and does not have time to get involved in extra-curricular activities. For these reasons John doesn't have many friends. On a recent field trip Sue got to talking with John and found that he was really quite a nice guy and that everyone had gotten him wrong. Besides the fact that John was shy, she realized that John's head was so full of his studies and his future plans that he had not given people an opportunity to get to know him. Sue is caught between what her classmates think of John and what she knows about him.

- Would you consider John unbalanced in putting his education and career before friendship?
- What would you do or say if you were in Sue's position?

3. Toni

Toni is a person whose teachers and even friends call a brat. She is sassy to her classmates, teachers, and parents; she is jealous and vindictive of any of her friends who get attention from any boy she may happen to like; she gossips like a Hollywood newspaper; and she has a tongue like a laser-beam. Needless to say no one likes her. You have decided that she is hurting over something—she must be nasty because of something hurting deep inside her. You are going to try to befriend her. You are uncertain about whether you should try and if so how?

- Without knowing much of the background, what might Toni's problem be?
- Would you run the risk of developing a bad reputation by befriending and helping someone like Toni?
- If you were to try to befriend someone and be rejected how would you feel both about yourself and the other person?
- How would you go about befriending someone like Toni?

VIEWPOINT

1. WANT AD. Brainstorm a want ad for a good friend describing all the characteristics you want in such a person and all the benefits you would offer in return.
2. MASKS. Use brown paper bags as head masks and draw on

the outside all the various masks people wear in order to hide their true selves and impress others.

3. **THE CORE ME.** On a sheet of paper, draw, paste, cut and tie a description of your real inner self. You may choose to describe your feelings, moods, skills, thoughts, beliefs, attitudes, goals—anything which describes the real you. You may want to draw a caricature of how you think you look; draw a pie with wedges depicting the way your life is divided between various activities and goals; describe philosophies which dominate your approach to life; use symbols of nature, cartoon characters, anything which describe your feelings.

4. **SHARE YOUR ANSWERS TO THIS QUIZ WITH A FRIEND TO SEE IF YOU ARE THE FRIEND YOU WOULD LIKE TO BE!**

When it comes to friends I:

- | | |
|--|-------------------------------------|
| a) warm up quickly | -warm up slowly and cautiously |
| b) find lots in common to talk about | -rarely find much in common |
| c) need friends around me all the time | -can do without them mostly |
| d) change friends all the time | -never change friends |
| f) have lots of acquaintances | -have a few close friends |
| g) have stable friendships | -have lots of fights and arguments |
| h) never gossip | -can't be trusted with secrets |
| i) share my real feelings and thoughts | -hide my real feelings and thoughts |
| j) listen non-judgmentally and sympathetically | -listen poorly |
| k) make friends feel good about themselves | -put friends down a lot |
| l) tend to see the faults in others | -tend to see the good in others |
| m) give friendship high priority | -put other things before friendship |
| n) find it easy to ask for forgiveness first | -can rarely apologize first |

5. **WHAT DO THESE SCRIPTURE PASSAGES SAY ABOUT FRIENDSHIP?**

Luke 10:30-37
 Matt. 18:21-35
 Mark 2:1-12
 John 11:1-44
 Matt. 25:31-40

6. **MAKE A FRIEND TODAY!** Give a compliment, share something personal, ask a question, and become acquainted with someone you do not know or is just a casual acquaintance.

FURTHER READING

- McGinnis, Alan Loy. The Friendship Factor. Minneapolis, Minn.: Augsburg Pub. House, 1979.
- Marty, Martin. Friendship. Niles, Ill.: Argus Communications, 1981.

FOOTNOTES

¹Adapted from Everett Shostrom, Actualizing Therapy: Foundations for a Scientific Ethic (San Diego, Calif.: EDITS, 1978).

²John Powell, Why Am I Afraid to Love? (Niles, Ill.: Argus Communications, 1972), pp. 52, 53.

³Adapted from Josephine Foster, Interpersonal Skills for Creative Living (New York: Butterick Pub., 1979), p. 49.

CHAPTER 4

COMMUNICATION

"Let your conversation be always full of grace"—Colossians 4:6.

Where are we going? To examine and practice the principles of effective communication.

We are all like hermit crabs. We come complete with shells in which we may hide, if we choose. However, we can fully emerge from our shells, leave them behind, and honestly communicate with others. But there is pain involved in this "crab-life." Other crabs, hiding in their shells, may see you without yours and laugh. Although they know that without their shells they look exactly like you, they feel threatened by such openness and poke fun or ridicule in order to hide their own embarrassment. Communication involves various levels of openness and honesty with the potential rewards of hurt or understanding.

Communication means more than talking. It is a process of keeping in touch with each other so that each knows what is going on inside with his or her own thoughts and feelings. If two individuals do not know how to communicate effectively their relationship will be severely impaired.

PRINCIPLES

It has been said that "communication is to love what blood is to life."¹ Both the quality and the quantity of communication determine the quality of our relationships. Because man has been created a social being it is deadly for him not to communicate. The Scriptures offer a wealth of information about the nature and quality of good communication.

1. Listen before you speak.

"He who answers before listening—that is his folly and his shame"—Proverbs 18:13. Most people associate communication with speaking, and this is surely a part of it, but a child learns to speak by listening. So too, the art of communication is to first listen, then speak. James reiterates this rule when he says: "Everyone should be quick to listen, slow to speak"—James 1:19.

2. There is power in words to wound or to heal.

"Reckless words pierce like a sword, but the tongue of the wise brings healing"—Proverbs 12:18. No one can estimate the power of words to humiliate and destroy. Likewise it is amazing how a few simple words, appropriately chosen, can reconcile and heal. The Christian therefore feels a responsibility to use the influence of the tongue to help others (Eph. 4:29). Speech is one gift given by God to nearly everyone and has an incredible potential for doing good. Consequently, the Scriptures suggest that our communication be truthful (Eph. 4:25), humble and gentle (Eph. 4:2), and "full of grace, seasoned with salt" (Col. 4:6).

3. The tongue needs to be ruled by a Spirit-filled mind.

"A wise man's heart guides his mouth"—Proverbs 16:23. When one realizes the damage which can be done by uncontrolled words, the counsel of James be "slow to speak" (James 1:19) is sound advice. Many times words have preceded thought much to the embarrassment and shame of the speaker. It is good policy to idle the mouth, put the mind in gear, and then proceed with caution. You may not be the life of the party, but then again you may not wish to tear your tongue out later!

4. Appropriateness is an important factor in effective communication.

"A word aptly spoken is like apples of gold in settings of silver"—Proverbs 25:11. There is a time to speak and a time to be silent. There are words which are appropriate in one situation and which are inappropriate in another. Wise is the person who knows the difference.

COMMENT

The art of good communication depends on three factors: (1) accurate verbal articulation of thoughts and feelings, (2) perceptive and attentive listening, and (3) appropriate feedback.

VERBAL COMMUNICATION

Communication is the transfer of meanings and feelings. This transfer process takes place over five levels ranging from the superficial, mundane, and casual conversation of every day to the open and transparent communication of deep and rewarding relationships.

1. Cliche Conversation

On this level of communication people may speak to each other in safe and mundane cliches, thus communicating nothing of themselves. For example, "It's a lovely day, isn't it?" "How are you today?" "I'm running late again—I must hurry." Usually the other person senses the superficiality of the conversation and responds accordingly. These are the sounds of silence! What further examples of cliche conversation do you often hear?

2. Reporting the Facts

On this level only the facts are given, like the 6 p.m. news. Nothing of a self-revelatory nature is shared and usually nothing self-revelatory is returned. For example, "The cost of gas is going up again. . ." "I have no money to spend on my date tonight." "I have an exam tomorrow morning." "Did you hear that Tom and Sue have broken up?" "Did you hear the teacher wrecked his car?" This type of communication involves no value judgment—only facts are communicated. Gossip thrives on this reporting level of communication. Write some further examples of this type of communication.

3. Ideas and Judgments

On this level we begin to communicate something about ourselves even if it's only opinions. In taking this step out of our protective shells, we are taking some risks. There is always the risk that someone may disagree with our opinion or ideas, which may make us feel quite uncomfortable. People often tend to share opinions cautiously and to those known to be "safe." If confrontation or disagreement seems imminent, we may try to explain, retreat, change, or drop the topic, or, worse yet, just agree with the other person thus giving up our own opinions for the sake of harmony. Those who have the courage possess the self-confidence to share their opinions without the need for others to necessarily agree. At this point one begins to crawl out of the hardened shell of defensiveness and insecurity, to become authentic and open.

For example: "The cost of gas is going up again and I think that big business is ripping us off." "I have no money to spend on my date tonight—I think Dutch treating should be mandatory." "The teacher was wrong to give us a test on such short notice." Give some further examples of this level of communication.

4. Sharing Feelings

There is much more to us than just ideas and opinions. Actually, the things which make us uniquely different from each other are our feelings or emotions. It is therefore by sharing our feelings that we come to be known, for we are sharing our true selves. This requires a high level of risk-taking because honestly

revealing feelings to another runs the possibility of being judged and even rejected. However, it also runs the risk of developing close and lasting friendships. Any relationship which hopes to grow demands that the individuals come out of their shells and share openly, freely, and honestly. It takes the rarest kind of courage, the ability to be in touch with one's own feelings, and a sensitivity to the feelings of others. It requires that one be brave enough to set the example of openness by daring to say what one thinks and how one feels. By so doing others will share a little of themselves, resulting in communication which replaces the insincerity and falseness of superficial relationships.

Examples of this level of communication are: "The price of gas is going up again and each time it does I feel angry at big business for the way it rips off the little guys." "I have no money for my date tonight. I feel so embarrassed I could call it off." "The math teacher makes me so mad each time he pulls a test on us without warning." "I feel offended when you disrespect my wishes." Create some of your own examples of communicating feelings.

5. Total Openness.

In totally open relationships (especially marriage) absolute honesty and transparency is shared in an environment of absolute trust and acceptance. Perhaps a better word could be personal communion in that the relationship has developed to the point that each thinks and feels together. It comes about through years of sharing with each other.

RULES FOR HONEST SHARING

For some the art of openly sharing feelings can be quite new. Many old practices may need to be unlearned and new practices be put in their place. The science of honest communication is not something we are taught; neither do we see examples of it very often. Because good communication skills are vital to job and marital satisfaction, we will spend some time reviewing the basic principles of healthy communication.

1. Dare to open up.

Being a nice guy by pasting a smile on your closed shell doesn't work. You may never disagree with anyone, or get angry; you may be nice to everyone and appear to be liked; but you may also be considered dull, slow-witted, and self-controlled. You may even be poisoning your relationships with your passive hostility.

Don and Mary had dated for three months. Don had noticed that each time they went to the car races Mary was quiet. He often asked her if anything was wrong. "No, I am fine," she would reply. However, a friend informed him that nothing bored her more than going to the races despite her apparent willingness to go along with him. When Don confronted her with this information Mary replied,

"Who told you that, Don? Why, I like to go to the races with you." Passive hostile people are much harder to get along with than those who erupt with their honesty. The result is that the acid of accumulated bitterness eats away at relationships as easily as acid eats the lining of stomach walls! Inevitably our feelings show—it's best that we own them and talk about them.

2. Emotions are not moral (good or bad).

The word anger occurs more than 450 times in the Bible (compared to about 350 for the word love), and 375 times the word refers to the anger of God! God has created us to be emotional creatures so the whole gamut of emotions which we feel are as natural and non-moral as hunger and thirst. Accepting them as such leads to the ability to be tolerant of them in ourselves and others without the extra baggage of judgmental rejection. Therefore, feelings of anger, sexual arousal, or fear do not make me a bad person. What I do about them in thought and action may be subject to moral scrutiny, but the mere possession of these feelings is not sin just as temptation is not sin.

3. Emotion cannot be judged.

If emotion is neither good nor bad, then open communication of our feelings must not be accompanied by judgments. John Powell writes: "Emotional candor does not ever imply a judgment of you. In fact, it even abstains from any judgment of myself. For example, if I were to say to you, 'I am ill at ease with you,' I have been emotionally honest and at the same time have not implied in the least that it is your fault that I am ill at ease with you . . .

"If I were to say to you that I feel angry or hurt by something you have done or said, it remains the same. I have not judged you . . .

"It would probably be most helpful in most cases to preface our gut-level communication with some kind of disclaimer to assure the other that there is no judgment implied. I might begin by saying, 'I don't know why this bothers me, but it does. . . I guess that I am just hypersensitive, and I really don't mean to imply that it is your fault, but I do feel hurt by what you are saying.'"

Likewise, when someone reports their feelings they cannot be judged for having them. Feelings are as much a part of us as any part of our person. To be judgmental about others' feelings is to reject them for being themselves!

4. Open communication requires the ability to give and take.

It may be easy to tell someone else how you feel. It may be more difficult to hear someone else tell you how they feel. Open communication is a two-way street of giving and accepting. Don't share unless you are prepared to listen and openly accept the feelings and thoughts of others.

5. **Honest communication is not merely dumping our negative emotions onto someone else.**

Honest communication involves sharing all those positive feelings of love, appreciation, and sympathy. In fact, there should be more of the latter and less of the former as the relationship develops.

6. **Honest communication uses words carefully with sensitivity.**

Emotionally healthy people do not wish to hurt themselves or others. Communication has the power to build or tear down the self-esteem of others. Proverbs 18:21 states: "The tongue has the power of life and death." Even when the hard truth is being spoken there is a need to be in control of the words used so that the other person is not terrorized. Some of the most brutal wounds ever inflicted are not those by sword or gun but by the tongue. Hence it is important that we realize the emotional impact of the type of words we use and eliminate those which bring pain, misunderstanding, and conflict.

- a. **Gunpowder Words:** these inflammatory words arouse anger and resentment. Often they are used intentionally to create tension. Sometimes the result is more permanently damaging than originally intended. The message sent says: "You do not matter to me." "I don't care about your feelings." "You are a non-person."
- b. **Withheld words:** these words are ones which could have been said but weren't. The resulting effect is one of disinterest and "I couldn't care less." For example, when someone is hurting and he or she come to you to find understanding and sympathy. If he or she receives stony silence the message is just as painful as the words "buzz off, you're bothering me."
- c. **Discouraging words:** these diminish people by belittling their achievements. They brutalize the human need for love and acceptance. For example, "You were never very good at school," or "Can't you do anything right?" Such words make people feel like failures.
- d. **Gossipy words:** these words are distorted, unsupported by evidence and tend to put others in a bad light. They hurt reputations and it is almost impossible to undo their effects.
- e. **Sideswiping words:** either through sarcasm or witty humor, so-called, these words put others in a humiliating position. These remarks, often spoken in public, are addressed to others just loud enough for the intended hearer to get the message. To be put down in private is painful enough, but to be humiliated in public is devastating. Comments such as: "She just sits around the house—I mean around the

house!" "He hasn't done any work since summer when he last swatted a fly."

- f. **Rhetorical words:** these come in the form of questions which deride and accuse, leaving the person feeling dumb and deflated. For example: "When are you going to grow up?" "What do you think I am, a fool?" "How stupid can you get?"
- g. **Profane words:** these words have the effect of being harsh and angry and do nothing to communicate accurately or solve the problem.
- h. **Egotistical words:** these have the effect of telling others that they are dumb and you are clever. For example, "I told you so." "If only you listened to me."
- i. **Absolute words:** words such as never, always, everytime, overstate the case and cause more problems than the one at hand. For example: "You never do what I say." This invokes a retaliation—"Well, actually, that is not true. Three months ago I did what you said. You told me to get lost so I went and got lost in the mountains for two weeks." Eventually the argument moves away from the subject at hand onto the false accusations and other irrelevant issues.
- j. **Careless words:** words which mean one thing to you but mean something else to another, and so cause misunderstanding are careless words. For example: "We went away for the weekend, Mom,—we had a gay time." In communication there are four factors at work. There is: (1) what you meant, (2) what you said, (3) what the other heard, and, (4) what the other person thought he heard. In good communication all four are synchronized together.

In summary, verbal communication is the art of saying exactly what you mean and meaning exactly what you say.

LISTENING

It has been calculated that 70 percent of our waking time is spent in communication—30 percent is spent in speaking, 16 percent in reading, 9 percent in writing, and 45 percent in listening!³ It has been reported that 85 percent of all we know comes by listening.⁴ Yet generally people are poor listeners. Studies at the University of Minnesota⁵ show that 50 percent is forgotten by the listener immediately after a conversation, and yet the listener rarely thinks to blame himself when miscommunication takes place! Studies at both the University of Florida and Michigan State University confirm that after two months only 25 percent is remembered by a listener.⁶ Just think of all the time you spend listening to your teachers, you will forget 75 percent of what they say! You may well ask, "Is it worth it?"

Yet another factor affecting good listening is what is called "lag time." The normal rate of talking is 100-150 words a minute. However, our minds are capable of processing 400-500 words a minute. The difference is called "lag time." This time can be used constructively by listening for all the messages the speaker is sending and clarifying the points being made, or the time can be

used destructively by allowing the mind to wander while the other speaks. When we add our faulty listening habits to the fact that we hear only a part of what has been said and remember only a part of what we have heard, we are missing much of what is being communicated.

Good listening is not merely remaining quiet while someone else has his say. It involves several important skills:

1. Paraphrasing facts, ideas, and suggestions.

By restating communications in your own words, you are putting yourself in the speaker's shoes. By paraphrasing the other person's thoughts in your mind you are using the "lag time" effectively, resisting the temptation to think of what you are going to say next and being otherwise distracted from the speaker.

2. Perception checks.

The process of perception checks is one of reflecting back to the speaker what you hear being said and what you perceive through the non-verbal messages, thus clarifying your perceptions with the speaker's message. Some helpful lines which are often used are: "I hear you saying. . . ." and "Am I correct in saying that you believe. . . ." For example, "I hear you saying that you don't care that you lost your job, but I also hear anger in your voice." "Am I correct in saying that you believe there is no God and that I hear in your voice a certain wistful longing that you wish you could bring yourself to believe?"

3. Creative questions.

Creative questions puts together what has been heard and perceived and leads the speaker into related questions. Most often these questions fall into the "who, what, when, where, why, and how" category. For example: "What if they were to give your job back to you, would you be able to change the bitterness you are now feeling?" "What do you think it would take for you to believe in God?"

BARRIERS TO EFFECTIVE LISTENING

1. Self-consciousness.

By being preoccupied with yourself, worrying about your style, about what you are going to say next, or about your messed up hair, you are bound to miss most of what is being said. You are not interacting, you are faking.

2. Interruption.

Looking away from the speaker, breaking into or finishing off sentences, and doing something else while someone is speaking are just some of the more common interruptions which inhibit effective listening. It takes a conscious effort not to be distracted, especially if the speaker is slow-speaking or boring. Not only does distraction cause faulty communication, it also gives the impression that what is being said is of little importance.

3. Dreaming.

When our concentration ceases and our imagination is allowed to wander, the conversation becomes a monologue. It has been said the more interested a listener becomes the more interesting the speaker seems.

4. Message Anxiety.

When what someone says arouses confused or intense emotions, it is likely that the message is being distorted and our ability to listen inhibited. Effective listening requires that at least initially, inhibitive and judgmental reactions be suspended. If we are going to hear what the other person has to say we must suspend what we want to say and let that person explain him or herself completely before we make judgments and decisions.

5. Hearing only what you want or expect to hear.

Hearing only what we want to hear is the listening method of a closed and lazy mind. When you remember that 85percent of all we know comes by listening, the closed mind must not know much!

6. Black or white listening.

When we have the black-or-white barrier to listening we make instant evaluations on everything we hear in terms of whether it is good or bad. Not everything can be evaluated so fast nor fit into such neat categories. Such a barrier closes the mind to learning.

TIPS FOR IMPROVING LISTENING HABITS

1. Listen with your eyes.

The surest way to demonstrate interest and to be interesting is to maintain eye contact. Gazing around the room, watching people go by, etc., all give the message "I don't care much about what you

are saying, in fact, I wish I could politely get out of having to talk with you."

2. Listen with your heart.

Do not listen so you can give advice, provide answers, or compete with a better thought. Listen to the person so you get to know that person for what he or she is presently thinking. Many relationships are squelched simply for this one reason; when someone tried to share something important, the listener came back with a pat answer or some advice which showed that he or she didn't understand the real problem in the first place and didn't really care.

3. Keep the confidences of those who share with you.

One of the signs of deepening friendship is when people trust you with their secrets. Honor and appreciate that trust by locking their secrets in your heart.

4. Listen with your mind.

To be a good listener you must be an active listener. This means you cannot be shackled by stereotypes and value judgments. Not only should you offer an open mind but a searching mind as well, one that eagerly wishes to understand all the speaker has to communicate.

5. Give the other person a full hearing by avoiding distractions and interruptions.

If you feel you do not understand the speaker do not hesitate to do the honor of telling him or her so. Beware of finishing off sentences and interrupting with your ideas—this just shows that you really are more interested in talking than listening.

LISTENING FOR FEELINGS

When talking with someone, have you ever felt that he or she did not accurately hear what you were saying nor empathize with how you were feeling? Accurate listening is often impaired because of inattentive listening habits. Actively empathizing with the feelings of the speaker is also an important part of listening. Ignoring, misunderstanding, or rejecting the speaker's feelings can be a source of serious conflict and breakdown of relationships. It is often not enough to know what the person is saying. We must ask ourselves, "How is this person feeling about what they are saying?" "How would I feel if I were in that situation?" Most often a speaker feels completely understood only when the listener

communicates an understanding of the speakers' feelings.

Developing a vocabulary of feeling words is the first step in becoming a listener to others' feelings. The following words describe six common feeling categories:

1. Happy, excited, cheerful, glad, content, satisfied.
2. Sad, hopeless, depressed, upset, distressed, down, sorry.
3. Angry, furious, enraged, annoyed, frustrated, uptight, agitated.
4. Scared, fearful, panicky, afraid, threatened, uneasy, nervous.
5. Confused, trapped, bewildered, mixed-up, bothered, uncomfortable.
6. Insecure, overwhelmed, incapable, helpless, unsure, shaky.'

Good listening involves a non-judgmental attitude toward the feelings of others and the ability to be accepting of them regardless of whether they are positive or negative. Serious barriers to effective listening and communication occur when listeners make hasty value judgments, give advice, analyze the speaker, or simply ignore and reject the feelings of the speaker. Common examples of judgmental listening include: "You shouldn't feel that way"; "I wouldn't feel like that if I were you"; "Jesus wouldn't feel that way." At no time is it more important to concentrate on the speaker than when attempting to understand and accept the feelings being expressed. The following are examples of listening responses illustrating accurate, empathetic, and non-judgmental listening responses:

1. "My sister keeps helping herself to my clothes. I don't know what right she thinks she has to even come into my room, let alone help herself to my clothes."
 - a. "You shouldn't be so hard on your sister."
This is a judgmental and not an empathetic feeling response.
 - b. "You are feeling enraged."
This response uses a feeling word and demonstrates empathy.
2. "Each time I date a girl everyone else considers us as good as married. I wish I could date without everyone fantasizing about wedding bells and babies!"
 - a. "I just don't let things like that bother me."
This is an advice-giving and judgmental response.
 - b. "You are feeling frustrated."
This response is non-judgmental and accurately picks up the speakers' feelings.
3. "Things seem to always go badly for me—I'm failing school, I'm a nobody, and Mom and Dad always seem to be on my case. I really don't know if I'll make it through graduation."

- a. "You are feeling angry."
This is not the feeling the speaker is expressing.
- b. "You are feeling down and discouraged."
This is an accurate feeling description.

Now it's your turn. Respond with an accurate, non-judgmental, empathetic response:

- 4. "I try to get good grades and help around the house but no one appreciates what I do. If they had to hire someone to do what I do around the house maybe they would be more appreciative."
She is feeling—
- 5. "Everyone else has a new dress for the banquet. I'll be the only one there in rags."
She is feeling—
- 6. "The principal has asked me to come to his office. I can't remember breaking any rules."
He is feeling—
- 7. "I'm not going to become teacher's pet just to get good grades like Mike does. I wouldn't stoop that low."
He is feeling—

FEEDBACK

Appropriate positive feedback demonstrates that the listener has accurately listened and responded in such a way as to help the other person feel comfortable about further sharing. Negative feedback involves responses which intentionally or otherwise dampen communication. The art of good conversation depends largely on the ability to continue the momentum of communication with appropriate feedback.. The following examples demonstrate how communication is affected by feedback:

- 1. **Comment:** "Look what the beautician did to my hair! It's a mess."
Feedback: "You need a new hairstylist—it looks terrible!"

While the feedback may be accurate it does nothing to help the feelings of the poor "mutilated" girl. A more appropriate response might be: "You're feeling self-conscious and upset about it aren't you?" or "I think you look great" (which is not a lie if your idea of beauty does not depend on hairstyle).

- 2. **Comment:** "I've had a terrible day. I didn't do well in my math test and my boss told me off for a mistake I made at work."
Feedback: "Yes, I noticed that you looked like death warmed over when you came in for supper tonight."

The feedback does little to make him feel any better, in fact it confirms his poor feelings about himself. Sensitive feedback would try to communicate warmth and understanding by saying something like, "Now, it sounds like you had a rough day and you're feeling pretty down about it," or "Here, have something to eat and let's talk about it."

3. **Comment:** "My folks keep getting on me about everything I do. I can't do anything right for them and still be myself."

Feedback: "I think you should do what they say because they are your parents."

This feedback is an example of a judgmental, advice-giving response which turns off any further communication. Possible alternative and understanding replies could include: "You're feeling trapped and angered by your family's rules?" or "Do you feel like breaking away from your family?"

BODY LANGUAGE

Besides the words we speak, the way we listen and respond with feedback, there is one further vital ingredient to good communication. It is called non-verbal communication and includes such things as facial expressions, gestures, posture, voice inflexion, and tone. In fact, research indicates that these comprise the majority of the ways we communicate.⁸ These studies break down the sum of the ways we communicate into the following percentages:

verbal—35percent
nonverbal—65percent

Apparently actions do speak louder than words. The following are some of the ways non-verbal messages are sent:⁹

1. Repeating a verbal with a non-verbal.

Giving directions to someone telling them to travel south while pointing in a southerly direction, or saying "I feel angry" while grinding your teeth, using an angry tone of voice, and stomping around the room are simple examples of repeating the verbal with a non-verbal.

2. Contradicting the verbal with a non-verbal.

Just before you are about to deliver a speech, you are wringing your sweaty hands and shivering all over with fright. Someone notices your behavior and asks, "Are you feeling nervous?" You say in a cordial, controlled "No, I'm not nervous!"

Smiling while being critical or angry is the non-verbal

contradiction sent by individuals who are trying to be nice while covering up their real emotions. However, non-verbals are hard to fake! They tend to give away the real truth and are the basis for lie-detector tests. The Indians understood how hard it was to hide non-verbal contradiction. If someone was accused of a crime and refused to admit to it, they would heat the blade of a knife and briefly touch it on the extended tongue of the victim. If the person was guilty his nervousness would show in dryness of the mouth, hence the result was the burning of his tongue. If innocent, the normal fluids in the mouth would prevent the burn.

3. Substituting the verbal with a non-verbal.

After a hard day at work someone may simply walk into his or her house, collapse into a favorite chair, and look miserable rather than say, "I 've had a hard day today." The verbal expression certainly wasn't needed. A girl doesn't need to verbally refuse a good night kiss, she might stiffen or simply push her date back and quickly walk in the door. However, the problem with substitution of non-verbal for verbal messages is that they can be misunderstood.

4. Complementing the verbal with a non-verbal.

Non-verbal behavior can elaborate on what is being said. This is the ideal of good non-verbal communication. For example: when you tell someone you like them and appreciate what they do for you, your words can be complemented by hugs, hand-shakes, or slaps on the back.

5. Accenting the verbal with the non-verbal.

Non-verbal messages can be used to drive home the verbal message with emphatic accentuation. For instance, your father may scold you for staying out too late at night and accent his message by holding you by the scruff of the neck and maintaining eye contact at six inches!

CASE STUDIES

1. Sue and Mom

Sue—"Hi Mom! John's outside waiting to go to the Dairy Queen—I'll be back soon."

Mom—"You are seeing far too much of that boy lately."

Sue—"Yes, just today I finally decided to go steady."

Mom (interrupting)—"Really! But..."

Sue—"He's a great guy and everyone likes him."

Mom (interrupting)—"Susan, I..."

Sue—"I just know you'll love him too, Mom. I'll bring him

home and introduce you to him over the weekend. I must run. Bye!"

- Put yourself in Sue's shoes. How is she feeling? Do you think she heard her mother say anything during the discussion? Do you think the mother heard anything? What was really going on?
- What rules of communication are being broken and what would you do differently if you were Sue—and if you were the Mother?

2. Gladys and Harry

"All he ever talks about are the girls he works with," Gladys starts in. "He pays more attention to them than he does to me. Some girl can be having a problem with her homework and he'll spend hours with her. Or perhaps she's having problems with her boyfriend and he'll give her his shoulder to cry on."

"I try to talk to her," Harold said, "but not too much these days. She's so sensitive and jealous I can't so much as look at another girl or I have a fight on my hands. It's especially bad since she has put on a little weight. I don't see why she's so upset. I work part time on an assembly line with other girls from school. They talk to me about all their woes and I listen. That is the least I can do. Anyway, Gladys thinks this is unfaithfulness. I don't know why I put up with her jealousy and cattiness."

- Put yourself in Gladys' position. How is she feeling? Do you think she hears Harry's explanation? What is Harry feeling?
- What is blocking their communication?
- How would you suggest they improve their communication problem?

3. Melissa and Bud

"When Melissa and I were in boarding academy we saw each other every day and we had lots of fun. Now we are in college we see each other for supper each day and on the weekends. During the week I am so tired I don't have the energy to talk to anyone so I wish she wouldn't bug me over the evening meals about everything that's going on. I would like to be with her but not have to talk. She claims we don't talk anymore. She asks me what I did all day and I can't tell her. She's a music major and doesn't understand the first thing about chemistry. I can't seem to make her understand I am doing the best I can to be with her but I resent the pressure to talk all the time. She is getting into music a lot these days and even our weekends are being taken up with trips to perform here and there. I would prefer to have the weekends to do more relaxing things, but I end up tagging along. I don't know anything about music but she is full of all the goings on in the music world—I couldn't care less."

- What barrier to communication is affecting this relationship?
- Does Bud's disinterest in talking at suppertime mean he doesn't love Melissa any more?
- What would you suggest as possible solutions for their problem.

4. Bev

"Just yesterday I really blew it. I thought about it all night and I know now what I should have done. Peter came to me yesterday after mail-time to tell me something very important. He looked white as a sheet and was shaking. I sat him down and asked him what the problem was. He read a letter to me—it said he had not been accepted into medical school. After reading it he broke down and cried. I have never had a man cry on me before. I said to him, 'Oh, it will be all right. You'll find something else to do in life you will like and it probably won't be as stressful as being a doctor.' What I said didn't seem to help because he just got up and left. No one has seen him since."

- How do you think Peter felt before and after the conversation?
- What rule of communication did Bev break?
- How could she have done it differently?
- Role play the situation using different ways of handling the situation.

VIEWPOINTS

1. How do you interpret the body language sent by someone dressed sloppily, emitting B.O., and having poor posture compared with someone carefully groomed, neatly dressed, and having good manners and posture?
2. Choose a magazine. Check the advertisements and list the ways the models communicate in the photographs by means of body language. What image do you think the advertisers are trying to give in the body language of the models?
3. Act out the body language styles of the following emotions: nervousness, reluctance, guilt, 'I don't like myself,' shyness, boredom, impatience, anger, self-confidence, pride, jealousy, bitterness, joy. If you want to (and you have a cooperative model!), you can sculpture these emotions on someone else using their body as though it were a wax figure.
4. Say "I got hit by a car" using your tone of voice to give the following meanings—irritation, anger, joy, fear, indifference, excitement. Using various tones of voice how many ways you can say:

"I love You."
 "My parents are getting a divorce."
 "There is a Bible test tomorrow."

"I'm so glad you came."

"You are really good at doing dishes."

5. Why, in your opinion, do people find it easy to talk about facts and opinions but find it difficult to share feelings? Do you think boys or girls find it more difficult?

6. It seems that one of the problems of good communication is finding time to talk. The busier the schedule the more difficult it becomes to find opportunities to share. What suggestions would you give a couple having this problem?

7. Do you think people who have problems communicating may have similar problems communicating with God? What principles of interpersonal communication apply to communication with God?

8. How do you react when someone is not listening to you? How would you like to react and in what appropriate ways could you react?

9. Select a conversation and research the following communication problems by keeping a mental or written note of how many times someone in a conversation had to ask the other person to repeat him or herself; noting how many times the topic of conversation changed because the listener was not listening properly; noting the various ways in which persons avoided listening.

10. Over 900 high school seniors were asked to identify their most serious dating communication blocks.¹⁰ In your opinion, how do each of these block communication? In what order would you rank them? How would you explain the differences between the girls' and the boys' rankings?

GIRLS		BOYS	
Rank	Communication Block	Rank	Communication Block
1	Moodiness	1	Moodiness
2	Lack of common interests	2	Poor sense of humor
3	Poor sense of humour	3	Lack of common interests
4	Misunderstandings	4	Misunderstandings
5	Conceit—not listening	5	No place to go
6	Family interference	6	Lack of car
7	No place to go	7	Family interference
8	Age difference	8	Conceit—not listening
9	Race difference	9	Lack of money
10	Lack of a car	10	Race difference
11	Lack of clothes	11	Age difference
12	Lack of money	12	Lack of clothes

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FOOTNOTES

¹Wes. Roberts, and H. Norman Wright, Before You Say "I Do" (Irvine, Calif.: Harvest House Pub., 1978), p. 52.

²John Powell, Why Am I Afraid To Tell You Who I Am (Niles, Ill.: Argus Communications, 1969), pp. 65-67.

³Gail E. Myers, and Michele T. Myers, The Dynamics of Human Communication: A Laboratory Approach, 2nd ed. (New York: McGraw-Hill, 1976), p. 244.

⁴Ibid., p. 244.

⁵Ralph Nichols, and Leonard Stevens, "Listening to People," Harvard Business Review 35 (Sept-Oct 1957): 85, 86.

⁶J. J. Kramer, and T. R. Lewis, "Comparison of Visual and Non-Visual Listening," Journal of Communication 1 (March 1951): 16.

⁷Robert R. Carkhuff, The Art of Helping (Amherst, Mass.: Human Resource Development Press, 1980), p. 96.

⁸John Stewart, ed., Bridges Not Walls (2nd ed.; Reading, Mass.: Addison-Wesley Pub. Co., 1977), p. 82.

⁹Ibid., pp. 80,81.

¹⁰George R. Riemer, Dating: Communication and Decision Making (New York: Holt, Rinehart and Winston, 1970), pp. 88, 89.

CHAPTER 5

FIGHTING CLEAN

"A gentle answer turns away wrath"—Proverbs 15:1.

Where Are We Going? To learn appropriate ways of handling interpersonal conflict and the emotion of anger.

Conflict exists in any situation where two ideas or beliefs cannot be harmonized. Conflict is such a normal part of relationships that its absence may indicate the relationship is not very important to the persons involved. Even being in love does not mean both individuals will think alike and therefore be immune from having to settle differences. There is nothing morally wrong with conflict, in fact it is a healthy part of building a friendship. The goal of healthy conflict is to resolve differences in such a way as not to interfere with or abuse the individuality of those participating. But, is it possible to fight clean? Is there a better way of settling differences than the ways often seen in homes, schools, and society generally?—there is!

PRINCIPLES

The Scriptures contain the history of human conflict: the garden of Eden, Cain and Abel, Jacob and Esau, Joseph and his brothers, the nation of Israel, the early Christian church. The conflict is portrayed as the sad result of sin. Even Christ experienced conflict with his family, his disciples, and his enemies! It is not surprising then to note that the Bible has much to say about how to handle conflict.

1. Let reason control emotion.

"In your anger do not sin"—Eph. 4:26. Anger is a normal human emotion. In fact, we are told that on several occasions Jesus became angry (Mark 11:15-18), not to mention the numerous times the Scriptures speak of the anger of God. However, the point Paul makes to the Ephesians is that they should be in rational control of their anger rather than letting it control them. When emotion governs, behavior problems are rarely solved. If anything, they are made worse. The Christian realizes that the God-given

faculties of intellect, will, and feelings are to be integrated to produce responsible action.

2. Fight to solve the problem, not to win a victory.

"Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves"—Phil. 2:3. In other words, do not fight to score another victory for your ego; rather, in humility, do what is necessary to be a peacemaker. Many conflicts could be avoided if individuals could be flexible and admit that others can be right at times. When a problem arises between you and someone else, don't ask yourself the question, "How can I win and get my own way," but say, "How can we both win by working things out together for the benefit of our relationship."

3. Don't let conflicts go unresolved and worsen.

"Do not let the sun go down while you are still angry"—Eph. 4:26. The best time to deal with anger is to process it immediately. By allowing the problem to fester with time, grudges and bitterness eventually drain the relationship of its life-blood and happiness. Jesus speaks of getting our conflicts out in the open and resolved immediately when he said, "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift in front of the altar. First go and be reconciled to your brother; then come and offer your gift"—Matt. 5:23,24.

4. Timing can make the difference.

"There is a time for everything and a season for every activity under the sun . . . a time to be silent and a time to speak, a time to love and a time to hate, a time for war and a time for peace"—Eccl. 3:1, 7, 8. Timing is vitally important in the conflict-resolution process. Arguing at mealtimes is a good way to inflict indigestion! Quarreling when tired increases the likelihood of not being in full control. When a problem arises and circumstances are not right for the immediate resolution of the problem (eg. you are in public, tired, or in a hurry), set a time in the immediate future for a healthy discussion of the problem.

5. Let everything be done in love.

"Speaking the truth in a spirit of love"—Eph. 4:15. Loving honesty is necessary if a problem with all its complicated feelings and implications is to be resolved to the satisfaction of both parties. Pouting, door slamming, name-calling, silence games, and other infantile procedures do not solve conflicts. The type of honesty recommended is loving honesty. This type of honesty does not delight in searching out others' faults and confronting them

with a checklist of errors or areas for improvement. Love forgives and tolerates. When the hard truth is shared, it is done reluctantly and carefully so as to build up and not tear apart.

6. Extend to others the forgiveness which you need yourself.

"For if you forgive men when they sin against you, your heavenly Father will also forgive you"—Matt. 6:14. It should not surprise anyone to learn that no one is perfect. Conflict and disagreements provide meaningful opportunities for friends to touch each other's weaknesses and faults with unconditional acceptance, forgiveness, and love. By so doing we love as God loves, and our relationships are better off for the experience. Make sure, therefore, that the other person knows that you care and that the problem over which you have had words does not mean a change in your commitment of love.

COMMENT

Two types of conflict exist in our day-to-day experience: intrapersonal and interpersonal.

Intrapersonal conflict is the struggle which a person has within himself over differing feelings, ideas, needs, or desires which are opposing each other. Such a problem exists, for example, when we want to go to a ball game and have a lot of homework to do. One part of us wants to have a good time and another part wants to be responsible and fulfil academic goals.

Interpersonal conflict is related to the differences experienced between persons because of incompatibility, differences of opinion, or faulty communication. Conflict results in tension, resentment, and hurt unless it is understood and handled correctly.

There are several steps involved in the resolution of conflict:

1. Communication experts believe that the first and most important step in conflict resolution is to define specifically what the problem is. This requires a realistic awareness of one's own thoughts and feelings as well as considerable listening to be able to see the problem from the other person's point of view.

2. There needs to be a determination as to whose problem it is. The person who owns the problem is usually the one best able to solve it. Fights often begin when one who owns a problem blames someone else for it. No one likes to be blamed, judged, or accused. Unless the other person admits ownership or joint ownership of the problem, the person who raised the issue owns the problem.

For example: Mary comes home late from school after an extra hour at the basketball court. Throwing her books on the table she says to her mother, "I'm never going to get that history report in tomorrow morning." Mary is stating and owning the problem, to which her mother replies, "You're really worried about that test aren't you?" The mother realizes the problem and lets Mary accept responsibility for it. Her mother could also say, "Here let me do it for you," or "Don't blame me—I didn't ask you to play basketball

all afternoon." In the first response she would be saying in effect, "You are incompetent—let me be the solution to your problem," and in the second response she would be saying in effect, "I'm not going to own the problem—it's your problem but I'm going to take responsibility for making you see it's your problem by becoming upset at you." Both are immature responses.

If a situation is unacceptable to one but acceptable to another, the problem is owned by the one who finds it unacceptable. If two people find the situation unacceptable the relationship owns the problem.

Work on the following examples, first to clarify the problem and then to define ownership: e.g., Bob has come to take Cindy out for a date and the smell of alcohol on his breath tells Cindy he has been drinking again. Six weeks ago he promised never to drink again. What is the problem? Bob has again broken a promise and disrespected Cindy's values. Whose problem is it? The problem is Cindy's because while she is very upset, he shows an "I don't care attitude" and refuses to talk about it. She accepts ownership of the problem and calls off both the date and the relationship.

- a. The family savings have been exhausted because of school bills and because Sherry's father was laid off work a month ago. Sherry pleads, "Dad, if you don't buy me a new dress for graduation everyone will laugh at me." Her father loses his temper again and repeats for the third time, "I'd love to buy you a dress but we don't have the money. Now stop bothering me about the matter."

What is the problem?

Who owns it?

- b. "Why do you always bring me to a pizza parlor? You know I am on a diet and that I love pizza too much to resist going on a binge!"

What is the problem?

Who owns it?

- c. "Bob, you know you upset me when you drive so fast. Will you please slow down?" To which Bob replies, "I'm not driving fast. You are just upset because we are in a hurry." Sue sighs, "Bob, you think we are always in a hurry."

What is the problem?

Who owns it?

- d. "Stan, will you please remember to wipe the mud off your feet every time you come into the house. I have to vacuum after you all day." Stan groans, "I'm sorry, I just keep forgetting."

What is the problem?

Who owns it?

STYLES OF CONFLICT RESOLUTION

How do you behave when you have a conflict of interest with someone else? What types of negotiation strategy do you use to try to resolve the matter? Listed below are four questions about how to handle conflict.¹ Answer them as best you can:

1. When I have a conflict of interest with others I:
 - ___a. focus on the need for mutual cooperation and the areas of similarity between our needs and positions.
 - ___b. focus on the superiority of my position and whether I win or they win.
2. When other group members and I have a conflict of interest I:
 - ___a. try to increase my power and use it to push for acceptance of my position.
 - ___b. try to equalize power and push for a creative agreement that all members can live with.
3. When I am involved in a conflict of interest with others I:
 - ___a. let them know my position is flexible in order to help in creative problem solving.
 - ___b. let members know I am firmly committed to my position.
4. When I have conflict of interest with another I:
 - ___a. use threats and express hostility in order to get my way.
 - ___b. avoid threats in order to reduce the other's defensiveness and hostility.

Your response to these four questions indicates your win-lose conflict-resolution methods. Check your answers with this key (the highest possible score for each category is 4).

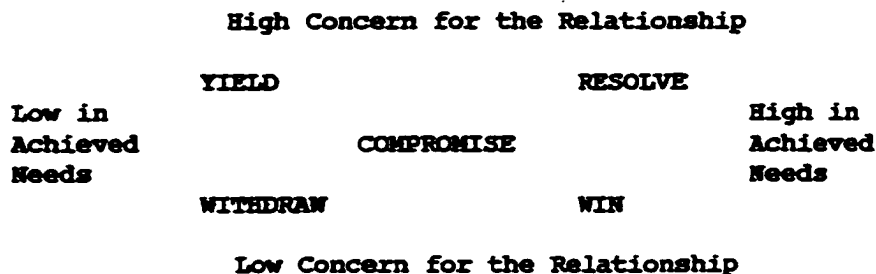
Question	Win-Lose	Problem-Solving
1	b.	a.
2	a.	b.
3	b.	a.
4	a.	b.

Everyone likes to win. No one likes to lose. Conflict is often seen as a win-lose situation. Someone has to win and someone has to lose. While this is unfortunately the way it is with war, it need not be the case with interpersonal conflict. The win-lose strategy usually creates more problems than it solves. It is characterized by the following methods:

- using force to bring the other person into submission and defeat
- expressing hostility in order to manipulate and subdue the other

- being rigid and inflexible
- pursuing personal goals without considering others
- using threats, deceit, force, and anything which serves the end
- concern with increasing one's power over the other
- avoiding listening or trying to understand the other's position

There are five basic problem-solving styles illustrated by the following diagram. These styles vary according to two factors: (1) the amount of concern the individual has for the relationship, and (2) the level of motivation which the individual has to achieve a resolution of the problem.



WIN—winning achieves a goal but at the sacrifice of the relationship. The winning mentality demands a particular solution to the problem while another person often feels beaten and resentful. Not only does the winner want to win, but he must win all the time! For example: Chris wants the class to go to Florida for its class trip. He talks it up with everyone in the class and even talks the Principal and the class sponsor into the idea before the class has a chance to vote! When the class finally meets to discuss the alternative suggestions, Chris takes most of the time arguing for his proposal. He laughs and heckles when others suggest New York.

YIELD—while yielding maintains the relationship and gives the appearance that all is well, the sacrifice of the goal is often a high price to pay and results in quiet bitterness. For example, when Chris's class finally takes the vote, in order to keep peace most of the class votes to go to Florida although many prefer to go to New York.

WITHDRAW—of all the alternatives withdrawal is the most destructive. It not only leaves the goal unachieved but also sacrifices the relationship. The withdrawing person does not want to own the problem, the solution, or the relationship. For example, after Chris's disgusting behavior, half of the class walks out of the room declaring that they are not going on the trip.

COMPROMISE—compromise attempts to work out a solution by having all parties in the conflict give up something. Consequently, everyone feels cheated. For example, the class president suggests the alternative of going to Detroit. Although no one really wants

to go to Detroit, the class considers this alternative better than fighting over New York and Florida.

RESOLUTION—resolution is democratic in procedure and tries to do what is best for the relationship. It is characterized by direct and open communication. This style of conflict management results in real growth for the relationship and the individuals within it. No one is a loser. For example, the class president asks the students to list the types of things they would like to do on a class trip. Chris wants to go to Florida so he can go to Disney World; the rest want to go to museums and historical sites. Based on this the class president suggests they go to Williamsburg, Va., which would be near museums, historical sites, and recreation parks.

How would you resolve these conflicts?

- a. You have learned that your best friend was responsible for divulging some confidential information about you to someone else who in turn shared the exciting tidbit of news with others in your class. You are angered and embarrassed but your friend denies having broken your confidence.
- b. Your girlfriend wants to see the "Sound of Music" for the third time while you want to go to the car races! Role play the situation and try to resolve the conflict.
- c. You and your boyfriend want to go to the same nearby college. Your parents, who never were enthusiastic about your romance, have threatened to cut off their financial support and sell your car if you do not go to the college of their choice some 700 miles away. Both you and your parents are determined. Role play a discussion of the conflict.
- d. Look up the following texts and determine which conflict-resolution method was employed and what were the results.

Genesis 4:3-8

Acts 15:36-40

John 11:47-54

BARRIERS TO EFFECTIVE CONFLICT RESOLUTION

1. Exaggeration

Overstating the facts or dramatizing your emotions inevitably leads away from the problem and its solution. For example: "You always lock the keys in the house when we leave on vacation." "That's not true! Nine years ago I left them at mother's place." Meanwhile, the husband and wife are outside the house no closer to getting inside, and their relationship is no better off for the remarks. Emotional tantrums send the negative message "discharging my feelings is more important to me than your feelings or the resolution of the problem." Exaggerating facts sends the message "I have to be right, and if I'm not right I'll lie to make myself right." Such antics do nothing to build trust.

2. Flight or Fight

Flight, or running away from the conflict and not facing it fairly and squarely, demonstrates a low concern for your relationship or a lack of maturity. Fighting is equally destructive. Noise is no substitute for reason, and physical abuse proves nothing. Working through problems, as frustrating as it may seem at times, brings about a feeling of satisfaction and a good feeling about the relationship.

3. "WHY" messages

"WHY" questions put the other person on the defensive. Anything which places threat or judgment on a person immediately blocks communication. For example, "Why did you forget to put the trash out last night?" "Why did you not hand your assignment in on time?" Immediately the person feels attacked and defensive. More appropriate responses indicate, in both word and tone of voice, a desire to be understanding; for example: "I notice that the trash is in the garage." "Were you aware of the fact your assignment was due today?"

4. "YOU" messages

"YOU" messages involve accusation, blaming, and judgments aimed at another person. They are designed by the speaker to avoid accepting ownership of a problem by fixing the blame on someone else. Such messages make the other person feel defensive and so inhibit the conflict-resolution process. "I" messages on the other hand, begin usually by the speaker owning the problem. It is a way of sharing what is going on inside of you. "I" statements are a means of identifying to another person the behavior which is disturbing, explaining how that behavior makes you feel and the consequences of such a feeling. Many feel initially uncomfortable with "I" messages, but this is usually because we are so used to hiding our real feelings and then blaming others for them!

Usually, when others see you accepting ownership of a problem, they will be less defensive and perhaps help you solve it. Here are some examples of "YOU" messages and "I" messages.

"YOU" Message	"I" Message
You make me angry.	I feel angry.
You are judging and rejecting me.	I feel rejected.
You have built a wall between us.	I don't like a wall between us.
You blame me for everything.	I don't like blaming or being blamed.
You are running my life.	I want the freedom to say yes or no.
You have to respect me or I won't be your friend.	I want respect in any friendship with you.

You should know better and clean your shoes before you enter the house.	I feel upset when I see dirty shoe prints on the new carpet.
You were supposed to be in hours ago. Can't you tell time?	I feel frightened and annoyed when we agree to a curfew time and you are late.
Stop bugging me—can't you see I am studying?	I feel annoyed when my study time is interrupted.

Try your hand at turning "YOU" messages around to "I" messages:

You should be ashamed of yourself
acting that way in public!
You think you're smarter than me?
You are a mess—can't you leave
your room tidy just once?
You think I never do anything
right!
You are a lousy teacher. No one
can be expected to get through
all the work you give!
You are a nuisance talking in class
all the time!

Compose your own "YOU" and "I" messages to the following situations:

Father to son who has not mowed the lawns for two weeks.
Girl to boyfriend who hasn't called for two weeks.
Son to mother who constantly complains about his friends.

FIGHTING DIRTY—FIGHTING CLEAN

1. Beware of hidden "YOU" messages. They usually come disguised as "I feel" statements. For example: "I feel you are doing the wrong thing"; "I feel your laziness contributed to the failure of the event."
2. Avoid name-calling, judging, and labelling. Names only make people defensive, angry, and eventually lead off the subject at hand.
3. Keep close to the one with whom you are talking. Studies show that in healthy relationships people keep closer to each other and maintain more eye contact than strife-ridden relationships.
4. Leave out past resolved conflicts. Have a 48-hour commitment—anything older than that is not held against the other person.
5. Never forget that it is a fellow human being with whom you are upset. Make sure love is motivating you and will not be damaged by the encounter.
6. Attack the problem, not each other.
7. Offer solutions with your criticisms.
8. Be humble—you just might be wrong.

9. Stick to the subject and refuse to be side-tracked.
10. Be careful of your non-verbal cues: e.g., finger pointing, threatening arm movements, turning your back, walking away.

HOW TO HANDLE ANGER

No discussion of conflict would be complete without discussing the problem of anger. Anger is the natural human emotion arising out of frustration. What can be wrong with anger is the way we choose to express it. It can be uncontrolled, destructive, and dangerous, or it can be controlled, constructive, and the means of generating the energy needed to do something positive about the problem. There are feelings and actions associated with anger which the Scriptures suggest we dispose of. "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice"—Eph. 4:31.

There are four main ways anger can be dealt with:

1. Repressing anger

Repressing anger is the art of denying angry feelings when they, in fact, exist. When frustrations occur they are smiled over or ignored. The Bible does not teach us to deny the presence of anger but to control it. In fact, repressing anger can be unhealthful. John Powell put it this way: "When I repress my emotions my stomach keeps score."² It is no medical mystery why people who repress their feelings develop aches and pains, headaches, ulcers, and depression. Repressed anger can, in fact, be so physically damaging that Norman Wright has said: "Repressing anger is like taking a waste-paper basket full of paper and putting it in a closet and setting it on fire."³

2. Suppressing anger

When angry feelings are recognized we may choose to suppress them consciously by refusing to show it in either word or deed. Solomon says, "A fool gives full vent to his anger, but a wise man keeps himself under control"—Prov. 29:11. However, while suppressing feelings of anger may help not to aggravate the source of frustration, somehow those feelings must be recognized for what they are and released in a positive manner. Sharing your feelings through the use of non-threatening "I" messages, sharing the frustration with a friend or counselor, or praying out loud to God in the seclusion of your room or in the woods, are just some of the ways suppressed anger may be appropriately vented and thus prevented from becoming repressed anger.

3. Venting anger

The opposite to repressing anger is expressing it without any rational controls or limitations. While getting your feelings off your chest may feel good immediately, it can also leave a trail of bitterness behind. Words and actions, if uncontrolled for but a moment, can cause misunderstanding and hurt relationships. One who vents anger is often heard to say, "I've got a hot temper. . . I can't help it . . . that's the way I am." In other words, what they are in effect saying is that "It" (i.e., their temper) is the problem. "It" causes all the pain and bitterness. "It" is something, someone or some situation that is to blame. This is just one way to avoid responsibility—denying ownership of behavior which is unacceptable and which the person is not willing to change. The solution is to control the tantrums and start confessing one's feelings.

4. Confessing anger

John Powell suggests five healthful ways of handling strong emotion.⁴ "(a) Be aware of your emotions . . . ask yourself, 'what am I feeling?' (b) Admit your emotion. (c) Investigate your emotion . . . trace the origin of your emotion. (d) Report your emotion. Just the facts now. No interpretation or judgments. (e) Integrate your emotion . . . now let your mind judge what is the right thing to do, and let your will carry out the judgment." If your feelings become too strong then you may decide to cool it by the following statements:

"Would you mind if we dropped the subject for now. I'm afraid I am feeling a bit touchy," or "I'd really like to discuss this but I'm afraid I am a bit worked up. Would you mind if we cool it for a while and try to discuss it again later?"

Another important element in confessing anger is the acceptance of personal responsibility for one's feelings and actions, as described by David Augsburger.

My actions are mine. Your actions are yours. I am responsible for my behavior. You are responsible for yours. I also accept responsibility for my reactions. "You make me angry," I used to say. Untrue. No one can make another angry. If I become angry at you, I am responsible for that reaction. There is no situation in which anger is the only possible response.⁵

AGGRESSIVENESS AND ASSERTIVENESS

As Augsburger indicates, there are alternate ways to respond to situations other than through anger. Assertiveness is the exercising of one's rights without infringing on the rights of others. An assertive person does not attempt to control other's behavior or change another person's opinion. Assertiveness skills increase the degree of choice and control in one's life. Such

persons know how to say no without feeling guilty. They know how to ask for what they want and are able to express their feelings appropriately and without awkwardness.

The opposite of assertiveness is passive or aggressive behavior. The passive person denies or holds back the expression of feelings. He tends to hate himself for not being able to express his true feelings and so becomes inwardly angry and resentful. An aggressive person is usually demanding, trying to get his or her way at the other's expense. Many passive people respond like a pendulum, swinging between passive and aggressive responses. Either way, these behaviors are frustrating and unsatisfactory. Appropriate conflict-resolution communication is fostered by the use of assertiveness skills.

The following examples illustrate these three different responses:

- a. Your date takes you to a party where you know nobody. Suddenly your friend leaves you and walks off to talk to someone else.
 - Passive: You sit in the corner and feel sorry for yourself.
 - Aggressive: "Since when did you think you could walk off like that on me. How could you be so rude."
 - Assertive: You turn to the person next to you, introduce yourself, and commence a conversation.
- b. Someone steps in front of you in the cafeteria line and promptly invites a friend to join him.
 - Passive: You grit your teeth, bite your tongue, and say nothing.
 - Aggressive: "Who do you think you are? Get back to the end of the line."
 - Assertive: "It really bothers me when you push into the line like that."
- c. One of your friends lights up a cigarette in your car and although you like this person's company you don't like the smell of smoke and don't want your car smelling of it.
 - Passive: You cough, hoping to give the hint, but say nothing.
 - Aggressive: "Put that thing out before everything stinks of tobacco."
 - Assertive: "I really wish you wouldn't smoke in the car; smoke really bothers me."
- d. Some of your friends are getting together to go shopping but have not included you.
 - Passive: Pass it off saying, "Who wants to go shopping anyway?"
 - Aggressive: "I heard you were all going out. How come you never asked me?"
 - Assertive: "When you do things without me I feel left out. I would like to join you next time."
- e. A friend drops by to talk and you are studying for an important exam in the morning.
 - Passive:
 - Aggressive:

-Assertive:

- f. You have a problem you would like to discuss with your friend, but he keeps joking around and refuses to take you seriously.

-Passive:

-Aggressive:

-Assertive:

CASE STUDIES

1. Bev and Jim

Bev and Jim are about to go out on an evening date to a concert downtown. Jim, as usual, is on time and waiting. Bev is still getting ready. As Jim waits he becomes more and more annoyed. Bev is in a frenzy because she knows how angry Jim gets and besides the tickets were quite expensive. With fifteen minutes to get downtown to the concert hall, Bev is finally ready to go. They both get into the car without a word being spoken. Jim is especially cold and quiet.

"Well, what's wrong with you tonight?" Bev asks.

"Nothing," Jim replies. After five more miles of silence Bev picks up on Jim's angry silence.

"There is something the matter. Now tell me what it is. I don't want this expensive night out ruined," Bev pleads.

"I never ruined anything," Jim replies defensively, "It's you who ruined the evening. Now we are late, I have to fight the city traffic. You are always late . . . late to church, late to class, late for dates . . . I've had it up to here." Jim had more to say but was cut off by Bev.

"You're always blaming me. You are a compulsive perfectionist. If we were three hours early for the curtain call you still wouldn't be happy."

"You little witch! Now you are blaming me for your procrastination and laziness. I guess that you would like to blame me for all your acne and poor grades," retorts Jim.

"I might as well. You never blame yourself for anything."

-What is the real problem in this conflict?

-Whose problem is it?

-What dirty tricks are being played which are throwing up barriers to the healthy resolution of this conflict?

-Role play the situation over again only this time resolve the tension in such a way as to defuse the emotions and avoid the quarreling.

2. Sheila and Herb

Sheila and Herb are engaged and plan to be married in three months. Sheila wants to prove to Herb that she can cook and has invited him over to her apartment for supper. She has prepared a beautiful arrangement of vegetables and a roast. Meanwhile he has

driven like Jehu through the city traffic and even so arrives one hour late for the supper. Sheila is hysterical as the roast is cooked to a crisp. He is tense and exhausted after the day's work and the drive.

Herb—"Hi, I'm here—wow, something smells good."

Sheila—"It was good. Just where have you been?"

Herb—"After work I came here immediately, but the traffic was heavy and there was an accident down the road holding us up."

Sheila—"Well, look at your roast."

Herb—"It's well done."

Sheila—"It's not funny. I went to so much trouble to make this and now it is ruined and you don't even have the courtesy to say 'I'm sorry.'"

Herb—"I'm sorry."

Sheila—"Well why didn't you call me and tell me that you would be late?"

Herb—"I couldn't, I was jammed up in the traffic."

Sheila—"Well, if you had any consideration at all you would have found a way."

Herb—"I couldn't, hear? Anyway, why did you start cooking the thing so early? There was no rush."

-What is the problem in this conflict?

-Who owns the problem?

-What dirty tricks were being used?

-Role play the situation from here on and resolve the tension.

3. Conflict often occurs between two individuals who have differing needs or values which come into collision over a situation.

- a. Two friends, Jan and Bill, are spending the Sunday together. Jan is all excited about going hiking or doing something active in the outdoors. Bill says he doesn't feel like doing anything strenuous and would prefer to sit around and watch a football game and play Monopoly.

-What values are in conflict in this situation?

-Role play a discussion and resolution of the dilemma.

- b. Gerry and Ruth enjoy being with each other. Gerry would like the relationship to become more serious and to date only Ruth. Nancy is dating someone in addition to Gerry. They often argue about whether or not it is okay to date others.

-What values are in conflict in this situation?

-Role play a discussion and resolution of the dilemma.

VIEWPOINTS

1. Analyze the way in which you handle conflicts with others by asking yourself the following questions (mark the ones which fit you):

- a. ☐ Do I blame others?
- b. ☐ Do I nag?
- c. ☐ Do I emphasize the differences rather than the similarities?
- d. ☐ Do I always think I'm right?
- e. ☐ Do I withhold my views or feelings for fear of conflict?
- f. ☐ Do I feel superior to the others with whom I am in conflict?
- g. ☐ Do I consider all points of view?
- h. ☐ Do I look for ways of affirming the other person?
- i. ☐ Do I ever change my point of view to avoid further conflict?
- j. ☐ Do I feel triumphant when I win?
- k. ☐ Do I try to resolve conflict so no one feels a loser?
- l. ☐ Does conflict make me feel sick?
- m. ☐ Do I tend to lose my temper easily?
- n. ☐ Do I take out my frustrations on others?

2. Determine which of the five styles of conflict resolution are being employed in the following situations. Resolve the ones which don't use the resolution method.

- a. John and Stacey have been fighting over the attentions of the new girl in class. Even though they were the best of friends they have decided to fight it out after class.
- b. Bill and Zoe are discussing where they will spend the long weekend. Bill wants her to go to his home and she wants him to come to hers. They decide to go to both homes even though it will involve over 800 miles of driving.
- c. You are trying to study for an exam and your kid brother wants to watch television in the same room. You don't want to hurt his feelings because it is time for his favorite cartoons. There is nowhere else to go in the house so you decide to put up with the distraction while you study.
- d. Candy wants her parents to buy her a car when she finishes high school so she can go to work and college. However, they cannot afford it and have refused to talk any more about it. Candy hasn't talked to them now for two weeks.
- e. Sandy wasn't chosen for the gym team even though she practised hard and thought she was as good as some of the others who were chosen. She decided to keep on working out and perfecting some of her individual routines in the hope of making the team next year.

FURTHER READING

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- Hauck, Paul. Overcoming Frustration and Anger. Philadelphia, Pa.: Westminster Press, 1974.
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FOOTNOTES

- ¹David Johnson, and Frank P. Johnson, Joining Together (Englewood Cliffs, N.J.: Prentice-Hall, 1975), pp. 172, 173.
- ²John Powell, Why Am I Afraid To Tell You Who I Am (Niles, Ill.: Argus Communications, 1969), p. 155.
- ³H. Norman Wright, Living beyond Worry and Anger. (Irvine, Calif.: Harvest House, 1979), p. 30.
- ⁴Powell, John. Why Am I Afraid To Tell You Who I Am. (Niles, Ill.: Argus Communications, 1969), pp. 65-79.
- ⁵David Augsburger, quoted in James Stewart, Bridges Not Walls (Reading, Mass.: Addison Wesley Pub., 1977), pp. 207, 208.

CHAPTER 6

MAKING DECISIONS

"Then choose for yourselves this day whom you will serve"—
Joshua 24:15.

Where Are We Going? To learn the basic steps involved in making rational decisions.

We cannot avoid making decisions. Why, not to make a decision is making a decision! Many of the daily decisions we make are relatively unimportant. However, there are some which will affect us for better or for worse for the rest of our lives. The question which haunts us is "How can I know if I am doing the right thing?"

PRINCIPLES

In the days when God spoke to His people through a High Priest, there was a means whereby individuals could go to God and get direct answers to their questions. The High Priestly vestment stones, the Urim and the Thummim, were the means by which God often led Israel (1Sam. 23:9-12; 30:7, 8). Just because no Urim and Thummim exist today does not mean God is not interested in helping us with the decisions we need to make day by day. The following Bible counsel can be of help.

1. God Guides the Trusting

"Trust in the Lord and do good; . . . delight yourself in the Lord and he will give you the desires of your heart"—Ps. 37:3, 4. For the Christian, successful decision making commences with a total commitment of life's circumstances to God. Along with this commitment is the willingness to "do good," or in other words, act on what God reveals to be His will. This is the thought of the proverb which says: "If we are as anxious to do God's will as we are to know it then we will know it." We who are finite do well to remember that God is bigger than any problem with which we may be faced and the solutions He sees are a thousand times more than what we see.

2. God Guides the Patient

"Wait for the Lord; be strong and take heart and wait for the Lord"—Ps. 27:14. In our impatient, compulsive desire to solve all the problems around us, we often create the risk of running ahead of God. But God's timing is infallible. His purposes, which know no haste and no delay, are wiser than ours. Along with patience we must learn humility and grace to accept God's solutions. Even Solomon, the wisest king of Israel, had to learn this lesson. He concludes, "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him, and He will make your paths straight"—Prov. 3:5.

3. God Guides the Willing

"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship. Do not conform any longer to the pattern of this world, but be ye transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will"—Rom. 12:1, 2. When a Christian commits his life to God he does not receive a computer printout giving him a day-by-day preview of the rest of his life. He does, however, trust implicitly in an omniscient and omnipotent God who has promised to lead according to His "perfect will."

4. God Guides through His Word

"All scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good work"—2 Tim. 3:16. The scriptures are a ready source of information about the will of God. No miracle of direct revelation should be expected to conflict with the principles already provided with the testimony of Scripture. The life of Christ teaches many lessons on the art of living within the will of God. He made a vital decision when he chose to say "no" to the direct attacks of Satan. To each temptation Jesus replied, "It is written . . ."—Matt. 4:4, 7, 10. In other words, the criteria for his action was the will of God as revealed in Scripture. He used no other source of information other than that which is also at our disposal!

5. God Guides the Selfless

In making the momentous decision of his life Jesus simply said, "Father, if you are willing, take this cup from me; yet not my will, but yours be done"—Luke 22:42. Jesus set an example of selflessness and total commitment to the will of God. While his feelings pulled him in one direction, his commitment to his Father led him all the way to the cross and to ultimate victory.

COMMENT

Decisions are not always easy to make and the fear of making a mistake is often the cause of what Walter Kaufmann calls "decidophobia."¹ He feels that the fear of making important decisions greatly limits the character development process. The following methods of decision making often prove dangerous.

1. Default

This is the method of deciding by not deciding. By postponing the decision one hopes that time will take care of everything. This is often another way of saying that one is afraid, confused, lazy, or chicken-hearted. For example, you have an important test in the morning but the family has gathered around the T.V. for a special program. Instead of choosing to get up and go to your room to study, you choose the easy way out and just stay put and watch your night away. This is a favorite method of procrastinators who basically hate to choose to do anything difficult, painful, or demanding of effort.

2. Following the crowd

Deciding on the basis of what everyone else is doing can be dangerous. Crowds have been known to be wrong! If all your friends are going to college to take teacher training, you might as well face the facts now that you want to be a mechanic. You will save yourself four years of College! There comes a time when each person is alone and has to make decisions based on personal goals and values. The crowd is only around for so long and then you are on your own.

3. Habit

We are creatures of habit and often find it threatening to do things differently. Our decisions, therefore, are often made in order to accommodate our habitual practices. This may be well and good if the habit is a good one. Decisions made in order to accommodate poor habits could cause trouble. For example, the doctor may tell us that we need to get some exercise. However, we have developed a laziness syndrome and the doctor's advice goes unheeded.

4. Impulsiveness

If there are no distinct goals, values, or boundaries which guide our behavior, then it is most likely our decisions will be made on the spur of the moment according to what feels right. For example, you may have just started a diet but you keep breaking it

every time your date suggests a pizza or an ice cream. You can resist everything except temptation. Impulsiveness is a treacherous basis on which to decide how to spend money, as dollars seem to slip through fingers every time there is a "special" or something just happens to suit a fancy.

Anyone who wishes to run his or her own life successfully must learn the art of responsible decision making. It is part of the process of becoming independent. Personal freedom to choose and act as we wish is a gift which God has given to man. However, all our decisions have a direct effect on others in some way. The art of true independence is to realize that as fellow human beings we are all interdependent. No man is an island. While we all have the individual freedom to choose and act independently and feel the fulfillment this brings, responsible individuals also realize that this God-given freedom is best used when it considers and involves others.

THE RATIONAL DECISION MAKING METHOD

The rational decision making method is based upon a series of questions which should be answered before a logical conclusion can be reached. It is assumed that although feelings should be considered, the best decisions are those which are made upon facts and employ well-reasoned thought processes. These steps can also be employed in group decision making situations.

1. What is the problem?

Define the problem as simply as possible in a short sentence: e.g., "Where should I go to college?"

2. What are my goals?

State your goals as simply as possible in terms of what you want to accomplish in the short-term and long-term. This process is probably the most important step in the rational decision-making process as it will be the criterion for your final decision. If you are not sure what your goals are, then any decision could be the right or wrong one. For example, your long-term goals may be to become a physician, serve God in the mission fields, and have a happy Christian home. Your short-term goals would then be to go to a Christian co-ed college which offers a good pre-med program.

3. What are the alternatives?

Now you must conduct some research in order to determine all the possible choices which in any way could meet your goals. Using the above example you could contact all the Christian colleges which

offer a good pre-med program and collect all the information you can.

4. What are the consequences of each alternative and do they achieve the goals?

After you have collected all the facts, the evaluation process determines whether all your goals are met and what negative and positive results may follow. It is important to identify any personal feelings which may affect the outcome of the decision. For Christians, this step also involves consideration of spiritual consequences. Eventually you can eliminate most of the alternatives and reduce the choices to just a few.

5. Which is the best workable solution which meets all the criteria of your goals?

If you are left with several solutions, you may need a further process called the Forced-Pairing Method (see below).

6. Implement the solution

Implementing solutions to a problem before it is thoroughly defined, limited, and analyzed can be disastrous. While different situations may require more flexibility in the implementation of this methodology, the structure of such an approach provides a basis for accurate and time-efficient problem solving.

THE FORCED PAIRING METHOD

The Forced-Pairing method provides a procedure for making a choice when a number of equally attractive alternative solutions are available. The steps in this procedure are as follows:

- a. List all the alternatives which are available to you. (10 are possible on the score sheet provided below)
- b. Compare the desirability of each pair of items, selecting and circling the most desirable as you proceed; e.g., 1/2, 1/3, 1/4, etc.
- c. After completing the selection process, tabulate the number of times each alternative has been circled.
- d. The alternative receiving the most circles is the one you have preferred the most above all others.

	Score	Alternatives
1 1 1 1 1 1 1 1 1	—	1
2 3 4 5 6 7 8 9 10	—	2
2 2 2 2 2 2 2 2	—	3
3 4 5 6 7 8 9 10	—	4
3 3 3 3 3 3 3	—	5
4 5 6 7 8 9 10	—	6
4 4 4 4 4 4	—	7
5 6 7 8 9 10	—	8
	—	9
	—	10
5 5 5 5 5		
6 7 8 9 10		
6 6 6 6		
7 8 9 10		
7 7 7		
8 9 10		
8 8		
9 10		
9		
10		

Choose a matter about which you must make a decision and for which there are a number of alternative possible solutions (the scale shown above can handle up to 10 alternatives). Use the rational decision strategy and the Forced-Pairing Method to resolve your decision.

SHARED DECISION MAKING

If a situation is complex, a better decision can usually be reached by an effective group rather than by a person working alone. Studies show that group decisions are usually better than individually based decisions because the resources of others are pooled, individual blind spots are avoided, and group discussion stimulates ideas which may not occur to the individual. How well the decision-making process works depends on how effectively the individuals work together. An effective decision-making team will be flexible in using different and appropriate methods; it will tap the resources of each person in the group; it will frugally use the time taken to reach the decision; it will make the best decision possible from the alternatives; and each team member will support the decision and work for its implementation.

Three factors significantly affect the group decision-making situation:

1. **Personality factors**

The personality of individual group members affect their leadership behavior; their needs for strong, moderate, mild or non-directive leadership; and their ability to work together. Any one of three possible personality styles emerge within a group: (a) authoritarian—demonstrates a high degree of control, structure and direction and tends to want to establish group goals, assign duties, monitor performance, and make the final evaluation. Such a style of group membership is based on and breeds distrust. While there may be occasions when such an approach may be appropriate, it often makes groups feel resentment as authoritarian leadership fails to encourage open, free, and creative group participation. (b) Laissez-faire—is the opposite of an authoritarian. Laissez-faire behavior exerts no leadership, control, structure, or direction. Such indifference frustrates group needs for support, affirmation, and feedback. (c) Democratic—seeks cooperation and mutual participation of all group members. Such a personality style is open to contrary opinions and builds consensus through free-flowing communication.

2. **Environmental factors**

The context within which a group functions to make a decision affects the results. Such factors as time and the presence or absence of stress are just some of the factors which help or hinder the decision-making process.

3. **Nature of the task**

The problem at hand will have an affect on the procedures used to resolve it. Some flexibility is necessary to meet problems which vary in complexity, have different limitations and require varying levels of creativity. Various decision-making methods are available to groups. Depending on the time available, the type of decision which must be made, and the resources available, any of the following procedures may be appropriate: group consensus, majority vote, or leaving the decision to a specialist, committee, or the member with the most authority.

Within friendships and marriage the best procedure is usually the consensus method. Ideally, consensus means that each person actively participates in the decision-making process, agrees with what the decision should be, and helps to implement it. Difference of opinion is considered a constructive way of gathering data, clarifying issues, and seeking better alternatives. The basic guidelines for effective consensus are:¹

1. Avoid arguing blindly for your own individual judgment. State your views clearly and then listen to the others.
2. Avoid changing your mind just to reach agreement. Yield only to positions which have a logically sound foundation.
3. Avoid "conflict-reducing" procedures such as majority

vote, tossing a coin, averaging, or bargaining in reaching decisions.

4. Seek out differences of opinion. Disagreements help to provide a wide variety of options.
5. Do not assume that someone must win. Instead, look for the best and most acceptable alternative.
6. Discuss underlying assumptions, listen carefully to each other, and encourage total participation.

CASE STUDIES

1. Ron had just graduated from high school. While all his friends were planning to go to college, he was the only one who didn't know what to do. Sometimes he fantasized about making a million before he was 21 by responding to the classified newspaper ads which promised that it could be done if he sent in \$100. He did not have \$100! He worked at odd jobs but was unhappy and got on the wrong side of his bosses. His parents kept pressing him to make up his mind to do something meaningful with his life, but instead he sat around the house watching T.V. all day. "Someday," he said, "something will come along." His parents complained that while his sisters were successful and hard working, Ron was lazy and acted as though the world owed him an instant fortune.

-What faulty approach to decision-making is Ron using?

-For what reasons might Ron be using this approach?

2. The graduation class is locked in a bitter struggle whether they should spend all their class money on an expensive "history tour" or whether they should put the money toward the school bill of two of their classmates whose parents have disowned them for becoming Christians.

-Role play the situation using the rational decision-making procedure to bring about class consensus. Observe the three basic personality styles at work during the discussion.

3. Terry and Joy were debating the best thing to do with their future together. They could either wait four years to get married after they have both finished the college where their parents want them to attend; or they could get married at the end of high school and one work to put the other through college.

-Use the rational decision making methodology to resolve the question.

4. Candy was having trouble with her parents about the types of television programs she was allowed to watch. Her parents insisted she watch only those programs which were educational and a few selected situation comedies. Candy wanted to watch some of the feature movies which her school friends were watching during the week and on weekends.

-Role play the situation first by using the authoritarian and laissez-faire method and then the democratic method in an attempt to come to a consensus decision.

VIEWPOINTS

1. Parental Control for Older Teenagers²

In your group arrive at a consensus ranking of the statements listed below on the matter of parental control of teenagers. Discuss each alternative until group members clearly understand each other and arrive at a group ranking that all members can support. Place a "1" before the alternative that is deemed best, a "2" before the next best, and so on. After you have completed the ranking exercise, individually fill out the Post-decision Questionnaire.

- ___ Parents should not give much direction and guidance. Kids must be left free to learn things for themselves.
- ___ The best thing a parent can do for a teenager is to give responsibility and freedom as soon as the teenager can handle it.
- ___ Parents have the right and a duty to keep a firm hand on their children for as long as they are financially supporting them.
- ___ Parental direction and responsibility are necessary if we are to have a healthy society. Giving teenagers too much freedom is like giving a child the privilege to play with matches.
- ___ Parents should give their children the freedom and encouragement to live their own lives.

Post-decision Questionnaire

- a. How well do you think the group understood and listened to you?
Not at all 1 2 3 4 5 6 7 Completely
- b. How much influence do you feel you had on the group's decision?
None 1 2 3 4 5 6 7 A great deal
- c. How committed to the decisions do you feel?
Uncommitted 1 2 3 4 5 6 7 Very committed
- d. How satisfied do you feel with the group's combined performance?
Dissatisfied 1 2 3 4 5 6 7 Very Satisfied

2. Wrecked On The Moon.³

You are a member of a space crew scheduled to rendezvous with a mother ship on the lighted surface of the moon. Due to

mechanical difficulties, your ship is forced to land some 200 miles from the rendezvous point. Since survival depends on reaching the mother ship, the most critical items available must be chosen for the 200 mile journey. Below are listed the fifteen items left intact and undamaged after the landing. Step One: personally rank the items in order of importance to survival. Step Two: in a group, rank by consensus, the items in order of importance to survival.

Personal Ranking	Item	Group Ranking
—	Box of Matches	—
—	Food Concentrate	—
—	15ft of Nylon Rope	—
—	Parachute Silk	—
—	Portable Heating Unit	—
—	Two .45 Caliber Pistols	—
—	One Case Dehydrated Milk	—
—	Two 100lb. tanks of Oxygen	—
—	Stellar Map of Moon's Constellation	—
—	Life Raft	—
—	Magnetic Compass	—
—	Five Gallons of Water	—
—	Signal Flares	—
—	First Aid Kit with syringes	—
—	Solar Powered FM Receiver Transmitter	—

3. Hazard Potential of Common Drugs⁴

A noted authority has ranked several drugs by their relative hazard potentials. He based his judgments on such criteria as the drug's overall potential to be used repeatedly or compulsively, to be taken intravenously, to be used in a self-destructive manner, to produce physical dependence, to impair judgment, to predispose to social deterioration, to produce irreversible tissue damage and disease, and to cause accidental death from overdose.

Rank these 12 drugs according to how you see their hazard potential. Then by group consensus rank them again. Some drugs may tie for the same ranking.

Personal Ranking	Item	Group Ranking
—	Alcohol	—
—	Barbiturates	—
—	Cigarettes	—
—	Dexedrine	—
—	Glue Sniffing	—
—	Codeine	—
—	Heroin	—
—	Hypnotics	—
—	LSD-25	—
—	Marijuana	—
—	Mescaline	—
—	Methamphetamine	—

4. What do You Think?

- In your home who makes most of the decisions?
- In your home who makes the final decision?
- What decision making methods are employed in your family?
- Do you like others making decisions for you?
- Do you like making decisions?
- In marriage, do you think that it's the man's prerogative to be the decision-maker? When the Bible suggests that wives submit to their husbands (Eph. 5:22-24; 1Pet. 3:1), do you think this sanctions male authoritarian leadership?

5. Decisions, decisions, decisions!!!

Using the steps of the Rational Decision Making Method, make a decision about one of the following situations. You may wish to individually write out the decision or role play discussing the issue with a friend.

- deciding whether to take on a part-time job while in school.
- deciding whether to drop out of school and take a good job offer.
- deciding whether you want to be religious or nonreligious.
- deciding whether to end a relationship with a steady date.
- deciding whether to associate with class mates who are involved with drugs.

Step 1. What is the problem?

Step 2. What are my goals?

Step 3. What are the alternatives?

Step 4. What are the positive and negative consequences of each alternative?

Step 5. Decide on the best workable solution.

Step 6. Suggest ways of implementing the solution.

FOOTNOTES

¹David J. W. Johnson, and Frank P. Johnson, Joining Together (Englewood Cliffs, N.J.: Prentice-Hall, 1975), p. 60.

²ibid., pp. 61, 62.

³ibid., pp. 71, 72.

⁴ibid., pp. 73, 74.

CHAPTER 7

LOVE

"Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres"—1 Cor.13:4-7.

Where Are We Going? To understand the characteristics of genuine love.

Defining love in rational terms is about as difficult and illusive as catching a rainbow. Few words are more abused, ambiguous, or devoid of meaning in our society. We use the word 'love' to describe our feelings for anything from horses, pizza, school, and cars—then wonder why our friends are sceptical when we tell them we love them!

Perhaps it may be easier to define the meaning of love by describing some of its characteristics. Try this quiz and compare your ideas about the meaning of love with those of someone else. Mark each statement according to whether you AGREE, DISAGREE, or PARTLY AGREE.

- ☐ 1. Love cannot exist without expression
- ☐ 2. Love is a feeling
- ☐ 3. You can love someone and yet not like them
- ☐ 4. You can love several people at the same time and in the same way
- ☐ 5. Should you fall out of love with someone it is impossible to fall back into love with them again
- ☐ 6. There must also be a sexual relationship for there to be true love
- ☐ 7. Love can only be shared between equals
- ☐ 8. Love inevitably becomes dull and boring
- ☐ 9. It is impossible to be self-centered and selfish and still genuinely love someone
- ☐ 10. To maintain a loving relationship and be a success in life are incompatible
- ☐ 11. True love can never die
- ☐ 12. Girls feel about love differently from boys
- ☐ 13. There is only one person on the face of the earth with whom you can truly fall in love and be happy

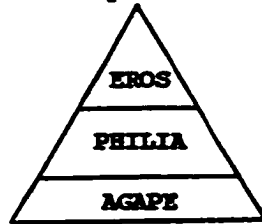
- ___14. If you are in love then you don't mind sacrificing your independence and freedom
- ___15. If you love someone you will change to suit his or her expectations
- ___16. Love always changes people for the better
- ___17. You can tell if it is true love if you don't notice faults in the other person
- ___18. Love is never better than in courtship and early marriage days—from then on it's all down hill
- ___19. If you love someone you will never do anything without them
- ___20. As long as two people love each other, they should have no problems getting along

Whatever different views we may have about love, there is one thing about which we can all be sure—humans need it. Love is the milk of life. Dr. Rene Spitz, a New York researcher, simultaneously studied children confined to two comparable institutions. In one institution, called the "nursery", the children were taken care of by their mothers. In the other institution, called the "foundlinghome," the children were separated from their mothers at the age of three months and were taken care of by overworked nurses. Each nurse was responsible for the total care of eight to twelve babies. In both facilities the children were given good medical care and were fed well. The only difference between the child care of the two institutions was the amount of affection the children received. In the "nursery" the children developed normally with no instance of child mortality. In the "foundlinghome," where the nurses were too busy to provide love and affection, 37 percent of the babies died during the two year observation period and many of the survivors suffered from retarded development.¹

PRINCIPLES

In the time of Christ there were three words for which the English word 'love' is equivalent. EROS described the type of love which is romantic, passionate, and sensual by nature. It is the word from which the English word "erotic" is derived. Although this word describes those human feelings which originate in man's biological makeup created by God, the word is never used in the New Testament. PHILIA was the type of love commonly involved in friendship and companionship. This word was used to describe the friendship between Jesus and Lazarus (John 11:36). AGAPE described the characteristics of respect and caring for another human being depicted in the 'love chapter,' 1 Cor. 13. It is primarily not an emotion but is rather an act of the will directed towards the welfare of another. There is no one type of love which is right or wrong. They each have their appropriate place and function. In fact, they build on each other. At the foundation of all true, loving relationships there exists the unconditionally accepting, caring, unselfish attitude of AGAPE love. On this is built the fellowship and companionship of PHILIA love. And to crown it all is the romantic and sexual EROS love created by God which exists

between a man and a woman as they become "one flesh."



1. Love seeks to give rather than receive

"This is love: not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins"—1 John 4:10. True love seeks to make the other person happy and complete. You think of others before you think of yourself and put their needs before yours. Jesus said, "Greater love has no one than this, that one lay down his life for his friends"—John 15:13. God is not only the example but also the source for such love because "love comes from God"—1 John 4:7.

2. Love forgives and forgets

"Above all, love each other deeply, because love covers a multitude of sins"—1 Peter 4:8. Henry Ward Beecher once recommended that everyone should "keep a fair sized cemetery in the backyard in which to bury the faults of friends." Love is the unconditional commitment of acceptance and forgiveness to an imperfect person. "Be completely humble and gentle; be patient, bearing with one another in love"—Eph. 4:2.

3. Genuine love is demonstrated not only by words but, more importantly, by actions

"Dear children, let us not love with words or tongue but with action and truth"—1 John 3:18. Smooth words come cheaply, especially to those who have the "gift of gab." Action is the test of love. Generally speaking, if you are confused because of discrepancy between someone's words and his or her actions, believe the action. Actions of kindness, thoughtfulness, or selflessness speak much louder than words.

4. Love and infatuation differ in twelve fundamental ways

LOVE:

- a. Love is patient and allows time for the relationship to grow. It can wait for what is right.
- b. Love is self-controlled

INFATUATION:

- a. Infatuation is impatient, headstrong, rash, and unreasonable.
- b. Infatuation is self-willed

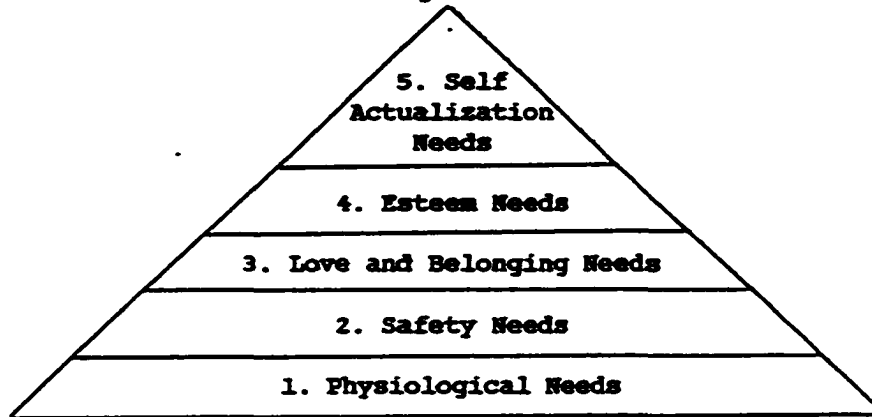
- | | | | |
|----|---|----|--|
| | and wants the best for the other. | | and demands its own way. |
| c. | Love looks beyond the external and is attracted by the qualities of the heart. | c. | Infatuation is dominated by the external qualities which arouse passion and lust. It is sex-centered. |
| d. | Love is an unconditional commitment to an imperfect person. | d. | Infatuation is conditionally based upon romantic, idealistic, or unrealistic expectations. |
| e. | Love cannot be separated from the One who is love. Love and religion go together for love gives meaning to religion and religion gives purpose to love. | e. | Infatuation is caught up with the present and often leads a person away from God. |
| f. | Love is built on self-acceptance and assumes the best by implicit trust. | f. | Infatuation is unsure and jealous and assumes the worst. It is accompanied by constant fighting and mistrust because of insecurity. |
| g. | Love is based upon friendship and leaves individuals better for having known each other. | g. | Infatuation is based on feelings and leaves behind scars and painful memories. |
| h. | Love is truthful and is characterized by open and authentic communication. | h. | Infatuation plays games because there is a fear of the real self being discovered and rejected. |
| i. | Love is calm, secure and eternal. The ups and downs of feelings and circumstances do not change the commitment to be loving. | i. | Infatuation is moody and creates a certain nervousness about the relationship. |
| j. | Love makes one a better person. | j. | Infatuation and its traumas drain a person of energy so that school, work, and home relationships suffer. One becomes irritable and "different." |
| k. | Love adds to your self-confidence. | k. | Infatuation tends to breed dependency, insecurity, and a poor feeling about oneself. |
| l. | Love grows with time and lasts despite separation. | l. | Infatuation weakens with time and separation. ² |

COMMENT

Every once in a while you meet someone with whom you seem to have nothing in common. However, despite appearances, all human beings have some things in common—they all share the same needs. Every person on the face of the earth shares a common need for food, shelter, security, love, fulfillment, and self-respect. What makes

us all dissimilar is that we go about meeting these needs in different ways.

Abraham Maslow has summarized these basic human needs and ranked them in a hierarchy from the lowest and most basic needs for survival to the higher level needs associated with the effective and fulfilled personality. Maslow's theory maintains that the lower level needs must be met before a person is adequately prepared and motivated to fulfill the next higher level.³



1. Physiological needs: air, water, food, and shelter.
2. Safety needs: protection from the threat and fear of danger.
3. Love and Belonging needs: Sympathy, understanding, communication, intimacy, and desiring to be cherished within accepting and secure relationships.
4. Esteem needs: achievement, status, respect, affirmation, and recognition as a worthwhile person..
5. Self-actualization needs: self-worth, realization of one's potentials, autonomy, and possession of a satisfied and positive outlook on life.

While it should be noted that our need for love ranks third on Maslow's hierarchy, our ability to be truly loving requires that all five levels of need be fulfilled. In other words, to have a truly satisfying love relationship, each individual must of necessity be a fulfilled, happy, and "together" as a person. If this is not the case, the need for love will dominate and inhibit the ability to give love. A crippled relationship exists when the need for love overwhelms the ability to give it freely in return.

Which needs are being met in the following situations:

1. Tryouts for the school basketball team are only three weeks away. Tom spends several hours each day jogging, lifting weights, and playing basketball with his friends at the park.
2. Bob works at McDonalds after school each day and also runs the daily newspaper delivery route in his neighbourhood. His father is sick in hospital and has been out of work for ten months.
3. Jo has volunteered to work one day a week with handicapped children. She loves to share her love with others, especially children.
4. Christie is a student at Georgetown University in downtown

Washington, D.C. She never leaves her apartment except to go to classes or to shop for groceries. She has installed anti-burglar alarms, door locks, and bars over her windows.

5. Jack has just come home from a four-year tour with the Navy. He spends every night cruising around town looking for friends and good times.
6. Don is married and has a six-month-old baby boy. He works as an accountant with a large company and has had promises of exciting promotions. He is spending more and more overtime doing extra work for the boss and less and less time at home with the family.

DISCUSS: While God has promised to meet all our needs (Phil. 4:19), in what ways may a couple help meet each other's needs:

Physiological Needs:

Safety Needs:

Love and Belonging Needs:

Esteem Needs:

Self Actualization Needs:

A TRAP FOR YOUNG LOVERS

Many individuals mistake approval for love. Consequently, they engage in a constant search for attention and approval from others. Such people basically distrust themselves, have little or no self-confidence, and run from person to person hoping to hear others telling them that they are loved. The higher a person's self-esteem, the less they depend on continual and specific evidence from others. Conversely, the lower a person's self-esteem, the more likely they tend to depend on others for evidence that they count, all of which leads to mistaken ideas about what love is all about. Constantly needing this type of approval is tantamount to saying, "Your opinion of me is more important than my own opinion of myself, and if your opinion of me is not good then I will come apart at the seams!" Of course, these folks never get enough approval and so are always feeling rejected and miserable.

Examples of approval-seeking behavior are:

- saying things you don't mean because you think others will not agree with your real thoughts.
- changing your mind because others disagree with you.
- feeling overly rejected when someone disagrees with you.
- not being able to say no when you feel like it or should.
- apologizing for yourself all the time.
- maintaining a friendship with someone you don't like or who is not good for you.

Several changes need to take place in your perception of yourself and others in order to change these types of approval-seeking behavior into more appropriate ways of relating.

1. Instead of placing the responsibility for your feelings on others, accept the full responsibility yourself. Nobody can make you feel sad, hurt, rejected, etc., unless you decide to let them.

Nobody can make you feel loved, happy, and accepted—you have already chosen to feel that way for yourself.

2. Be yourself and like yourself. If you don't like and love yourself, all the approval, acceptance, and compliments in the world won't change the nagging inner doubt and discontent within yourself. Allow yourself the time and energy to build your self-esteem upon experiences of success and achievement. Develop your creativity and potential so that others will see YOU as being a significant person.

3. Balance your need for love with your need to give love. Run from relationships where love is flowing only one way. Replace your feelings of inadequacy with feelings of sympathy, care, and concern for others. It may not come easy, but practice the art of loving others and learn to accept the tokens of love which return not as crutches to lean on but as gifts to enjoy.

THE GROWTH PRINCIPLE

Romantic love is often associated with being infatuated with the sensations and feelings of love, an idealisation of one's partner and an intense emotion which dominates reason. Often, romantic love is "pooch-hooded" as immature "puppy love." Actually, there is much good about romantic love. The lack of romantic love in marriage is a common complaint among those who are unhappily married. In a Florida State University study the following romantic characteristics were found in long-lasting relationships: sensitivity to what pleases the other, good manners, subtle but meaningful expressions of thoughtfulness, and a consistent communication to the other person that he/she is special. Romantic love runs into trouble only when it becomes the sole basis for the relationship and is accompanied by unrealistic expectations of the other person and the relationship.

Hollywood, more than any other single institution, has attempted, and succeeded, in perpetrating the notion that violent, romantic attachments between persons of the opposite sex are an adequate basis for marriage. Subtle messages have been given such as "marriage is the end of love," "love is spontaneous and automatic," and "when love dies nothing can be done about it." These mistaken notions do nothing to help the growth of love.

"There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. As the social and generous impulses are repressed they wither, and the heart becomes desolate and cold. Love cannot exist long without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy. Let each give love rather than exact it. . . . It is the little things which reveal the chapters of the heart. It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which compose the sum of life's wretchedness."⁴

The characteristics of a growing love relationship are:

1. Two individuals are as good friends as they are lovers.
2. Each individual is concerned more with being the right person than finding the right person.
3. Rough times are seen as opportunities for deeper understanding and a renewal of commitment to each other.
4. The One who is love personified is present in all aspects of the relationship
5. Communication is open, honest, and authentic.
6. Love is constantly seen in word, manner, and tone of voice.

CASE STUDIES

1. I don't have a problem but I would like your opinion on my situation. Three weeks ago my family and I went on a vacation to another state to visit some of our relatives. My cousin is going with a girl there, and she has a friend, Helen, with whom I fell in love. We both really do love each other a lot. We call each other all the time and write letters to each other every night. We have big plans for the near future. I just turned seventeen, and am a sophomore in high school. I am sure everything will work out between us. We don't have any problems with each other because we both really love each other. Do you think this is a good thing or not, since she lives 250 miles away from me? I know Helen's not stepping out on me with other boys. Please give me your advice. How should I handle this? It really means a lot to me. Thank you.
Tom

-If Tom is so sure that the relationship is secure, why do you think he wrote this letter?

-What type of love and maturity is this relationship showing? Do any elements of idealistic infatuation exist in this relationship?

-Is it possible for a three week-old relationship separated by 250 miles to grow and mature to the higher levels of friendship and trust?

-What would you do if you were in Tom and Helen's position?

2. Russell and Claire were known by all to be planning their wedding even though no formal announcement of their engagement had been made. Everyone thought them well-suited to each other. That helped Claire to think that all would turn out well. Russell did many little things which made Claire feel loved—in fact many of the girls in the dormitory were jealous of Claire for the thoughtfulness Russell showed to her. However, one thing troubled Russell. Claire constantly wanted him to declare his love for her. Often he felt like a witness in the witness stand at court constantly being questioned as to whether he loved her or not! The questioning went something like this:

Claire: Do you love me Russell?

Russell: Yes, of course I love you Claire. All the things I do for you and all the gifts I send you say that as well.

Claire: But do you really love me?

Russell: Yes, I really love you.

Claire: You're sure—you are absolutely sure?

Russell: Do I tell lies? (starting to get irritated)

Claire: What do you mean by love anyway?

Russell: (pause) I don't know . . . I

Claire: (Cutting in) Well how can you say you love me when you don't know what it is?

Russell: (angry) I don't know and I don't care.

Claire: (in tears) I knew you didn't love me . . . I just knew it.

-What type of love exists in this relationship?

-What were Claire's basic feelings going into this interrogation?

-What would you say is the basic underlying problem with this love relationship? Is it Russell's problem or Claire's?

-How could this misunderstanding be averted?

-Role play the situation again and patch up the relationship.

3. Pat and Judy were madly in love with each other during their senior year of high school—in fact they were inseparable. They focused all their attention on each other, much to the dismay and increasing concern of their parents and eventually, their friends as well. Their grades began to drop, as did their interest in other school activities in which they had previously been very active. But they were faithful to each other. At graduation they announced their engagement to be married. Two months later Pat broke it off.

-Based on the points listed under the section "love and infatuation," were Pat and Judy truly in love? Why do you think their relationship broke up?

-If Pat or Judy had been a good friend of yours what would you have told him/her about what was wrong with their relationship?

4. Dan always used to fight with his girlfriend when they were going together. Now that they are not going together, but just see each other occasionally, they get along fine. Dan is unable to figure out why they had so many problems when dating and why they get on so well now!

-What do you think could have been the problem?

a) they were never in love—they needed each other to grow up with.

b) love kills friendship

c) they were too immature to know how to handle a love relationship but not too immature to be friends.

- d) they probably saw too much of each other.
- e) they were in love with love but not each other.
- f)

VIEWPOINTS

The "How Can I Know If I Am In Love" Test

1. Here are some questions which quickly disclose whether or not you are in love or whether you are just infatuated. Answer each question truthfully, regardless of what you think the correct answer should be. (Adapted from the Penn State Marriage Service questionnaire.)

1. Do you have a great number of things that you like to do together? Yes__ No__
2. Do you have a feeling of pride when you compare your friend to any other you have known? Yes__ No__
3. Do you feel you need to apologize for certain things about him/her? Yes__ No__
4. Do you suffer from a feeling of unrest when away from him/her? Yes__ No__
5. Have you a strong desire to please him/her and are you quite glad to give way on your own preferences? Yes__ No__
6. Do you have any difficulty carrying on a conversation with each other? Yes__ No__
7. Even when you quarrel, do you still enjoy being together? Yes__ No__
8. Do you actually want to marry this person? Yes__ No__
9. Would you be afraid to trust him/her for an evening in the presence of another attractive person of your own sex? Yes__ No__
10. Does he/she have the qualities you would like to see in your children? Yes__ No__
11. Do your friends and associates mostly admire this person and think he/she would be a good match for you? Yes__ No__
12. Do you ever wonder if he/she is faithful? Yes__ No__
13. Do your parents think that you are in love? Yes__ No__
14. Have you started planning, at least in your own mind, what kind of wedding, home, and future you want to have? Yes__ No__
15. Is this one attractive to you not only in appearance but in the way he/she talks, acts, and thinks? Yes__ No__
16. Do you approve generally of each other's friends? Yes__ No__
17. Do you wonder if he/she is sincere in what he/she tells you? Yes__ No__
18. Do you have a wealth of things to discuss together? Yes__ No__
19. Do you find that in thinking of the future it is always in terms of two rather than yourself alone? Yes__ No__
20. Can you imagine how he/she will look at 40, and still feel as deeply attached as you do now? Yes__ No__

21. When outside trouble develops for one of you, does the crisis tend to pull you together rather than apart? Yes__ No__
22. Are there many things on which you disagree? Yes__ No__
23. Are you conscious of being jealous of him/her? Yes__ No__
24. Do you have serious doubts about your love for him/her? Yes__ No__
25. Do you think that he/she would make a good parent for your children? Yes__ No__
26. Do you approve of his/her religion and philosophy of life? Yes__ No__
27. Does he/she inspire you to be a better person? Yes__ No__
28. Do you desire to date anyone else? Yes__ No__

You can give yourself a perfect score if you answered questions 3, 6, 9, 12, 17, 22, 23, 24 and 28 with No and all the others with Yes. If you have 25 or more correct answers you are most likely solidly in love. If you do not, you should be skeptical and back-pedal a while until you get more proof.

2. Using Maslow's hierarchy of needs, what needs were experienced in the story of the prodigal son (Lk. 15:11-32)?

3. Describe what you think is meant by each of the following different types of love:

- Love of country
- Love of God
- Parental love
- Love of brother and sister
- Love of friendship
- Love of spouse
- Love of oneself

4. Love makes us what we are!

Many sociologists have asserted that the way we feel about ourselves is directly related to the amount of love we received from others during childhood years. Consider these questions:

- a. Who are the people who have loved you most during your lifetime? How did they show it?
- b. Who are the people you have loved most? How have you shown it?
- c. Who are the people you wished had loved you? What stopped them?
- d. Who do you wish you had loved or loved more? What stopped you?
- e. Do you love yourself enough? Why or why not?

Is there a correlation between your answers to questions a, b, c, d, and question e?

5. What love stories have you seen on T.V. lately which dramatized the idealistic and romantic concept of love? Do you think it was realistic?

6. When a boy says he is in love, what do you think he

usually means? When a girl says she is in love what does she usually mean? Compare your answers to these two questions with someone of the opposite sex!

7. It is often said by those whose marriages are unhappy, "Our love has died." What causes love to die? In what ways could the death of love be prevented? Is it possible for love to be resurrected and, if so, how?

8. What behaviors in dating and marriage demonstrate the three types of love?

EROS	PHILIA	AGAPE
1.	1.	1.
2.	2.	2.
3.	3.	3.
4.	4.	4.

9. Do you think it is possible to marry someone with whom you are very good friends, but not in love, and still have a good marriage? Why do you think some studies have shown that marriages arranged by parents are just as happy, on the average, as "love" marriages?

10. Looking back over your various romantic experiences, what changes have taken place in your understanding of love?

11. What do you think of the quality of love relationships which are based on a 50-50 proposition and which contract to give only so long as they receive?

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FOOTNOTES

¹R. A. Spitz, "Hospitalism: An Inquiry into the Genesis of Psychiatric Conditions in Early Childhood." In The Psychoanalytic Study of the Child. Vol.1. (New York: International Universities Press, 1945), pp. 53-74.

²Adapted from 1 Corinthians 13 and ch. 7 of The Adventist Home by Ellen G. White (Nashville, Tenn.: Southern Publishing Ass. 1952).

³Abraham Maslow, Motivation and Personality (New York: Harper and Row, 1954), pp. 146ff.

⁴White, pp. 107, 108.

CHAPTER 8

DATING I

"Delight yourself in the Lord and he will give you the desires of your heart"—Ps.37:4.

Where Are We Going? To identify the purposes and ideals of dating and study, in particular, the procedures and problems of casual dating.

Slowly, two by two, animals of all sizes, shapes, colors, and smells passed by Adam to be named. As the long line of beasts stretched into the distance as far as his eye could see, he must have wondered whether God had decided to populate the world with animals and created man merely as an afterthought! It did not take long for Adam to note that all the animals were created in two's—male and female. His heart beat a little faster as he wondered when he would discover his partner.

The line of beasts resembled something like a long handshake circle at a school opening-night social. Each student is praying, "Is there one here for me, Lord?" In Adam's long line of prospective candidates came Gorillas—"No way, Lord! I don't like their sense of humor." The Orangutans followed—"Getting closer Lord but much too hairy for me!" And so the procession continued, but no mate was found for Adam. God had another idea. The Bible says God caused Adam to fall into a deep sleep while He removed a rib from Adam's side. Out of this God formed a woman and when God presented her to the waking Adam he said triumphantly, "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man"—Gen. 2:23. Ever since then men and women have wished that finding one's mate was just that simple!

PRINCIPLES

Nothing in Scripture specifically teaches dating as it is practised in the Western world today. In the cultures of Bible times, marriages were arranged by the parents and were often nothing more than business transactions which made the father of the bride comparatively rich.

Dating is not an end in itself. It is a means to the ultimate end of entrance into marriage. It is the first tangible step toward marriage. Therefore the biblical principles of marriage

and relations between the sexes provide a basis for a Christian understanding of dating.

1. Dating meets the human need for social contact

People need human love. "And the Lord God said, 'It is not good for the man to be alone. I will make him a helper suitable for him'"—Gen. 2:18. God created us to be social creatures. People need people because they need caring human interaction. Dating is one means whereby the human thirst for love and belonging can be met within a caring relationship. As teenagers begin to sever their emotional ties with home, there is often added pressure to seek acceptance, security, and support from friends, or from a "steady."

2. Dating is a form of compatibility testing

God described Adam's mate as being "a helper suitable for him"—Gen. 2:18. Dating is the process of finding just such a person, seeing that God does not make mates out of ribs any more! Dating offers valuable lessons in compatibility testing. Finding someone "suitable" involves getting acquainted with a number of people to determine what you want and don't want in a life-long companion. The compatibility coin has two sides. Besides learning about the kind of person with whom you are comfortable and relaxed, you also acquire new insights into your own personality.

3. Dating provides opportunities for personal growth

"As iron sharpens iron, so one man sharpens another"—Prov. 27:17. Friendships help smooth out the rough edges in our personality and make strengths out of our weaknesses. A dating relationship provides an opportunity to become acquainted with the needs of others and to learn how to relate to those of the opposite sex. "The give and take of dating, the assumption of responsibility, the adaptation of behavior to the moods of the partner are facets which give a foretaste of the dynamics of marriage. When dating becomes more satisfying through increased skill in small-scale human relations, marriage itself will get off to a better start."

4. Dating provides opportunities for spiritual growth

A dating relationship either helps us grow closer to or away from God. In fact, the relationship itself can be a testimony to the love of God. The story of Rebekah and Isaac is an illustration of how God's leading is available to all who seek it in choosing a life partner (Gen. 24). The Christian possesses a calm assurance that all of life's circumstances may be prayerfully shared with God. "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God . . . And

my God will meet all your needs according to his glorious riches in Christ Jesus"—Phil. 4:6, 19. On the other hand the story of Samson (Judges 14) is an illustration of what happens when God's will is not sought.

COMMENT

Dating is distinguished from other social customs by three characteristics. First, it has marriage as its ultimate goal; second, it is a specifically planned social engagement as opposed to occurring spontaneously, and finally, it is interpersonally oriented with varying levels of intimacy and exclusivity depending on the level or stage of dating activity.

Dating is a type of behavior which has had its origin in the United States in the twentieth century and has become (for better or for worse) the means of preparing for marriage and selecting a life partner. Recent surveys have found that the average person getting married in the United States has dated approximately twenty persons.² While one's dating experience is no measure of personal maturity, it does provide the experiences and opportunities necessary for making one of the most important decisions a person ever makes—that of choosing a life partner.

There are various levels of commitment in the dating process depending on the level of exclusiveness which the couple feels.

1. Casual Dating

This phase may aptly be called the "window shopping" period. Dating at this level is primarily for the fun of making friends and having a good time with some company around. This type of dating is often done in groups of four or six or more and usually involves active participation-type activities. It is understood that one is free to date others as there are no promises of commitment which characterize exclusive relationships. Those who are critical of the present exclusivity-oriented dating system recommend that this type of dating has the most to offer a young person for the following reasons: (a) It eliminates the pain and anguish of making and breaking relationships; (b) It offers an opportunity to see others within a group context which is often the best way to see what a person is really like; (c) It provides an accepting environment to practice relational skills. The main disadvantage is that it is often difficult to maintain such a casual approach to dating as there are considerable pressures from friends and from within oneself to form romantic relationships—pressures which are all but impossible to resist.

2. Going Steady

Dating at this level involves a romantic relationship between two individuals who have decided to date each other exclusively. There are some unwritten obligations to such a

relationship. It is assumed that love will be demonstrated in loving words and actions, that each will treat the other as someone special, and that dating anyone else is an infringement of the commitment. Often the couple shares gifts on holidays, birthdays, and other special occasions. Due to the feeling of togetherness, there is less pressure to impress each other. Some of the drawbacks include the agony of breaking up, the risks involved with too much physical and emotional involvement, and the possibility that the relationship may stifle personal growth.

3. Pre-engagement

Dating at this stage is between two individuals who have an understanding that they will be spending their future together. Everyone knows that she belongs to him and he to her. Each has met the other's folks. They do everything they possibly can together and have started to wean themselves from dependence on parents to interdependence on each other. The advantage of this stage is that their progress towards marriage is accompanied by discussion and evaluation of their suitability. One danger of this stage is that the couple may move through it too rapidly without knowing each other adequately, resulting in an embarrassing breakup or a too-lengthy engagement.

4. Engagement

Finally, when the dating process is complete, the announcement is formally made of the couple's intention to marry. However, the work has just begun. During this time the couple makes some significant adjustments as they begin to relate as though they are one. They learn how to decide together in making the vital decisions about their future. Often, at this time, one or both realize that while they are romantically matched they have serious functional difficulties in areas such as resolving conflicts and differences, handling anger and frustration, sharing the same goals, and planning such things as money management, work sharing, parent relationships, etc. Engaged couples should be prepared to make some serious adjustments and should not consider it humiliating or embarrassing if they finally realize that to continue with marriage would be a disaster.

CASUAL DATING

Everyone experiences some problems and anxieties with dating. Oddly enough, both the boy and the girl can be experiencing the same fears together and not know it! Casual dating involves many decisions and concerns, such as, who to date, what to do on the date, where to go on the date, how to ask for the date, what to say if you really want to say no, and "what do I do if he/she doesn't like me?" However, the most commonly reported difficulty with casual dating is how to make conversation.

Dating plays an important role in the life of young people in Western countries. However, not everyone is interested or able to date—as a Purdue University Opinion Poll shows. It was found that among high-school students 27 percent rarely or never dated, 34 percent dated less than once a week and 34 percent dated once or more a week. The reasons for not dating were given as not having a car, no money, no opportunity, too busy, no interest, parental restriction, and a feeling of being unattractive and therefore not wanting to set oneself up for rejection.³ For high-school students, parents play a significant role in the dating life of their children. In a study of parental attitudes and teenage dating Paul Landis found the following concerns:⁴

- a. needing parental permission for a first date—50 percent of the boys asked, 75 percent of the girls asked.
- b. time limitations—50 percent had a 10PM curfew and 50 percent 12PM.
- c. nights out per week—50 percent could have two.
- d. veto rights of parents—25 percent restricted dates.
- e. double dating—okay by parents but not by most teenagers.
- f. restrictions of activities.

Which of the above regulations do you think are reasonable for your age group? Which restrictions would you place on a daughter?; which restrictions would you impose on a son?

MOTIVES FOR DATING

Dating serves several very legitimate and useful purposes. The primary motive is that of finding the right person with the hope of developing a relationship leading to marriage. Dating offers opportunity to get to know a variety of people and to become acquainted with the opposite sex. There are also secondary motives such as recreation, self-improvement, group pressure, affection etc. Many motives may exist and interact simultaneously. Listed below are a list of some possible reasons for dating. Rank them from 1-10 in the order of importance as you see them:

- ___ 1. Friendship—getting acquainted with many individuals of varying backgrounds and personalities for the purpose of making friends and learning how to relate to people
- ___ 2. Fun—to have as good a time as possible
- ___ 3. Marriage—to find the right marriage partner
- ___ 4. Status—dating for the purpose of impressing others
- ___ 5. Entertainment—to keep from getting bored
- ___ 6. Group Pressure—it's the thing to do and others will think less of me if I don't
- ___ 7. Romance—to feel the romantic kick of being in love
- ___ 8. Spiritual sharing—to enrich each other's Christian experience
- ___ 9. Sex—to feel the excitement of sexual intimacy
- ___ 10. Get out of home—looking for ways of severing ties with Mom and Dad and becoming independent

All the wrong reasons for dating involve exploitation. Mark with an "X" all those purposes which can be exploitative and which selfishly take advantage of others.

WHAT ATTRACTS GUYS TO GIRLS

Girls generally feel that physical attractiveness is what makes the boys look twice—and they are right. But what makes them look three times is something quite different! Try this true/false test:⁵

- ___ 1. Attractiveness depends largely on facial appearance.
- ___ 2. Your expression plays a more important part in attractiveness than any other feature.
- ___ 3. Your physical attractiveness depends more on your outward appearance than your mental attitude.
- ___ 4. No matter how good looking you are, your character will determine how others feel about you.
- ___ 5. Most guys prefer heavily made-up girls.
- ___ 6. Most guys are frightened by an extremely beautiful woman.
- ___ 7. You will be more attractive if you keep company with attractive people.
- ___ 8. The influence of physical attractiveness usually tends to wear off in time.
- ___ 9. It is possible to fall in love at first sight.

Answers:

- 1. True. Studies show that attractiveness is communicated more by the face than any other part of the body.⁶ Beauty authorities state that the most attractive facial feature is a smile!
- 2. True. Studies at Hanover College show that expression plays a more dominant part in attractiveness than any one single physical feature.⁷ The most important determinant of facial beauty is the mouth, followed by the eyes, hair, and nose—but it is a pleasing expression that best communicates overall attractiveness.
- 3. False. Studies at Hofstra University have demonstrated that a person of average looks is seen by others as physically attractive when he is considerate and willing to help others.⁸
- 4. True. Studies proved that people expect those who are physically good looking to be kind and considerate of others' feelings.⁹ When such character is not shown, people have a tendency to feel "cheated" by the outward physical beauty which is not matched by inner character.
- 5. False. In a recent national survey of over 4,000 men, it was discovered that most men prefer a fresh, natural appearance to a heavily made-up look.¹⁰ They value self-confidence, naturalness, and a responsiveness to their needs. Women have received a hard sell about make-up and beauty products, while men are actually more interested in inner qualities.
- 6. True. In the study mentioned above, most men indicated that

- they were more threatened by an extremely beautiful woman than by an intelligent one.
7. True. In psychological studies at the University of Texas, sixty male and female students rated the attractiveness, self-confidence, and sociability of a female photographed with both attractive and unattractive males. The girl scored significantly higher ratings when paired with the attractive man.¹¹
 8. False. Contrary to expectations, studies of relationships between sexes conducted at Western Illinois University found that physical attractiveness does not diminish after repeated encounters.¹² This doesn't mean, of course, that good looks score more than character—but it does indicate that looks are important and do not tend to wear off.
 9. False. It is quite possible to become immediately attracted to someone because of a combination of good looks and personality. But such attraction is not "love" in the better sense of the word. Love requires knowledge and that knowledge cannot come over night. It is, however, possible to become infatuated with someone and have the relationship later grow into a full-blown love relationship.

WHAT ATTRACTS GIRLS TO GUYS

Many men feel that they must be "macho" and strikingly handsome to get the attentions of the opposite sex. However, studies at Bishop's University (Quebec) found that both attractiveness and character are important in determining how well liked a person is, but character has the stronger effect. Girls often evaluate the appearance of a boy as an indicator of his self-confidence and personality. Other things which girls find attractive are good manners, the way he treats others, friendliness, ease of conversation, a sense of humor, lack of conceit, activity, and cleanliness.

DATING AND SELF-ESTEEM

Every human association involves certain risks. Dating is no exception. Dating is like salesmanship. If the salesman does not believe in his product he is soon going to be eating out of trash cans! Dating involves self-salesmanship. If the "salesman" does not like the product (that is, himself), it is difficult for others to like him. The competitive nature of dating can be a destructive influence. One school of sociological thought has in fact proposed the idea that dating is not a mate-seeking activity but a status-seeking one. Willard Waller¹³ suggested that dating was a game of manipulation, exploitation, and one-upmanship in which the parties involved are seeking thrills and prestige. To fail in the dating game is to be an outcast from one's peer group.

While Waller's theories have not been generally accepted or supported by research, it must be admitted that dating, as it is currently practiced, can be brutal on one's self-concept.

Take Alice and Cheri for example. Alice is trim, good looking, and dresses well because her folks are well off. Cheri is five feet tall and weighs 180 pounds. She is plain looking, and while her father works hard, there is little left in the family budget to keep Cheri up with the latest fashions. Guess which one the boys ignore?

Boys have their difficulties too. Tom drives a car which his brother fixed for him. He is well built and knows how to act self-assured around people, especially girls. Peter, on the other hand, doesn't even have his driver's licence and has a bad case of acne. He feels deformed and tends to act shy and retiring around girls. Guess which one the girls flock around?

Our society erroneously teaches us that we are only as good as others think we are. Consequently, Alice thinks that she is just the answer to the boys, while Cheri feels like a blob. Tom feels like a star, while Peter feels like a nobody. One of the most difficult battles teenagers fight is the inner struggle to believe that they are worthwhile, valuable human beings despite apparent rejection from peers, physical unattractiveness, supposed personality deficiencies and the general feeling of a reject in the competition of life. Consequently, many face dating with mixed emotions. While they are excited about the prospects of relating to someone to whom they are attracted, they are almost immobilized with fears.

What types of fears do boys have about dating? (Girls and boys compare lists!)

What types of fears do girls have about dating? (Girls and boys compare lists!)

TYPES OF DATING ACTIVITIES

There are two basic types of dates—those which involve active participation and those which involve only spectating.

- a. **Participation dates**—are those in which the couple creatively provide recreation for themselves. They often require planning in advance and an inclination on the part of both individuals to get involved, expend energy, and perhaps try something new and difficult. Participation-type dates relieve boredom, provide wholesome outlets for energy, develop skills, generally cost less than spectator dates, and allow opportunity for conversation.
- b. **Spectator dates**—are those which involve passive participation and can tend to kill conversation. Although somewhat expensive at times, such dates can be helpful as all the work is done for you and there is no pressure to maintain a conversation.

There is no one right or wrong type of date, but it is wise to vary the activities and be aware of the dangers involved in passive, "sit around" dates, which can lead to boredom, heavy physical involvement, and missed opportunities to become better acquainted with your date.

Think it Through: What types of dating activities do you enjoy?

PARTICIPATION ACTIVITIES	EXCITING	O.K.	A REAL BORE
Horseback riding			
Boating/Yachting			
Bowling			
Skiing (water, snow)			
Roller/ice skating			
Mini-golfing			
Swimming			
Cycling			
Table games			
Photography			
Tennis			
Eating out—trying new foods			
Active church involvements			
Visiting museums, zoos, etc.			
Hiking			

SPECTATOR ACTIVITIES	EXCITING	O.K.	A REAL BORE
Concerts and plays			
Sports events			
Races			
Watching T.V.			

TURNING DOWN A DATE

Most invitations to a date deserve at least one acceptance, but what do you do when you prefer not to go the second time?

1. Be Gentle. Remember others have feelings too and you don't want to develop a reputation for being nasty.
2. Be friendly. Just because you say "no" doesn't mean you cannot be friends—after all, who knows whether you might change and eventually end up together later on. It has happened more than once.
3. Don't invent excuses and "white lies." More often than not excuses backfire. For example, what problems could occur with the following excuses?
 - a. "Maybe some other time."
 - b. "I have a boyfriend."
 - c. "I don't like Mexican food."
 - d. "I have other plans that evening."
 - e. "My mother won't let me go out."
 - f. "Oh, er, um, er. . ."

Jesus once said, "Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'"—Matt. 5:37. In other words, simply say, "No, I prefer not to, but thank you for thinking of me."

4. Some people say that you should at least give the reason why you are saying no. However, sometimes you can't quite put your

finger on the reason—it just doesn't feel right. Perhaps you know the reason, but it would hurt the other person and your friendship or betray a confidence. Being brutally frank may or may not be helpful—most often it will not.

5. Being rejected and turned down is sometimes as hard as turning someone down. What else could be done to overcome the fear of rejection and the agony of saying "No"?

TIPS FOR FUN DATING

1. Casual dating should not be taken too seriously. It is a time to relax and have some good fun.
2. Don't forget to take your sense of humor along.
3. Plan your date and make it special in some way. Remember it does not take a lot of money to be together, enjoy conversation, and get to know each other a little better.
4. Choose dates for the right motives. You will feel a lot more comfortable with dates who share common interests rather than seeking out the football hero or beauty queen. It is one thing to admire a person, it is another thing to get along with them!

CASE STUDIES

1. Heidi likes guys but is not very popular with the girls. The girls think she is too forward. If she likes a guy and wants to go out with him, she will call him, talk with him, and ask him out. A few guys have been known to turn her down, but for the most part they accept her invitation.

-Guys: How would you feel if a girl asked you out?

-Girls: Would you feel like the rest of the girls who thought Heidi was too forward or would you consider them just jealous?

-How is it possible for a girl to get the attention of a boy without being considered too pushy?

2. On campus Paul has the reputation of being the school flirt. He enjoys the company of the girls and they apparently enjoy him. He is equally comfortable around both the girls and the guys—even when the guys tease him about his dating. He has a reputation for never taking the same girl out more than two or three times. Some girls think he is taking advantage of his dates and that something perhaps is wrong with him for not being able to attach himself to any one person. Some girls who have not been out with him think that he is just dating to get what he can out of a girl. Although some girls refuse to go out with him, Paul is not disturbed because he always has a good time whoever he is with. He enjoys getting to know people and feels that others judge him wrongly when they think that all he is interested in is having sex with as many girls as possible. In fact, in this respect he has never taken advantage of a girl. Paul is looking only for good times and making good friends.

- How do you feel about Paul's "shopping around" attitude?
- Why do you think it is that when guys date around they often get a bad reputation?

3. Phil, Tom, and Andrew decided to team up and take out some girls to the New Year's Eve fireworks display and to celebrate afterwards with some sledding out at Phil's farm until midnight. Everything went well on the triple date until they got out to the farm. Phil seemed to pay more attention to Andrew's girl, which made Andrew feel like a fifth wheel. Tom and his girl didn't say anything to each other all night, and eventually Tom and Andrew spent the rest of the night together, leaving the girls to Phil. The girls tobogganed with Phil while Tom and Andrew sledded on the individual sleds. By the time midnight came, everyone said they had had a good time but Tom and Andrew felt a little strange about the whole evening.

- Are Tom's and Andrew's feelings justified or was this an acceptable group date as far as you are concerned?
- What would you do if someone on a group date monopolized all the conversation?
- What would you suggest if everyone else was leaving the conversation up to you and your date?
- What would you do if your date showed more interest in someone else on your group date?
- In a Purdue University Opinion Poll the question was asked, "Which do you think is more fun—double dating or dating alone?"¹⁴

	Boys	Girls
Double dating	53 percent	74 percent
Dating alone	43 percent	22 percent

- Why do you think girls favour double dating more than boys?
- What factors do you think favor double and group dating?

4. Ken is too scared to date. He doesn't know why, but he just feels uneasy around girls. He is self-conscious, feels awkward, and never has been able to understand how other guys date so often without having the hang-ups he has. It's not that he is ugly, dull, or suffers from some big problem. Although he has heard via the grapevine that girls like him, he just can't get himself to strike up the courage to date. This is why Ken plays games in order to avoid social situations where being alone with a girl is expected. He never goes to school socials—he makes himself busy studying or working. He turns down group dating situations by being too busy. However, Ken also feels lonely and wishes there was a painless solution to the problem.

- What would you say to Ken if he came to you for counsel, and what would you suggest he do about his problem?
- Is there anything girls can do to make dating easier for shy boys?

5. Vern's two sisters are giving him some advice just prior to his first date. One sister tells him that if the girl seems busy putting on her coat, looking for her keys, or doing something else she is stalling and wants to be kissed good night. His other sister tells him that these are the signs of not wanting to be kissed. Vern is confused!

- How do you tell what a girl or boy expects of you on a date?
- How do you feel about someone who says "I love you" on the very first date?
- Does kissing someone mean you love them?

6. Monte took Gill out two times and then, other than occasionally meeting her in the halls or after school, that was all there was to the relationship. Gill feels rejected and dumped. Nothing of a romantic nature was involved in their dating. Monte feels that the dates were fun and considers Gill a good friend.

- Is Gill being unrealistic or does Monte owe her an explanation as to why the dating stopped?
- Do guys often feel that girls make too much romance out of one or two dates? How does this affect their dating activities?
- How do you feel about guys who do and say things which make a girl believe he's in love when, as far as he is concerned, all he is doing is "having a good time"?

7. Wendy was 18 and had never been asked for a date. While all the girls loved her and considered her the life of the girl's dorm, she was plain looking and dressed poorly. Her folks were finding it hard enough just to pay the bills, let alone afford a fashionable wardrobe. Wendy was afraid that if some boy did ask her out it would only be out of pity.

- Would you consider it a catastrophe if you were Wendy? Why?
- Why do you think it is that boys sometimes neglect to date girls who have nothing wrong with them except that they look plain?
- Is there anything even a plain girl can do about her looks?
- What would you say to Wendy to make her feel better?

VIEWPOINT

1. Try this idea:

CERTIFICATE OF APPRECIATION

This is to certify that _____
successfully negotiated and survived a date with none other than the
bestower of this prestigious certificate. By virtue of the

authority vested in me I confer this meritorious award whereby the recipient is thanked for thoughtfulness and friendship during the good times shared on this memorable occasion.

(Date)

2. Think Positively

Make a list of five things you most appreciate in a good date other than physical attractiveness. Then make a list of five things you most dislike about a date.

3. Create a Date

Create an unusual date which fits within the following criteria:

- costs no more than \$10.
- takes up most of a Sunday.
- provides active participation and creative fun.
- takes into consideration the likes and dislikes of the type of person you like to date. (you can choose the season of the year)
- yes, you can use a car! (but remember you can use only \$10 worth of gas!)

4. What Do YOU Think?

Give your answer to the following questions often asked by students about dating:

- Why do girls sometimes refuse a date with a guy?
- Why don't some guys ask girls out even when they show interest in them?
- At what age should a person be allowed to date?
- How does a girl like to be asked for a date?
- Should a boy kiss a girl goodnight on the first date?
- What does a girl do when there are two guys who desperately want to date her and she doesn't want to say "no" to either?
- What can be done to put overprotective parents at ease?
- Why is it boys are sometimes more influenced by their friends than by their girl friend?
- What is a reasonable time for a curfew?

5. Dolls and Cents

Society has traditionally assumed that it is the man's prerogative to pay for the costs of a date in that he was considered the income earner. Dating while a student or when there is no income can therefore put a strain on his budget. However, in recent history, the job market has opened up for girls making them economically independent and sometimes even more financially well off than the men they date! Dutch treating, where the girl shares in the expenses of the date, is therefore becoming more and more acceptable. However, there are some considerations which should be made.

- a. The girl must bring the matter up by offering to share the expense. Society's values die slowly and the pride of the man must be considered.
- b. Depending on how well the couple is acquainted, it is best that the practice not be used too often or too early in the relationship. Avoid undermining his ego or making him feel like a welfare case!
- c. Keep the fact a secret. This may involve discreetly giving him the money privately rather than ordering on separate tabs or buying separate tickets at the counter.

Role play the following dilemma:

Rob and Dell are on their second date at a Mexican restaurant. Dell is hungry but as she looks over the menu she becomes alarmed as to whether Rob can afford to pay for what she wants to eat. She has money with her but doesn't know how Rob will react if she offers to pay. Rob is nervous and wants to impress Dell. The issue of money has crossed his mind also but he doesn't want her to get the impression he is cheap.

6. When Conversation Runs Dry

It is not uncommon to experience times when conversation seems more difficult to make than at other times. Remember some of the following tips:

- a. Don't panic. When you panic you become preoccupied with yourself and that is the last thing you want to do right now. Don't feel bad about short times of silence. There is nothing morally wrong with silence. Relax yourself.
- b. Ask questions. A good question is the springboard of conversation. Although a constant diet of questions can become tiring, a well-placed question or two will arouse observations and experiences which both may share. There is only one rule to this procedure, namely, never ask a question which you are not willing to answer yourself. One of David Frost's classic questions which he uses for a conversation opener is, "Have you read a good book lately?" Other possible conversation arousers are: "What do you think you'll be doing five years from now?". .

"What kind of music do you enjoy?"

Create some questions and role play them in a short spontaneous conversation.

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FOOTNOTES

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⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

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¹² Ibid.

¹³ Willard Waller, and Reuben Hill, The Family, rev. ed. (New York: Holt, Rinehart and Winston, 1951).

¹⁴ Riemer, p. 8.

CHAPTER 9

DATING II

"Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight"—Prov. 3:5, 6.

Where Are We Going? To study the patterns and problems associated with going steady and engagement.

GOING STEADY

There are some similarities between casual dating and going steady. Both casual dating and going steady involve friendships formed for the purpose of having good times, developing self-confidence in interpersonal relationships, and becoming acquainted with the opposite sex. However, that is where the similarities end. When the couple decides to go steady it is because they believe they are in love; they want to exclusively date each other and begin to share themselves with each other more than in any other relationship with the possible exception of their very best friends. This does not mean that the couple is making any future plans together. Usually it is not until they have gone steady for some time that the matter of marriage is broached and engagement plans are made.

Ideally, going steady is a serious trial period during which a couple evaluates the compatibility of each other's physical, mental, emotional, spiritual, and social characteristics. Steady dating provides opportunities to learn more about committed relationships as the closer two persons get to each other the more understanding and adjusting is required. In our individualistic society, the burden of making the choice of a life partner rests heavily upon each person. As awkward and painful as this system may seem, steady dating appears to be the only method available to those who want to make an intelligent decision.

However, other reasons may also play a role in the decision to "go steady."

1. Social Pressure

Dan and Jill have been seen by friends over the weekend dating for the second time. By Monday morning the whole school is

buzzing with the news, "Have you heard? Dan and Jill are going steady?" This places such pressure on them that they either agree and begin to think of themselves as having something special going or else they avoid each other out of sheer embarrassment. Either way the relationship has been tampered with and is off to a bad start. The social pressure which expects couples to end up going steady after only a few dates is unrealistic and unfortunate. Such expectations often force good friends to go steady only to realize the mistake afterwards, suffer the anguish of breaking up, and perhaps even lose the friendship.

Another social pressure is the "senior panic" syndrome. Based on the mistaken notion that marriage is the "be all and end all" in life, this expectation urges high-school seniors to think there is something wrong with them if, by the time they graduate, they are not going steady or do not have a prospect for marriage in sight. Those who do not have plans to go to college seem to be particularly susceptible to this motivation to grab the first likely candidate.

2. Feelings of Attraction and Affection

In a steady relationship, affectionate feelings and actions mean a lot. Kisses, touch, words, and gifts all symbolize a degree of attraction and love. The feeling of romantic ecstasy can be significant when it is based on a good friendship accompanied by meaningful communication. However, without these, romantic ecstasy is only a hormone trip.

3. Security

An exclusive relationship brings a feeling of security. The hassles of meeting new dates, of possibly getting a "NO," being stuck with a bad date, or of not having a date at all can all be forgotten! There is at last someone with whom you feel comfortable—someone who understands you, who likes you, and with whom you can relax and be yourself. Sometimes security can be a factor which persuades one not to terminate a relationship which otherwise is meaningless and perhaps even destructive.

4. Prestige

Among some groups there is a certain status associated with going steady. When you go steady with a person who is considered popular by the others, this may well raise your own image in the eyes of others. For girls to have a date tells everyone, "Look, see, someone thinks I'm attractive!" For guys having a date says, "Look, see, someone thinks I'm okay." But to have a steady tells everyone, "Look, see, someone thinks that I'm a likeable and lovable person and wants me for his/her very own!" Studies have shown that popularity and going steady are closely associated. It was found that girls who go steady have more dates than those who don't get

involved in steady relationships.¹ Apparently, being willing to go steady increases one's availability and approachability. There is a feeling of pride associated with having a steady—a pride which makes you feel good about yourself, especially if everyone else notices! If going steady means a lot to a person's ego can you imagine what happens to that ego when the relationship breaks up?

BREAKING UP

One of the characteristics of going steady is breaking up. Dating has been likened to a fitting room where relationships are tried on for size; it has been likened to a school where learning takes place; it has been likened to an amusement park where loneliness and boredom are dispelled; and it has been compared with a gymnasium where self-insight and relational skills are exercised. However, sometimes the relationship doesn't "fit," the experiment doesn't work, the amusement park becomes a haunted house, and the gymnasium becomes a battlefield.

Loving isn't easy, but it sure beats the alternatives. It is a morbid fact that every time you go steady you will break up—except the one relationship which leads to marriage. Nearly half of all engagements break up also! A lot of good can be learned from this traumatic experience since it is just as valuable to learn what you don't want in a person as what you do. The experience teaches valuable lessons about yourself—how you handle conflict, rejection, disappointment, and hurt. The end of a relationship need not be the end of a friendship, and it is certainly not the end of the world—instead it can be the beginning of a new beginning!

John Butler has defined seven warning signs or danger signals of a disintegrating relationship:²

1. Fighting to extreme

Fighting is not all bad. In fact, we have already said that any couple who is interacting with each other will experience conflicts. However, when the quarrels outnumber and outlast the good times, it is time to ask the question, "why?" It may be embarrassing to admit, but most times this problem occurs when there is more growing up to do. In other words you are not ready for a heavily committed relationship just yet.

2. Too much physical involvement

Early emotional and sexual entanglement often thwarts the development of the other aspects of a relationship—eventually leading to boredom or resentment. As someone once said, "We don't break God's laws, they break us."

3. **Conflicting goals and values**

When two individuals have determined, conflicting goals in life, they will eventually end up in different places. The sooner they break up the better, before the pressure to compromise tears their personal identities apart. Goals provide the direction toward which we choose to move in life and from their fulfillment we derive satisfaction, fulfillment, and pleasure. Values are the attitudes, feelings, and beliefs by which our daily conduct is guided. When these come in direct conflict with someone close to us, constant tension and frustration result. In this regard, as in others, no two can walk together through life unless they be agreed.

4. **Abuse**

When quarrelling results in mental and physical abuse they are indications that someone is either sick or too immature to deserve close friendship. Such behaviors include: intentional public embarrassment, constant fault finding, lying, flirting, punching, and uncontrolled teasing. To allow these behaviors to continue is to reinforce the abuser's immaturity.

5. **Withdrawal**

A couple that withdraws into their own little private world of romance, rejecting friends, family, and responsibilities, eventually comes back to the real world having missed out on a lot of life. The choking dependency of such a relationship eventually causes its bitter end.

6. **Geographical separation**

Three factors determine whether geographical separation should be a factor in breaking up: the age of the individuals, the distance between them, and the number of times they see each other. Each situation is different and usually time is the final arbiter as to whether it will work or not. Fortunately, there is more than one person in the world with whom an individual may be perfectly suited and happy.

7. **Bad Combination**

Personality factors play a large part in determining whether a couple is suited or not. Some personalities fit together naturally while others create fireworks. Personality blend cannot usually be discovered until after considerable dating, frank communication, and sharing a wide variety of experiences.

TIPS FOR BREAKING UP

After investing time and energy in a relationship, no one wants to hurt the other person. Just because you are not right for each other does not make the other person wrong, bad, or less worthwhile as a person. However, unnecessary pain and bitterness often result, leaving both disillusioned with their relationship. Some mistakes commonly made when breaking up include:

1. Avoiding each other

Even though it is painful to terminate a special friendship, it will be even more painful if the problem is not faced fairly and squarely. Most prefer to hear directly rather than beating around the bush or getting the news from gossiping friends or messengers.

2. Fighting and arguing

When talking about the break there is no need to get into arguments by asking why? is there someone else? what did I do to deserve this? Generally trying to drown the feelings of rejection and embarrassment by finding blame to heap on each other is useless. If you feel guilty because you have ended the relationship, it is your problem. If the other person feels rejected, it is his/hers. The fact must be faced that a one-sided love affair is no love affair at all.

3. Playing games

Be aware of your real motives and refrain from making up excuses which send subtle messages which cause misunderstanding and thus destroy any friendship you may have developed. John Butler describes some commonly-used excuses:³

When the Breaker says:

It probably means:

"At our age we need to be free."

"I've got another girl on the side."

"We're growing in different directions."

"I don't think I'm good enough for you."

"We don't have much in common."

"You bore me; I'm tired of you."

"We don't communicate well."

"You're dumb."

"I'm going away to school."

"I don't want my fun spoiled by someone I can't see."

"I guess I'm not ready to settle down."

"You're trying to run my life and cramp my style."

"I'm too busy for any special relationship right now."

"I don't want you very badly."

As difficult as it may seem, be honest, open, sensitive and positive. Communicate your doubts as they arise. Let the other person know that you value him/her as a person despite the fact that you are not right for each other at the moment.

5. Playing dirty tricks

Dumping someone and loading them down with a ton of guilt and criticism, dating someone else before you have broken off, slandering the other person's reputation, threatening violence or suicide, constantly calling, writing nasty notes, and bugging the other person are just some of the things people often regret later on.

6. Retreat into self-pity

Just because the relationship is over does'nt mean your life is over. It does not mean you are unlovable and a failure. Think ahead and refuse to dwell on the past. Use the break up as another experience in your growth toward maturity and a better understanding of what you want in a life-partner. Admit your mistakes, realize that both of you are still children of God, and face the reality that such experiences are "par for the course." Allow yourself to feel depressed for a while and talk your feelings out with a trusted friend. Discover what went wrong and learn from it.

The following Bible counsel may be of help:

Eph. 4:15, 25, 26, 29, 32.
 Rom. 8:28
 Phil. 3:13, 14.
 Matt. 6:25-34.
 Rom. 12:14-21.

ENGAGEMENT

After an extended period of going steady, the couple usually begins to consider the possibility of marriage. There develops a mutual understanding that they are going to spend the rest of their lives together. This pre-engagement stage, which can last from a few weeks to several months, is a relatively recent stage in the courting process. A generation ago the man was meant to "pop the question" on the totally unsuspecting girl and when she said "yes" the engagement was announced. However, with this new stage there is a gradual process of planning and discussion until there is a final and mutual decision to announce their engagement. This makes for a more sensible and realistic progression toward preparation for marriage.

The length of the formal engagement period depends on several factors: the amount of dialogue which has already taken place in the previous stage, the amount of time needed for preparation for the wedding, and the adequate emotional and

functional preparation of the couple for their marriage. Most marriage counselors suggest no more than six months. It should not be so long that the thrill of anticipation wears off, and not so short that adequate discussion and preparation cannot be given to the major issues they will face in marriage.

Preparation for marriage should involve discussing and planning the following: the role of religion in the home; future academic and occupational plans for both husband and wife; role expectations; finances (including credit cards, debt, budgets, savings); living arrangements; in-laws; children, sex, and contraceptive methods. Along with these matters relational concerns such as methods of solving conflicts and communication must be discussed.

As soon as possible the pastor who is to be the wedding celebrant should be approached in order to arrange for premarriage counseling sessions. If he does not provide such a service, someone else competent in the field should be contacted. The purpose of premarriage counseling is to facilitate serious discussion of all relevant issues in order to create the best possible understanding of each other and the relationship to which you are about to commit yourselves. The presence of a competent third person can do much to help establish clear, mutual goals and expectations in order to get the marriage off to a good start.

As the wedding day approaches it is common for persons to have doubts about the one they are about to marry. Most of these are grounded in the simple fear of the unknown, but sometimes doubt rests on real concerns which have been left unresolved or characteristics in the other person which have come to light as the couple has gotten closer to the reality of living together. This being the case, some long talks and perhaps more counseling sessions are called for. If the issues cannot be resolved it should not be considered humiliating to dissolve the engagement—you will have spared yourself and others from future crisis. Marriage can be too much fun to spoil it by settling for second best.

CASE STUDIES

1. Stan, Beth, and Bill

Stan and Beth had been going steady all year. Both were juniors at academy. He was not the best student and occasionally got into trouble with the administration, once for drinking on campus. Stan often got into crazy moods and often said cutting things to Beth who refused to get into a fight with him. He would afterwards come back to her and apologize for the things he said and Beth always forgave him. She brushed his moodiness off as being related to the fact that his parents were splitting up. She knew she was not as happy as she had been before she went with Stan but she believed the future would be better for them. While she and Stan were separated over the summer vacation Beth met Bill. She was amazed at how good a time she had. He was considerate, cheerful, and never belittled her. She began to feel happy and be like her old self again. Beth began to realize that she had to make an

important decision between Stan, who made her miserable but would be at school with her all year, and Bill, with whom she was happy but would be separated from for the year.

- On what basis would you make the decision?
- Is Stan's problem indicative of something which could seriously affect marriage?
- What would you list as the pros and cons of each alternative?

2. Tracy and Ben

Several weeks had passed since Tracy and Ben decided to go together. In those few weeks Ben and Tracy had quarrelled several times. It seemed that the quarrels were only about trifling things, but in each argument Ben had vented all his emotion, sarcasm, criticism, and bitterness. At the end of the argument they had forgotten what had started it! Ben had also been moody and withdrawn on several occasions. He was having problems at work and had just missed a big promotion. He was a very competitive and ambitious person and this apparent failure had triggered all his self-doubts. He ran himself down and he criticized his work supervisors and associates. Tracy began to realize that his quarrelling with her was a spill over from his upsetting work situation. There always seemed to be a good reason why he was upset. She began to wonder if she could stand to go with someone so competitive and whose self-concept was so fragile that he could not handle the bad with the good. She could not see spending the rest of her life being his punching bag or propping up his deflated ego whenever things got too bad for him.

- Is Tracy being selfish or is it her responsibility to prop up his deflated ego all the time?
- How does Tracy feel when Ben's poor self-concept gets in the way of their relationship? How would you see the relationship if both had self-concept problems?
- Is Tracy being realistic in her expectation that Ben should be able to handle his problems at work without ruining his self-concept and their relationship? What would you recommend to solve her problem?

3. Jim and Rochelle

Our wedding is only one week away so please reply promptly. We finally got around to talking about children seriously the other night, and Jim said straight out he doesn't want any children for a good while. He maintains that they are an inconvenience and that we deserve a time of freedom "before we are tied down with kids."

I am really looking forward to starting a family and frankly don't see children as a burden. These days, with a little planning, you can fit them right into your social life, travel and almost anything else. Money is no problem and I'm afraid his attitude

almost sounds as though he wouldn't mind if we didn't have children at all! We've both been around a good deal and I for one am ready to start a family. What do you think.'

- What has gotten Rochelle into this fix at this late stage of their engagement?
- How could the crisis have been averted?
- What is the real problem in the relationship?
- Do you think Jim and Rochelle are marrying for the same reasons?
- How do you feel about couples who choose not to have a family? What are the pros and cons of this plan?

4. Max and Chris

Only one thing bugs me about my fiance. He rarely plans ahead, and when he does you can't count on him to carry through. He is so indecisive and wishy-washy at times. Take our wedding plans, for instance. Two months ago he promised to look after the printing of the invitations. They still haven't been done! When we have a night free to do something together he asks, "What do you want to do?" I say I don't know and so we beat around the bush. I thought a man was meant to be decisive! He says there is not an awful lot he likes to do—he is more of a homing bird. He thinks I'm too active. We really love each other, but I wonder sometimes if I won't get bored with him. What do you think?

- What is the real problem in this situation? Could it become a serious difficulty in marriage?
- Is Chris' expectation of men realistic?
- Do you think her fears of boredom are realistic?

5. Shelley and Tony

Shelley and Tony went steady for the last two years of high school. Against their parents' wishes, they planned to marry immediately after graduation. Tony planned to go on to college and Shelley hoped to get a job and put him through school. One thing haunted Tony as he thought about their plans. Shelley had come from a well-to-do family where money was no problem. Tony came from a home where his Mom and Dad were always scrapping over money problems. At times Shelley seemed not to care that they did not have much money between them. Because of their parents' resistance to the wedding, they could not be expected to subsidize any extravagant wedding. However, Shelley insisted on having the most expensive wedding gown, enough flowers to start up her own florist shop, and demanded a two-week honeymoon in Hawaii. Tony had growing doubts. If this was the way she spent money for the wedding, he feared he would not be able to provide for her, let alone make it through college. The subject came up in the premarriage counseling sessions, but Shelley just laughed it off saying, "My parents will see to it that we never do without."

- How would you feel as a bridegroom with the prospect of being financially dependent on your in-laws generosity?
- Are Tony's doubts reasonable? What is the real problem?
- Could dissimilar values about money ever lead to serious marriage problems even though the partners love each other and are suited in many other ways?

VIEWPOINT

1. Ups and downs

Couples frequently have their ups and downs. Problems arise, tempers flare, and perhaps the relationship is broken off. Soon the couple is back together again. What do these experiences do for a relationship? At what point do these fluctuations indicate serious problems in the relationship?

2. Putting it in black and white

List all the things you feel you need to know about a person before you would be prepared to marry him/her.

3. Growing together

If friendship involves a mutual enriching of the spiritual, physical, mental, and social well-being, what pursuits in each category may be practiced during a steady relationship? In engagement?

Physical	Spiritual	Mental	Social
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4. Roles couples play

One of the tasks of engagement is to examine and clarify husband-wife roles. For example, is the wife a man's property, or is she a junior or an equal partner? Check it out by using the following questionnaire:⁵

Circle (1) Strongly agree; (2) Mildly agree; (3) Not sure; (4) Mildly disagree; (5) Strongly disagree.

- | | | | | | | |
|---|---|---|---|---|----|--|
| 1 | 2 | 3 | 4 | 5 | A. | The husband is the head of the home. |
| 1 | 2 | 3 | 4 | 5 | B. | The wife should not be employed outside the home. |
| 1 | 2 | 3 | 4 | 5 | C. | The husband should help regularly with the dishes. |
| 1 | 2 | 3 | 4 | 5 | D. | The husband should only help the wife if she is working. |
| 1 | 2 | 3 | 4 | 5 | E. | The husband and wife should plan the budget and manage money matters together. |

- 1 2 3 4 5 P. Neither the husband nor the wife should purchase an item costing more than \$30 without consulting the other.
- 1 2 3 4 5 G. The father is the one responsible for disciplining the children.
- 1 2 3 4 5 H. The husband's word is the final word when making a decision where both disagree.
- 1 2 3 4 5 I. It's the wife's responsibility to keep the house clean and cook the meals.
- 1 2 3 4 5 J. It's the husbands' job to do the yard work.
- 1 2 3 4 5 K. The mother should be the one to teach the children values and be sure they get religion.
- 1 2 3 4 5 L. Money which the wife earns is hers.
- 1 2 3 4 5 M. The husband should have at least one night a week with his friends.

5. Breaking up nicely?

Role play the following situation. You have been going steady with your boy/girlfriend now for six months. It has been a good experience, but lately it has become obvious to you that you are both different people, headed in different places and wanting different things out of life. You are planning to go to college—your friend is not; you are ambitious—your friend is not; you like to socialize around—your friend likes to have you exclusively to him/herself. You do not want to hurt the person but you don't want to continue to go steady. Sensitively discuss your desire to terminate the relationship refusing to get into an argument, blame the other person, or make excuses.

6. Regulations!

Discuss dating regulations in your family and on campus. Are they too lax, too strict, outmoded, or perhaps reasonable? What dating regulations will you have for your dating teenagers when you become a parent?

7. Love is blind!

Often the danger signals of a disintegrating relationship become obvious long before the couple actually breaks up. Many divorcing couples have admitted that they knew from the start the relationship would not work! Why is it couples fail to see the warning signs, or, if they do see them, fail to do anything about them?

FOOTNOTES

¹ Evelyn Duvall, The Art of Dating (New York: Association Press, 1958), p. 217.

² John Butler, Christian Ways to Date, Go Steady and Break Up (Cincinnati, Ohio: Standard Publishing, 1976), p. 33.

³ Ibid., pp. 33-37.

⁴ H. Norman Wright, The Christian Faces...Emotions, Marriage, and Family Relationships (Denver, Colo.: Christian Marriage Enrichment, 1975), p. 77.

⁵ Wes Roberts and H. Norman Wright, Before You Say "I Do" (Irvine, Calif.: Harvest House Pub., 1978).

CHAPTER 10

WHY WAIT TILL MARRIAGE?

"Finally brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things"—Phil. 4:8

Where Are We Going? To discuss God's ideals for sex and the consequences of sexual relations before marriage.

The main problem facing a steady or engaged couple is the sex problem. The couple quickly find themselves in a dilemma of being sexually attracted to each other and yet being expected to think and behave as though they had no sexual feelings. As the relationship enters its second and third year of courting the couple find that to maintain this expectation requires monumental amounts of self-control. It is impossible for a couple not to make a decision regarding this.

Several factors aggravate the problem:

1. The social factor

The social atmosphere is heavily charged with sexual stimuli and innuendos. Popular music, entertainment, advertising, fashions, and literature bombard and provoke society with sexual stimulation. The subtle message is everywhere, "Everyone is doing it—it's fun."

2. The biological factor

Sex is a strong drive in both men and women. For the male, sex interest is very high during the teenage years; while female sex interest generally reaches its height in the late twenties. The rate of sexual development and interest varies from person to person—some have very weak drives while others are overcome by them. God endowed each person with a powerful drive to love but He never intended that sexual frustration should be the problem it is to so many today.

3. The freedom factor

Today, more than at any time in history, courting procedures provide opportunity for couples to follow their sexual feelings. The car, perhaps more than any other single factor, has given the couple freedom to do so. Hence, at a time when the couples are at a peak of sexual virility and passion, society has given them the freedom to be on their own. Advances in medicine have also freed couples from the fear of pregnancy and to some extent V.D.

PRINCIPLES

God invented sex and gave us in the Scriptures clear and positive teachings about its place in the Christian's life. Herbert Miles enumerates several Bible principles as follows:¹

1. Sex is one of God's "very good" creations. "So God created man in His own image, in the image of God He created him; male and female He created them . . . God saw all that He had made, and it was very good"—Gen. 1:27, 31. The Bible does not equate sin with sex.
2. Sex was created to be practiced within the marriage relationship. "You shall not commit adultery"—Ex. 20:14. "Marriage should be honoured by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral"—Heb. 13:4.
3. One purpose of sex in marriage is to achieve a special unity between husband and wife. "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh"—Gen. 2:24.
4. Sex is giving as well as receiving. "The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife"—1 Cor. 7:3, 4.
5. Sex has been created by God in order to bring pleasure and joy to the couple. Speaking in the context of marriage, Solomon says: "rejoice in the wife of your youth"—Prov. 5:18. The theme of the Song of Solomon emphasizes this same idea. Nowhere in the Bible does it say or infer that sex is only for procreation.
6. Sex provides a couple with a means of communication above and beyond words. The Bible often uses the word "know" to describe the act of sex. This word means to know thoroughly and intimately. Through sexual communication the couple come to know each other more intimately and express their love in a deeply meaningful way.
7. The use of our bodies is to ultimately glorify God. Speaking of sexual immorality, Paul writes: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not

your own; You were bought at a price. Therefore, honor God with your body"—1 Cor. 6:19.

8. The forms of immorality which Scripture condemns are incest (1 Cor. 5:1-5), premarital sex (1 Thess. 4:1-8), lust (Matt. 5:28), adultery, and homosexuality (1 Cor. 6:9, 10).
9. All forms of immorality which the Scripture condemns can be forgiven by God and overcome by His grace. Speaking to the ex-adulterers, homosexuals, and male prostitutes in the Corinthian church, Paul writes, "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God"—1 Cor. 6:11.

There are some who question whether the Scriptures condemn sexual relations between unmarried persons. While it is true the word often translated "fornication" (porneia) does not exclusively refer to pre-marital relations (e.g., Matt. 5:32; 19:9; Acts 15:20; 1 Cor. 5:1; Eph. 5:3), there are several passages where it does (1 Cor. 7:2; 1 Thess. 4:3). In fact, there are several places where fornication is mentioned in a list of sins which includes adultery (Matt. 15:19; Mark 7:21; 1 Cor. 6:9; Gal. 5:19). In that adultery covers unfaithfulness in marriage, fornication in these passages must refer to immorality outside of marriage.

It is one thing to know the Bible disapproves of pre-marital sex, it is quite another thing to know what to do with sexual feelings and frustration. The Scriptures offer some suggestions:

1. Maintain a relationship with God

Joseph resisted temptation by thinking of the pain he would feel because of breaking his relationship with his Lord and Saviour. He said, "How then could I do such a wicked thing and sin against God?"—Gen. 39:9. David found his strength in the following way: "I have hidden your word in my heart that I might not sin against you"—Ps. 119:11. Couples who consistently read the Scriptures and pray together will have an upper hand in the struggle with their human nature.

2. Know yourself and your weakness

"The heart is deceitful above all things and beyond cure. Who can understand it?"—Jer. 17:9 This pessimistic attitude toward the natural heart is only a realistic appraisal of what lies in every soul. Those who appreciate the truth of this text are cautious not to think themselves stronger than they really are.

3. Set limits on what you will or won't do and stick to them.

Job said, "I made a covenant with my eyes not to look lustfully at a girl"—Job 31:1. This involved a well-reasoned

commitment before he got into any difficulty. No doubt the decision ran against the grain of his feelings on occasion. However, feelings inflamed by the heat of the moment are not the best guide to what is right and wrong in relationships.

4. Run when you have to

Paul advises the Corinthians to "Flee from sexual immorality"—1 Cor. 6:18. Joseph eventually had to run. Waiting around and dallying with temptation is like saying, "Yes, I'm interested—convince me!"

5. Choose your friends wisely

The wise man says: "A righteous man is cautious in friendship, but the way of the wicked leads them astray"—Prov. 12:26. Those with lower standards than yours will not respect you more for falling to their level.

COMMENT

Many arguments have been put forward in the attempt to rationalize sex before marriage. Evelyn Duvall summarizes these and compares them with the facts in her excellent book, Why Wait Till Marriage.

1. Everyone Does It

Wrong. The latest research indicates that not all teenagers are sexually experienced. In 1977 researchers Zelnik and Kantner² studied the sexual behavior of girls aged 15-19 and found that although the incidence of such behavior is increasing each year, an average 42 percent of the cross-cultural sample had engaged in premarital intercourse. In a 1977 study of high-school students in Colorado, Jessor and Jessor³ found that by tenth grade 21 percent of the boys and 26 percent of the girls had experienced premarital sex. The prevalence figures for eleventh graders were 28 percent for boys and 40 percent for girls and for twelfth graders, 33 percent for boys and 55 percent for girls. Such statistics hardly confirm the assertion that "everyone is doing it." There are apparently many teenagers for whom virginity is important.

2. It's Natural

True, sex is natural. However, it differs from other natural body functions in that the denial of sexual expression does not hurt the body in the same way as not breathing, eating, drinking, or sleeping. Since sexual expression involves another human being, the potential for causing interpersonal and moral

conflict exists. Other natural functions hardly have this potential! Sex is natural—in marriage. Human sexuality is vastly different from that of animals in that it is an expression of man's unique ability to love.

3. Sex is Fun

Once again, true. However, sex is not fun when it results in haunting guilt feelings. If you have come from a home with high standards and religious values, you are more likely to be haunted by recurring feelings of guilt and shame. Sex is not fun when you live in fear of discovery, V.D., or pregnancy. Sex is not fun when it must be engaged in with such haste that there is no time for communication and tenderness. Couples often find that sex is not fun at first because it requires time to become comfortable with another person. Sex is not fun when it is not accompanied by loving affection. Sex is not fun when it not accompanied by a deep committed friendship. Sex is not fun when it is used to prove something. Sex is not fun when one partner is being exploited by the other. C. S. Lewis writes regarding premarital sex:

The Christian attitude doesn't mean that there is anything wrong about sexual pleasure, any more than about the pleasure of eating. It means that you mustn't isolate that pleasure and try to get it by itself, any more than you ought to try to get the pleasures of taste without swallowing and digesting, by chewing things and spitting them out again.⁴

4. "If You Love Me You Will . . ."

Sex means different things to boys than it does to girls and it isn't always love!:

The Girl's Point of View

I want to show that I love him.
Anyway, we're getting married.
If I don't he may drop me.

My friends all say they do it.

Maybe if I do he will open up
and share more with me.

What if I get pregnant?

People say guys really want to
marry virgins.
It's wrong.

I'll feel used.

The Boy's Point of View

She really turns me on.
Let's just have fun.
She dresses and acts like
she wants to.

The guys make fun of me
for being a virgin.

I'll prove my love.

She can't get pregnant this
once.

I will love her more if we
do.

When I am with her I can't
stop.

What if she wants heavy
commitments?

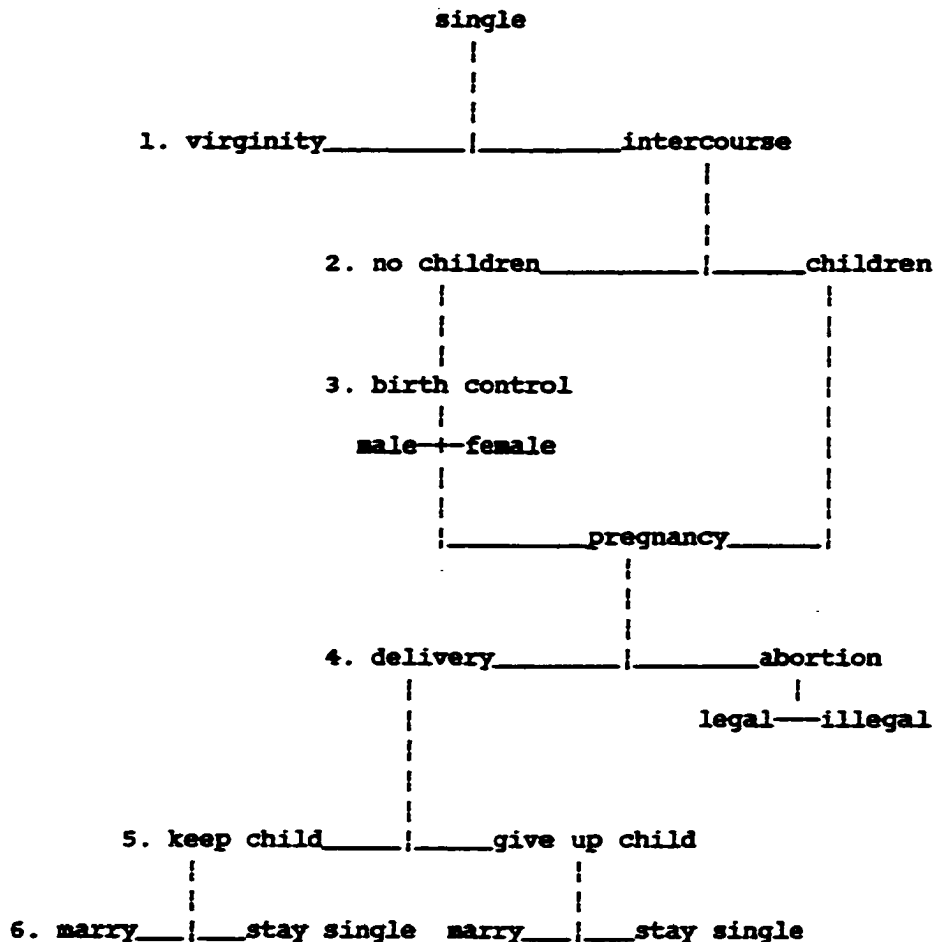
Is sex all he wants?

I don't want to be tied down.

5. "What's the big deal—it's just a little thing"

Wrong. Actually the decision whether or not to have sex involves six critical decisions including the possibility of another human life. Think about each of these six decisions and what your choices would be.

A MODEL FOR SEXUAL DECISION MAKING²



6. Marriage and all those old puritanical values are outdated and impractical

Wrong. Now that it has been some years since swinging, living-in, open marriage, and communal family life styles have been popularized, we are beginning to see the results. The conclusion of most researchers is that marriage is not a bad idea after all!

Despite propaganda to the contrary, marriage is still the most popular form of family lifestyle today. One researcher concluded, after reviewing all the literature in the last decade on nontraditional family forms, that while for some they have worked, most find these alternatives too stressful, complicated, and damaging to participate in them for very long.⁶ The problem is not with the biblical values about marriage and sex but with the perverse and selfish nature of man which twists God's beautiful gifts into ugly distortions.

7. It won't hurt us now or when we get married

Wrong. Kinsey and his associates found that women who had had unsuccessful or unsatisfying premarital sexual affairs were more likely to experience problems with sexual adjustment in marriage. He also found that those women who had engaged in premarital intercourse were twice as likely to have extramarital affairs as were women who had not had premarital intercourse.⁷ The sexual norms established during dating will usually become the norms for lifelong ethical conduct. Besides, the memories and guilt of premarital activities often haunt individuals well into their marriage, often causing sexual dysfunction and emotional problems.

Besides these problems there is the risk of venereal disease.

VENEREAL DISEASE

There are over twenty diseases which can be transmitted through sexual contact. Among the infectious diseases reportable to public health officials in the U.S., gonorrhea ranks as number one with syphilis and Herpes Genitalis Type 2 as close seconds. Individuals ages twenty to twenty-four exhibit the highest incidences of these diseases, followed by teenagers.

Gonorrhea: Ninety percent of infected women are asymptomatic, that is to say, they do not immediately become aware that they have it. The men who transmit it either do not know it themselves or would never admit it. A considerable percentage of women eventually develop chronic infection and require hospitalization and surgery often resulting in sterility. Untreated male gonorrhea, like other infections, spreads to other parts of the body causing arthritis and even heart disease. Most types of gonorrhea can be treated if detected early. However, there is increasing concern that certain strains of the disease are developing immunity to present cures.

Syphilis: If caught early this common disease can be cured. However, its detection is often made difficult by some symptoms which often pass off as a mild flu case. If untreated the disease can lead to blindness, heart disease, and insanity. The effect of the disease on the unborn child is, more often than not, fatal.

Herpes Genitalis Type 2: There is presently no known cure for this venereal disease which has reached epidemic proportions.

The painful sores which most often appear in the genital area must be suffered until they go away. The symptoms may reappear at any time throughout one's life. There is evidence that women with cervical "Herpes Type 2" are about eight times more likely to develop cervical cancer than other women.

CASE STUDIES

1. So, what if virginity isn't "in?"

"Look, when I get married I will get married as a virgin, and I don't care who knows it. My husband will be receiving a whole life not a half-used, paved over tramp from the bedrooms of South St. Louis. And if people think less of me because I'm a virgin, that's their problem."⁴

-Is the virginity of a girl as important to prospective husbands as this girl seems to think?

-What is it that makes some people look down on those who are virgins?

-Why do virgins often feel ashamed of the fact?

2. If it's naughty it must be nice!

". . . most kids will try something just because people are saying it is wrong. If they wouldn't make such a big issue about sex I think our moral code would be much better and we wouldn't have to change it."⁵

-Do you agree?

-Some people blame adults in society for publicly marketing sex through the media creating much of the difficulty teenagers experience. Do you agree?

-What changes would take place in society if everyone understood sex as the Bible teaches it?

3. Unlucky or . . . ?

"I guess I am one of the unlucky ones. The doctor has just confirmed that the reason I missed my last two menstrual periods is because I'm pregnant! What do I do now? The father said he won't talk to me or help me unless I get an abortion. I couldn't live with myself if I did. I don't understand him. He was full of devotion and love until I told him and then it was like I threw a switch turning it all off. What is it about him that he could love me one minute and then turn off the next? If he loves, me you would think that he would love our child! Our baby needs a father and I need help to go through with the pregnancy. I love him but the more he acts this way the more bitter I feel towards him. What can I do?"

-If you were in his/her place how would you feel?

-Would an abortion really solve the problem in their relationship?

- What is your reaction to the boy's behavior?
- What answers would you give to her questions?
- How does it make you feel when girls seem to be the ones who usually are hurt while the guys go free?

4. Carol

"I am nineteen years old and dating a man thirty-eight. I always thought sex was supposed to be wonderful, but my teacher told me it wasn't unless you were married, because it was against the commandments of God. I didn't believe her then, but I do now. You see I have been having sex with this man for three years. We dated three months without sex. I was a virgin and did not agree with his ideas about sex. He kept saying that if I would have sex with him, it would make him love me more. I believed him and gave in. Now, I wish I had never met him. We were supposed to be married over two years ago. He has not mentioned it for over a year. I love to be around people and go to parties, but all he wants to do on our dates is park in one of several secret places he has picked out, or go to the drive-in movie. He has no interest in the movie. What it all boils down to is that after the movie, we have sex and then he is ready to go home. He makes excuses that he has to get up early in the morning and work. He takes me home, kisses me two or three times, walks me to the door, and that's it. These dates are extremely boring to me. Sometimes I get so nervous just thinking what a fool I have been that I wind up smoking two or three packs of cigarettes a day. A couple of times I have gotten drunk because it helps me forget everything. Sometimes I think I love him enough to wait until he is ready to marry me. Do you think that if we ever did get married it would be a happy marriage?"¹⁰

- What feelings is Carol expressing?
- What were your initial feelings about the relationship as you read the story?
- Why do you think Carol is also violating her other values (drinking and smoking)?
- What motivates this man to continue the relationship with Carol?
- Why do you think she continues the relationship when she says she is bored, nervous, and feels like a fool?
- What chances of success would you give the marriage?

5. Karen and Flynn

Flynn is president of the senior graduating class while Karen is a Junior. Flynn came to his Bible teacher one day after class and asked to talk. He explained the problem as follows: "Karen and I are really in love. We really think we are suited for each other and were hoping to get married during the next few years. Now I'm not so sure. A few weeks ago, we were out together and, well, it got to be too much and we had sex. We had talked about it before and had determined never to make love until we got married.

We always thought premarital sex was something people with low morals did. Now I feel stupid for letting it get the better of me and I think she feels badly about it too—we have never talked about it since. I feel really uncomfortable with her and I don't know why. All I know is that it seemed beautiful at the time, but now it seems like a nightmare. I would die if she ever got pregnant. We didn't, or at least, I didn't think of it at the time! Now I feel I can't continue as class president, and perhaps my future plans as a teacher are ruined."

-What feelings is Flynn experiencing?

-How do "good kids" like Flynn and Karen ever get into situations like this?

-If you were Flynn and you had plans for a career and Karen got pregnant what would you do?

6. Erica

Erica is a modern woman in her twenties who by her own admission has had sex with several men. There is only one criteria—they must be men she loves. She wants to get married someday but not just yet.

-what makes her behavior different from that of a "tramp"?

-does the presence of love make premarital sex right or are there other factors which determine its appropriateness, and if so, what are they?

7. The following is a letter to Dr. Shedd:¹¹

"I got this girl pregnant, see, and I offered to marry her, but she said she didn't love me that much. Now I feel like I have a terrible burden that can never be unloaded no matter what I try. She has gone away to have her baby, and I can hardly stand to think what happened."

-what feelings is this boy expressing? Do you think he genuinely loves her?

-unwed fathers have gotten the reputation for being insensitive. How have they earned this reputation?

8. Dear Dr. Shedd:¹²

"I think a girl should know that sometimes a boy wants to get turned down. Let me tell you what I mean. My girl finally gave in, and it seems like I liked her better when she wouldn't.

It was nice to dream about how it would be when we were married. Now I don't dream any more and no matter how hard I try, I can't make myself feel about her like I used to. I may still marry her, but I am wondering if I wouldn't admire a girl better and love her more if she wouldn't let me.

I think another thing is that I lost my sense of pride. I used to congratulate myself on how I could keep my self-control. Now I can't. Sure I like it, but it really isn't all that great that you should think less of yourself, is it? Why don't you tell the girls they may be taking something very nice away from the same guy they think they are being nice to."

-Do you think these comments are typical of how boys really feel?

VIEWPOINT

1. In a study reported by Harriet Braiker Stainbul, it was found that rapid development of intimacy in courtship led to relationships which were less stable during engagement and marriage compared to those relationships which developed slowly over time.¹³ What factors do you think accounts for this situation?

2. A writer in a flashy magazine says our present moral code should be changed. He says, "Our code requires both boys and girls to be chaste before marriage, yet no self-respecting high-school or college boy will admit he is a virgin and no smart girl will advertise the fact if she isn't. Therefore both are forced to lie." Write a paragraph in reply.

3. Women have often been confused by the apparent fact that many men play around with girls who will, but marry girls who won't! How do you feel about this double standard?

4. Despite the ease with which contraceptive devices may be purchased, well over a million babies will be conceived out of wedlock this year. The following reasons are given—they interfere with the pleasure of sex; to be prepared shows that you have had immoral intentions, whereas spontaneous love is proof of sincerity; it's more adult to do the real thing; we never intended to have sex. Because of the danger of pregnancy many mothers are putting their girls on the pill "just in case." Would you allow this for your daughter?

5. Someone has said that if two persons are too immature to control passion, they are too immature to be married and have children. What do you think?

6. One unwed mother was heard to exclaim, "I just wish boys could get pregnant. Everything would be different then!" Do you agree?

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CHAPTER 11

COMPATIBILITY, PERSONALITY, AND CONFLICT

"Create in me a pure heart, O God, and renew a steadfast spirit within me"—Ps. 51:10.

Where Are We Going? To study personality and other compatibility factors which either enhance marital happiness or cause conflict.

We bring to a relationship who and what we are—no more and no less. Although happily married couples may have different types of personalities, they usually have one thing in common—a happy marriage consisting of a husband whose personality patterns meet his wife's needs, and vice versa. Of all the things we bring (values, beliefs, goals, personality traits), our personality is probably the most significant. Whenever individuals describe their ideals of a date or marriage partner, it is always personality traits which are credited with the most importance.¹

Each person is a complex and unique product of early childhood experiences. While many personal characteristics change with time, personality in particular is fairly well developed by the time we are two and fairly fixed by the time we are seven! Our attitudes toward ourselves, others, and life in general have been influenced by the atmosphere created around us at home and the experiences we have had with others. Over the years these attitudes become patterns by which we habitually adjust to our environment.

It is always risky to classify personality types into categories. Yet it is a short-handed way to conceptualize and size up people in everyday life. One such theory classifies personalities into four main types. However, at various times and in various situations, we may experience any of these four temperament types.

1. Phlegmatic

The phlegmatic tends to be easy-going, non-emotional, unflappable, and is unexcitable either in the face of trouble or happiness. Such a person can tend to be apathetic, lack a self-starter, and have an "I couldn't care less" attitude. Most people consider the phlegmatic a cold and unsympathetic person.

2. Sanguine

The sanguine person has a cheerful, light-hearted, and genial personality. This light-heartedness can also tend to make the person irresponsible when it comes to serious matters. He makes social contacts easily and adapts to new situations with ease. The sanguine can also easily become discouraged when faced with obstacles, although the dejection does not generally last for long.

3. Choleric

The choleric is an aggressive, competitive, and active type of person who enjoys a struggle, and even a fight. Such a person tends to take on leadership readily, perseveres, and is ready to take a stand and hold to firm positions.

4. Melancholic

The melancholic temperament tends to be sensitive, introspective, and reflective—focusing on inner feelings and thoughts. Such a person tends to be moody, illogical, over-sensitive, and is prone to depression.

If things go wrong, for example, the melancholic will brood over the problem for days and become upset. The choleric will want to jump in a try to fight back, most likely getting angry in the process. The sanguine will get discouraged for a moment and then laugh the problem off with some explanation. The phlegmatic person won't take too much notice or care.

Personality blending or clashing occurs as two individuals get to know each other and make decisions together. Two melancholics who are equally pessimistic may tend to get upset with each other quickly because of their conflicting moodiness. A choleric and dominant guy dating a phlegmatic girl may enjoy having someone who wants to be compliant, but he may become tired of constantly trying to motivate her. If a sanguine girl dates a melancholic guy, she may find herself becoming disenchanted with his constant moodiness, indecisiveness, and over-sensitivity. Two choleric together might experience constant quarreling as both are trying to dominate in the relationship by forcing their wishes on each other. Two sanguine personalities will build on each other's cheerfulness while a choleric may become irritated with a sanguine personality because he doesn't take life seriously enough.

The ways in which similarities and differences in personality blend and rub give us clues as to the "personality fit" of a prospective husband or wife. However, the task of selecting a mate is not as simple as just finding a perfect personality fit—no one has an absolute personality pattern which manifests itself the same way on all occasions. This is the reason behind the recommendation that couples spend a considerable amount of time getting to know each other in a variety of situations so that ample

opportunity is provided to see each other in all the possible manifestations of their personality.

TRAITS OF HAPPY AND UNHAPPY HUSBANDS AND WIVES

Lewis Terman made an analysis of the traits of 762 couples. He found significant differences in the personality of happy and unhappy married couples.²

Happy Husbands are emotionally stable and cooperative, have a benevolent attitude toward inferiors and the underprivileged, show initiative, are somewhat extroverted and unselfconscious, take responsibility, are methodical and careful about money matters, possess conservative values, and are favorable toward religion.

Happy Wives tend to have a kind attitude to others, do not easily take offense, are not concerned about the impression they make on others, are cooperative, like to do things for others, are careful about detail and money management, and possess an optimistic outlook on life.

Unhappy Husbands tend to be moody, often feel socially inferior, are sensitive to the opinion of others, compensate for inferiority feelings by domineering, take pleasure in commanding positions, are undisciplined in work and money matters, and express irreligious values.

Unhappy Wives tend to be emotionally tense, moody, and easily irritated, are egocentric, tend to have inferiority feelings, strive to be noticed and considered important, are impatient and do not care for the welfare of others, are undisciplined in work and money matters, and become easily interested in romantic notions.

Research and practical experience suggest that persons who approach the extreme in the following personality patterns will make difficult, if not impossible mates.

1. The Overly Possessive

The male demonstrates possessiveness by being jealous and demanding in a desperate effort to reassure himself that he is important. He makes the girl feel dominated, controlled, and unable to be her own person. He thinks that his possessiveness demonstrates his charm but it actually is only a testimony to his own sense of insecurity. In marriage he is likely to allow his mate little room for individuality and personal development. If she develops other interests or friends, he will consider it rejection and unfaithfulness.

The possessive female will be clingy and dependent or motherly and patronizing. Either way she will attempt to manipulate so she will be the only focus of his attention. She is jealous, sometimes secretly, sometimes openly, of every aspect of his life in which she does not participate.

Ask yourself the following questions:

-Does he/she get upset if I want to be alone or do things with other people sometimes?

- Does the other person insist that we do everything together?
- Do I feel smothered and stifled by the other's presence?
- Does the other person so dominate me that I feel lost without him/her?
- Am I encouraged to pursue my own interests or must I relegate my interests to a secondary position?

2. The Boss

Some couples seem to live on a constant diet of competition and power struggle. While they say they love each other, their struggle for dominance in the relationship all but chokes any positive feelings they may have for each other. A desire for influence is not bad in itself. However, when this drive becomes overwhelming and demands that others submit, it is indicative of deep personal problems. Often the aggressive exterior hides a frightened and uncertain self. Men, in particular, attempt to impress or intimidate others by showing that he knows a little about everything, has answers for every question, and is capable of handling every situation.

Every dominant person needs someone who will submit. For whatever reasons, there are some who are submissive, indecisive, weak, and who like to be dominated. However, more often than not, the submissive person will eventually want to break out into a world of their own thus making the dominant person feel threatened and rejected. This often happens in young marriages where the man is considerably older than the girl.

Caution must be exercised if the individual:

- always has to be boss
- insists on having his own way all the time
- never listens to others' opinions
- always disagrees when others make suggestions
- is overly competitive and aggressive with others
- has the attitude that winning is everything
- is insensitive to other individuals and will do anything to win

3. The Moody and Unhappy

Happiness is a choice we make about life. Living with someone who is constantly dissatisfied and unhappy will drain the relationship of its lifeblood. Those who possess an inferiority complex and have a profound sense of inadequacy will often lean heavily on their partner for support and encouragement. Strangely, women who are outgoing, light-hearted, fun-loving, and exciting are often attracted to men with a serious, and negative, outlook on life because they appear to be solemn, sincere, and stable. Eventually their differences show. She wants to get out and be with people while he wants to stay home. She treats life with a happy-go-lucky attitude, while he becomes irritated and depressed about world

events and personal troubles. Both feel pressured to become like the other person.

Ask yourselves the following questions:

- Does my future spouse remain overly depressed at times?
- Do our temperaments clash when we face problems together?
- Can we hold a serious discussion together without one becoming upset?
- Do we hold a similar philosophy about life?
- Do I feel pressured to make the other happy?
- Is he/she cheerful when I am not around?

4. The Perfectionist

Perfectionists have high and often unreachable standards. When applied to themselves such standards may be acceptable although when not fulfilled, they can lead such a person to frustration and depression. The real problem in marriage comes when the perfectionist partner expects perfection of the other. He expects her to keep a perfect house just like his mother with meals on time, toys tidied up immediately after the children use them, and the house dusted and the washing done every day. She may expect him to be as good as her father at cleaning up after himself, tidying the garage, and keeping the lawns and garden in perfect shape. The demands of the perfectionist create feelings of guilt and failure which build into resentment over the years.

Ask yourself the following questions:

- Does my partner hold perfectionistic expectations?
- Does my partner ever become frustrated and discouraged when perfection is not reached?
- Does my partner try to make me perform to his level of expectations?
- Does my partner have a thing about germs, cleanliness, perfectly behaved children, faultless dress, etc.?
- Does my partner have a strong feeling of failure about life?
- Does my partner often show intolerance of those who are careless and indifferent?

5. The Emotionally Ill

Life is hard on some people. Each person reacts to his or her problems in different ways. Some withdraw from others for extended periods of time and have difficulty in communicating or relating. Others are restless and cannot relax and enjoy themselves. They are tense and easily excited or discouraged. Some have distorted ideas of reality accompanied by irrational thinking and behaving. Their life seems full of cares—mountains are made out of mole hills. They are excessively nervous and can become profoundly depressed. They never seem to solve problems—they just hold on to them and worry over them. They cannot seem to cope and

make decisions. Some threaten violence to themselves or others. They tend to be irritated easily and complain of physical problems which never seem to have any organic cause. Others tend to be overly sensitive, distrustful, and fearful. While individuals at any one time or other may have some of these characteristics, the continued presence of these symptoms may indicate severe emotional disorder.

Often sincere and caring persons fall into the trap of marrying disturbed individuals with the motive of pity and with the illusion that marriage will solve emotional problems. Marriage does not hide or heal personal weaknesses, it exposes and aggravates them. By way of a footnote, it should be mentioned that persons who demonstrate no sense of wrongdoing or seem to possess no conscience should be avoided despite their shrewd ability to sell themselves and rationalize their behavior.

Determine the answers to the following questions:

- Does my partner demonstrate any of these characteristics over long periods of time?
- Does my partner's' folks have a history of such problems?
- Is my partner aware of the problems and doing something about them?
- Does my partner lie and act irresponsibly and even when caught does not feel the need to apologize and make things right.

6. The Cold and Uncaring

"Since individuals' needs for affection and tenderness do vary greatly, it is important that differences be recognized and some attempt at a solution be worked on before marriage. If either person is much more demonstrative than the other or exhibits a strong need for love and affection greatly out of proportion to that which the other partner is willing or able to give, then trouble can be anticipated."³ Girls who fall for a "Macho" often make the mistake of overlooking the fact that he also tends to be insensitive and unsympathetic—which is all part of his image. The ability of an individual to be warmly expressive, open, and sensitive is vital to the maintainance of a love relationship.

Ask yourself the questions:

- Is my partner able to respond to my level of need and, if so, does it cause any undue strain on either of us?
- Does my prospective spouse seem threatened by closeness and intimacy?
- Does the other person make excuses to avoid any manifestation of affection?
- Can my partner say "I love you" without feeling pressured?
- Does my partner think that the expression of love is a sign of weakness?
- Does my partner feel comfortable displaying appropriate affection in public?
- Can we talk together with ease for long periods of time?

- Can we relax together?
- How do our home backgrounds compare in terms of the level of affection shared between family members?

7. The Indecisive and Impulsive

Much of the conflict in relationships stems from the way in which individuals make decisions. When one partner is dependent, vacillating, impulsive, disorganized, or irresponsible, it means that most likely the other person must make the decisions and correct the other person's mistakes. Such individuals find it difficult to make up their minds, and when they do, they find it even more difficult to follow through. They lack self-discipline, are prone to changing jobs frequently, and are poor money managers.

This weakness can be observed in the following ways:

- has he/she maintained a job for any length of time?
- can he/she stick to a budget without getting into debt?
- does he/she think through decisions before they are made or are they made on the spur of the moment and regretted later on?
- do you have to resort to nagging in order to get things done?
- does he/she have any personal habits over which there is no control (e.g., drinking, gambling, smoking, etc.)?
- does he/she prefer to let you make the decisions, especially the big ones?
- do you find yourselves spending a lot of time arguing over decisions?
- Does he/she rarely have a personal opinion?

FAMILY BACKGROUND

Researchers have investigated the backgrounds of the lives of people and determined those factors which have lead to success and failure in life. They have suggested that people are conditioned early in life in ways which will make them good or bad risks for marriage. Some of the background factors which indicate a better-than-average marital risk are:⁴

- superior happiness of parents
- happiness in childhood
- lack of conflict with mother
- home discipline that was firm, not harsh
- strong attachment to mother
- strong attachment to father
- lack of conflict with father
- parental frankness about matters of sex
- infrequency and mildness of childhood punishment
- premarital attitude free from disgust or aversion toward sex

CASE STUDIES

The following case studies are intended to provide insight into marital compatibility and the problems caused when couples are incompatible.

1. Freda and Theo

Freda and Theo had finally decided to see a counselor to talk over the problems in their marriage. After talking about their rebellious teenagers for some time, Theo finally interrupted and said, "Why don't you tell the counselor the real reason for our problems?" Freda replied, "Why don't you tell him yourself?" Seeming to be both hurt and angry, Theo responded by saying how they had had an ideal marriage until Freda decided that being a wife and mother was not enough for her. He blamed the children's problems on the fact that she was not where she belonged—at home with the children. He accused her of going back on her promise prior to their marriage to stay at home with the children. Freda admitted that she had promised to stay at home, but felt after several years in the home that she could be just as good a wife and mother if she worked. She became bored and dissatisfied with keeping house and so became a teacher which had given her a tremendous sense of self-fulfillment. As a result she felt that she was now a better wife and mother. He disagreed saying that her self-interest had caused the neglect of the children and their subsequent problems.⁵

-which of the following temperament characteristics are causing Theo's reaction: stubborn, happy-go-lucky, conservative, nervous, inflexible, dominant, possessive, perfectionistic, depressed.

-Do you think it acceptable for Freda to expect Theo to accept her change of role as a homemaker?

-If change and adjustment is to be expected in marriage what personal characteristics would be desired in a partner?

2. Bert and Maria

Maria and Bert had dated for three years. Now they were engaged and it was only six weeks until the big day. Maria came to the pastor, who was to conduct their wedding, complaining of a problem. She was having second thoughts because of something Bert couldn't say. Bert apparently could not say, "I love you." Maria had hoped that when they were engaged the romance would get better. Instead, Bert seemed to be distant and cold. He never seemed to have time to talk or do things together. On Sundays he spent most of the time playing golf with his Dad. Some weekends he went fishing. When she asked if she could go along, he said that it was a man's sport and she would only get bored. She could not understand how he could be so enthusiastic about having sex and yet be so distant!

After listening to Maria, the pastor went to see Bert to have a talk. Bert's story was quite different. "Maria nags me to be alone with her and spend time saying sweet nothings in her ear," he complained. "I'm not a romantic like she is. I can't sit around all the time and whisper sweet nothings in her ear. I like Maria—in fact, I love her, and I have told her that I love her and that should be enough!"

- What evidence of incompatibility exists in this relationship?
- What personality differences are causing the problem?
- Do you think that telling a spouse once or twice that you love him/her is enough?
- How could you foresee the marriage turning out?
- Is the difference serious enough to warrant changing the wedding plans?

3. Ted and Michelle

Ted and Michelle were having their first premarriage counseling session with their pastor. When asked why she thought she would make a good wife, Michelle said, "I think I'll make Ted a pretty good wife because I'm not sloppy and unstrung like so many girls I know. I like to get up at exactly 6:45 A.M. In fact, I always get up then. It upsets me until I'm almost ill if I have to stay in bed later for some reason. The first thing I do is make my bed. That takes about twelve minutes, because I like it perfect. If I see a wrinkle or a crooked sheet it bothers me all morning. Then I wash my hands and face and scrub my fingernails with a disinfectant soap. There won't be any germs in our house! I rinse the plates and cups off too and I rub each spoon and fork with a clean napkin. I'm just that way with everything. It takes all my time, but it pays off. I'm healthy and strong and I'm determined to keep my Ted healthy, too."⁶

- This is a true, although extreme, example of what personality trait?
- How would you feel if you were to live with such a person?
- What possible problems would you foresee when this person became a mother?

4. Don and Dorothy

It all started soon after they decided to go steady. They both confessed that their relationship was just one long argument. Actually, things were the same in their families. They had hardly seen a day when their parents appeared to talk happily with each other. When things got out of hand, Don and Dorothy just didn't see each other for a day or two, but then they would get back together again and agree not to let their tempers get the better of them. Soon after, some little thing would happen and they would fight again. Don accused Dorothy of not being humble enough to accept his

point of view. She accused him of bossing her around. After all, she had a mind of her own and a right to her opinions. Both resented the fact that neither seemed to listen to the other. Both agreed, however, that they had never been able to communicate except when arguing.

- What incompatibility is causing the trauma of this relationship?
- Would you agree that angry, argumentative communication is better than no communication at all?
- Do you think there is any relationship between the similarity of their home backgrounds, their personalities, and why they keep going steady with each other?

5. Cindy and Flint

During the early pre-marriage counseling sessions, it was learned that Cindy and Flint had vastly different ideas about how they planned to spend their money. Cindy felt strongly that they should start saving immediately so they could have their own house before children came along. Flint, on the other hand, had been eyeing a new Corvette and believed money was not for saving but for spending. She could not understand why the car they presently owned would not be adequate for their needs. Their pastor asked them to think the situation over during the next week and come back ready to solve the problem in the following session. When it came time for the next week's session Flint, complained of not feeling well and cancelled the session. The following week he didn't arrive at Cindy's house to drive her to the appointment—he said he forgot the appointment. Meanwhile, whenever Cindy tried to raise the subject, Flint refused to talk but changed the topic. One day, without consulting Cindy, Flint went and bought the car. Later he tried to explain to her that the salesman had given him an irresistible deal. Flint missed the appointment with the pastor for the third week, so Cindy went by herself. This time she had doubts but couldn't quite figure out whether they were important enough to change their plans.

- What personality trait is Flint demonstrating?
- How would you see Flint relating to future decisions in marriage?

6. Fred and June

Fred was a nineteen-year-old college freshman training for the ministry. During his summer break he met June and fell in love. She was two years older than Fred and had been married and divorced. Although still attractive, she gave the impression she did not take much care of her health or physical appearance. She had been unemployed since her divorce and had relied heavily on drink and drugs to cope with her problems. She had become disillusioned with life and had lost motivation to look for work. In order to pay for her habits she had turned pusher, prostitute, and thief. Fred had

tried to encourage her and she had promised to quit her lifestyle and look for work. She failed to do both by the next time he saw her, but she continued to say that if he would just be patient and help her she would eventually lick her bad habits. On a number of occasions, Fred threatened to end the relationship, but he would always return because he could not leave June when she apparently needed him so much. Sometimes he would return only to find her lying on the floor in her own drug-induced vomit. He felt hurt by her involvement with other men, but she would beg forgiveness, cry, and make solemn promises to do better in the future. All his friends told him he was stupid for getting into such a mess with a no-hoper like June. However, he accused his friends of not being sympathetic to the difficulties she had faced as an orphan and the suffering which she experienced going through her first marriage and divorce.

- What is affecting Fred's motivation for maintaining this relationship?
- If you were in Fred's shoes what would you do considering June's condition?
- What future would you see for Fred and June if they were to marry?

7. Renee and Chris

Renee phoned the pastor to tell him that she had just called the wedding off and she and Cliff wouldn't be needing his services after all. In explaining the reason why she had broken off the engagement, the following story came out. Apparently Chris had never gone steady with any girl before Renee. He said he wanted to wait until the right one came along. Renee had felt good about the special attentions heaped on her by Chris. He insisted on doing absolutely everything together, including the shopping, studying, doing the laundry, etc. He became quite upset when on one occasion she went out with the girls to the ice cream parlor to celebrate her room-mate's birthday. Any guys showing any attention to her would be rudely told to leave her alone. He considered his feelings to be proof that he loved her. When he would ask her for every detail of what she had done while they were apart, he would explain that he merely wanted her to know that he was interested in her. When Renee tried to tell Chris that she needed some time alone, he would state how lonely and at a loss he felt when they were apart. Finally, Renee couldn't take it any longer. She broke off the engagement and immediately called the Pastor.

- Describe your feelings if you were dating someone like Chris?
- What incompatibility factor led to the breaking up of this relationship?
- What do you think was Chris's real problem?
- Do you think marriage could have solved the problem?

8. Paula and Eric

During their exciting high-school romance Paula, and Eric were considered by their class the couple most likely to succeed. Now, two years later, Paula was having second thoughts. It wasn't any one big thing that bothered her, just a lot of little things. Eric had not kept a job for any longer than three weeks since leaving school. He always seemed to have a good reason, but Paula wondered what marriage would be like without the security of a constant job. Eric could never make up his mind about things. He was wishy-washy about where to go on dates, he was always late paying his bills. He still didn't know when he wanted to get married. Paula couldn't get a decided opinion as to how many children he wanted or even what he wanted to do in life. His stock answer to her questions was that he lived for the moment. She was different and liked to plan and be organized. Paula wondered why these things didn't show while they were in school because she was certain she would not have gone with him long had she known what he was like. Now that she had invested so much in the relationship, she was uncertain whether the problems were serious enough to warrant drastic action.

- What personality problems are influencing this relationship?
- Put yourself in Paula's situation. How is she feeling about Eric?
- Why do you think Paula did not see these problems before?
- If Paula and Eric were to marry how could you see their marriage turning out?

VIEWPOINTS

1. Make a list of five traits which you find difficult to tolerate in others.
2. What factors make it difficult to recognize undesirable personality traits during courtship?
3. Charles Darwin once said that people often show more care in selecting their animals for breeding than in selecting a life partner! Do you think he may have been right and if so, why?
4. Some people say when you marry someone you don't marry his/her family. In the light of the fact that family background has a significant effect on personality, how true do you consider this saying to be?
5. It has been found that children of divorced marriages are more likely to experience the breakdown of their marriage than children of happily married parents. What factors contribute to this situation?

FURTHER READING

Mason, Robert L. and Jacobs, Caroline L. How to Choose the Wrong Marriage Partner and Live Unhappily Ever After. Atlanta,

Georgia: John Knox Press, 1979.

FOOTNOTES

¹George R. Riemer, Dating: Communication and Decision-Making (New York: Holt, Rinehart and Winston, 1970), pp. 11, 12.

²Lewis M. Terman, et al. Psychological Factors in Marital Happiness (New York: McGraw-Hill Book Co., 1938), pp. 366-367.

³Robert L. Mason, Robert L., and Caroline L. Jacobs, How to Choose the Wrong Partner and Live Unhappily Ever After (Atlanta, Georgia: John Knox Press, 1979), p. 133.

⁴Terman, pp. 110, 111.

⁵adapted from Mason, and Jacobs, pp. 36-38.

⁶Paul H. Landis, Making the Most of Marriage, 3rd ed. Sociology Series. (New York: Appleton-Century-Crofts, 1965), pp. 274, 275.

CHAPTER 12

WHAT GOD WANTS FOR YOUR MARRIAGE

"Marriage should be honored by all"—Heb. 13:4.

Where Are We Going? To understand the ideals which the Creator intended for marriage and to identify factors which influence marital happiness and success.

Have you ever seen a marriage which you thought was ideal? Something special about the relationship made you hope that your marriage would be just like it. Many people have not seen nor experienced such a relationship. Consequently there is considerable disillusionment about marriage. In fact, some criticize marriage as an outmoded and destructive institution which deserves to be abandoned!

Marriage and the Sabbath were the only two institutions to survive the expulsion of man from Eden. Consequently, the Scriptures have much to say about the family. The act of salvation at the time of Noah included his entire family (Gen. 7:7). The choosing of a nation in Abraham centered around his family (Gen. 17:4ff.). Christ commenced his ministry at a marriage feast, thus sanctioning and hallowing the institution (John 2:1-11).

What is it about the marriage institution which places it in such a prominent position in Scripture? The answer is to be found in its divine purpose.

PRINCIPLES

When God created marriage, He had at least four ideals in mind.

1. The Training of a Heritage

It is recorded in Gen. 1:28 that God commanded Adam and Eve: "be fruitful and increase in number; fill the earth and subdue it." Children are not an afterthought nor an added burden to marriage. Marriage cannot be separated from the family as a separate institution, for God has placed man and woman on the earth with the express purpose of providing a healthy emotional environment for the growth of children. The marriage union is uniquely suited to the task of training a heritage because it is a love union. As God's

crowning act of creation, man was given the power to "create" life in his image. Reproduction is therefore not merely an animal function but an act of love and creativity.

2. An Intimate Love Relationship

The Genesis creation account provides two stories of the creation of man. In the second, a further purpose is given. "It is not good for the man to be alone"—Gen. 2:18. God Himself does not exist in solitary lordship. This would be contrary to His nature, for God is love and love can only exist within a relationship. Likewise man, being in the image of God, was created to enjoy loving relationships. However, the marriage relationship was intended by God to be different from other love relationships. The Scriptures say, "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh"—Gen. 2:24; Mark 10:8. The quality of intimacy of the marriage relationship should ideally surpass that of any other relationship, even the relationship with parents. God's original rule for marriage was that individuals would physically, emotionally, and financially leave their respective parents and cleave to each other completely, permanently, and exclusively. There can be no cleaving before the leaving. While leaving does not mean abandoning, there can be no marriage without such a separation from the apron strings of dependency which tie children to parents.

3. Personal Development

When God said, "I will make a helper suitable for him"—Gen. 2:18, he intended that marriage be a means of enhancing man's physical, mental, social, and spiritual development. "When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."¹ Each one brings to the partnership qualities that enrich the life of the other. As they move through life they encourage, comfort, support, and complement each other.

4. To Uplift Society

Speaking about Abraham's descendants God said: "and all peoples on earth will be blessed through you"—Gen. 12:3. Marriage does not exist merely to fulfill the needs and expand the potentials of individual family members. The family on earth is closely tied to the heavenly family as its representative extension. Just as the work of heaven is to serve, so too marriage was designed by God to be a agent for the blessing and benefit of society generally.

In summary, these four purposes are succinctly brought together in the following statement: "The choice of a life companion should be such as best to secure physical, mental, and spiritual

well-being for parents and for their children—such as will enable both parents and children to bless their fellow men and to honor their Creator.”²

COMMENT

FACTORS AFFECTING MARITAL HAPPINESS AND SUCCESS

1. AGE

The question is often discussed, “what is the best age at which to marry?” It is a good question. In the U.S. almost 50 percent of girls are married by the time they are twenty. During 1966, 4,000 girls were married at age fourteen and under—for several it was their second marriage! As the trend toward earlier dating continues the age of marriage continues, to fall and the divorce statistics climb. Of all teenage marriages 50 percent will be divorced by the time the partners are twenty-five, according to present statistics. Some of the factors which make age an important consideration are found in the following questionnaire:³

YOUR MARRYING AGE

- a. ____ At what age would you like to marry?
- b. ____ At what age will you finish your formal education, job, and/or military training?
- c. ____ At what age will you have worked full-time for at least a year (preferably two) in the career of your choice?
- d. ____ At what age will you be ready and able to support financially the family you wish to have?
- e. ____ At what age would your parents approve of you getting married?
- f. ____ At what age will you have lived on your own financially, and away from home or dormitory for two years?
- g. ____ At what age will you have had enough time to exercise your freedom—doing all the things you really like to do just for yourself and on your own (e.g., travel, owning your own new car, starting a business, etc.)?
- h. ____ At what age will you have had enough opportunity to date and to have established enough relationships with members of the opposite sex so as to wisely choose and commit yourself to one partner?
- i. ____ At what age do you think you will be ready for and comfortable with assuming the responsibilities of marriage?
- j. ____ By what age do you think your personality, values, and outlook on life will have been nearly fully formed? (Keep in mind the changes which you have made since ninth grade until now and the changes you have seen in others who have gone to college.)

TOTAL ____

To determine your marrying age divide the total by the number of questions you answered.

Characteristics of Young Marriages⁴

The young married couple is usually quite different from the couple who marry later in life. Some of the more striking contrasts are:

1. Five times as many girls as boys are involved in young marriages. In other words the young bride is considerably younger than her husband. A 15 year old bride usually marries someone 5.5 years older than herself; 18 year old brides, on the average, marry men 3.6 years older, while 21 year old brides, on the average, marry men 2.3 years older.

2. More than a third of the young brides are pregnant when married. The rate of pregnancies is highest when both husband and wife are high-school age.

3. The level of education of the average teenage-married couple is exceptionally low compared with that of single persons their age. School dropouts are particularly likely to get married young. Almost 90 percent of the brides are school dropouts.

4. The occupational status of the groom is usually low unskilled or semi-skilled level. Because of the lack of education and poor job skills, most of the young couples need financial assistance from parents and suffer the stresses of poverty.

There is considerable social pressure to get married in the teenage years. Sexual frustration, difficulties with parents, competing with friends who are also getting married, boredom with the dating stage, and jumping into marriage with the illusion of finding the ultimate in personal happiness are just some of the factors which encourage teenage marriages. Despite the best of intentions, it does not take much for young marriages to turn sour. Some of the unique problems they face include:

- a. resentment because of the feeling that they are missing out on the fun their single friends are having.
- b. financial difficulty places hardship on the young couple—they are often forced to join the work force at the bottom rung of the ladder and are often the first to be fired.
- c. many teenage marriages are quickly followed by the arrival of a baby, thus bringing increased responsibilities and financial burdens.
- d. there is a feeling of social loss following separation from their friends with whom they used to associate constantly.
- d. early marriage often ruins the dreams of further education or other personal aspirations.
- e. the pressures of marital life and the bitterness over the loss of independence and freedom turns the romance into boredom.
- f. resentment often follows as parents treat the unhappy couple with an "I told you so" attitude.

The studies on young marriages do not paint a rosy picture of what actually happens after the "I Do's" are shared. In one

study, half of the non-divorced high-school brides and more than one-third of the husbands said they wished they had waited until after graduation.⁵ In another study of nearly 3,500 girls, it was found that those who married young were less stable, had poor relationships with their parents, had started dating at a younger age, had more serious dating relationships, and were most likely pregnant at the time of marriage.⁶ Several studies have shown that over 50 percent of marriages broke up within four to five years when the wife was premaritally pregnant.⁷ Marrying during the teenage years is not a crime or a sin. However, all the studies show the younger the age at marriage, the more likely the couple will be unhappy and eventually divorce.

2. MATURITY

The adjustments necessary in marriage require a developed maturity. One study showed that the younger the couple the longer it took them to reach satisfactory adjustments.⁸ However, the decision as to who is mature and who is not is based on a subjective judgment. While parents may not think their son or daughter mature enough, the children may think otherwise!

What are the characteristics of a mature person? Judson and Mary Landis suggest the following criteria:

- a. A conception of love based on reality: a mature person accepts romantic love for what it is and realizes that love must be supported by a broad foundation of common interests, common goals, acceptance of each other, and mutual respect.
- b. A philosophy of life: a mature person is developing a realistic philosophy about the purpose and values of life.
- c. A reasonable evaluation of self: a mature person has a fairly accurate idea of strengths and weaknesses and is working to improve them.
- d. An evaluation of family background: before a person is mature enough for marriage, he needs to be able to understand his own family background, its contribution to his personality, and the implications it may have for marriage.
- e. A developed set of life skills: a mature person possesses the ability to meet problems constructively, think independently, take responsibility for mistakes, understand human motivations, and maintain a sense of proportion about present desires and future goals.

3. EXPECTATIONS

Faulty mythical expectations as to what marriage is like often brings disillusionment into the marriage. So common are these myths that some have suggested all marriages go through three stages:⁹

Enchantment: Enchantment is the initial stage of marital ecstasy and is characterized by a preoccupation with each other,

idolizing each other, having a sense of the novelty of marriage, and generally considering the relationship to be perfect and trouble-free.

Disenchantment: When suddenly the realities of being married to another human being is realized disenchantment sets in. Individuals feel bitter, upset, trapped, and concerned that they have made a big mistake. They become disappointed in the inadequacies of their partner and frustrated by the demands of the real world which seems to tear away the romantic notions they had of marriage. They either look for ways out of the relationship or to negotiate the next stage.

Maturity: Through intentional efforts to love and communicate, the couple works through their differences and faulty expectations—thus developing a realistic view of marriage and each other. They develop an attitude of partnership, freedom, and commitment to put the marriage before individual wishes.

Some of the disillusioning expectations and myths which people have about marriage are:

a. **We will live happily ever after because we are in love.** Such couples believe that marriage is the ultimate state of automatic bliss. While they may not openly say so, many start out thinking that their relationship is going to be so different and special that the struggles other marriages have will never be theirs to experience. This expectation is often shattered quickly on the rocks of difficulty. Happiness and marriage are not necessarily synonymous terms. Happiness is only the product of a relationship where two individuals daily take time and effort to fulfill their vows to love and cherish each other.

b. **If we have a good sex life, marriage will be easy sailing.** This myth implies that sex is really what marriage is all about! However, there is much more to marital happiness than satisfactory sex. Sex cannot take the place of communication, understanding, and those more meaningful acts of loving thoughtfulness. Sex can be the icing on the cake—it is not the cake!

c. **Sex will always be fun.** This myth is a continuation of the last. It comes as a shock to many couples to find that one of the first difficult adjustments they have to make to each other is in the area of sexual adjustment. The honeymoon is often a difficult and frustrating learning process. There will be many times when tiredness, stress, and sickness will impair the sexual relationship, thus forcing the couple to have a better basis for happiness than mere sexual excitement.

d. **I'll never be lonely again.** Companionship is regarded by many as the goal of marriage and the reason for its existence. However, exclusive togetherness and living in a world of shared experiences is often just not possible. Togetherness is often upset by exacting work schedules, demanding babies, and the stress of day-to-day life. Many who make their spouse their whole world and do not have friends or interests of their own often suffer from extreme loneliness despite their marriage.

e. Couples would get on better if they had a baby. Unfortunately, studies show that babies do not keep husbands or make boyfriends settle down. If anything, babies bring out the weaknesses in a relationship. Research over the last twenty years has confirmed that children actually detract from marital quality. Sociologists have noted a pattern whereby the quality of the marriage actually takes a downturn approximately six months after the baby is born. This takes place among marriages which are reportedly happy, but more so with those which are unhappy.¹⁰ A marriage must be secure before children can further enhance the relationship.

f. When we get married our problems will be solved. Often Hollywood portrays a relationship stricken with difficulties, but finally all problems are solved when the couple, in a romantic moment, decide to marry. Unfortunately real life is not so easy. Marriage was never intended by God to be therapy for the sick. Marriage does not erase unhappiness and it does not automatically change oneself or one's partner.

g. After marriage I can relax and enjoy myself. Many people enter marriage thinking that after the "prize" has been caught, little else needs to be done but sit back and be taken care of for the rest of one's life. They disregard their personal appearances and forget those charming courtesies which were so important while dating. Marriage is not a baby-sitting service taking over where Mom and Dad left off. It is a relationship between two equals who actively and constantly seek to make each other happy.

h. Our marriage is going to be just like my Mom and Dad's. The scriptures say, "a man will leave his father and mother and be united to his wife, and the two will become one flesh"—Mark 10:7,8. While each individual brings to marriage his or her own unique family backgrounds, they set about to forge their own relationship. No two relationships can be the same because the individuals in the relationship are different.

i. I'll never fall in love again. Every day married people are meeting attractive and compatible persons who could just as easily make excellent marriage partners. If one allows the feelings of love to develop and if the love for one's spouse has been allowed to die, it is possible, and in fact likely, that one's marriage vows could be broken.

4. REASONS FOR GETTING MARRIED

Mark those which you find acceptable with an "A", those which are partially acceptable with a "PA" and those which you believe to be unacceptable with a "U".

- ___ Strong sexual attraction
- ___ Security—a desire to be needed
- ___ To get away from parents
- ___ To avoid the stigma of a shotgun marriage
- ___ To have a family
- ___ Deep feelings for someone and wishing to be with them

- ___Escaping from one's country, social class, reputation, etc.
- ___Pity—feeling sorry for someone with the idea of helping them
- ___Companionship
- ___Spite—to hurt parents or an old flame.
- ___To escape spinsterhood or bachelorhood—it's now or never
- ___Becoming bored with dating and going steady
- ___Two can live cheaper than one
- ___Being the first one of your friends to marry
- ___It's the thing to do—others expect it

So what is marriage anyway? What realistic reasons should one have? Marriage involves a free choice and a covenant. You choose a person freely from all the alternatives available to you. You do not choose because you have to but because you want to. You make an active choice realizing that you are taking upon yourself full responsibility for the choice you make. By choosing freely, you show that you value this person above all others. It is not a temporary choice—as one couple's vows said, "as long as love shall last." Marriage involves a lasting covenant.

Your choice of a partner involves a total life commitment and it is with this understanding that you choose to not only marry but to love when you do not feel like loving; you choose to care when you do not feel like caring; you choose to communicate when you do not feel like communicating; you choose to be selfless when it does not come easy to put your own feelings, wishes, and desires aside. Marriage is not considered a confining experience because you have freely chosen to enter into such a relationship with the willful intent to follow through on your choice.

Marriage vows are a solemn and holy covenant made not just between the couple but also between the couple and God. For this reason the church service adds to the marriage the blessing of God. The awareness of God's blessing on and presence in the marriage assures that while differences and conflicts may exist, the relationship is not to be blamed—the marriage was ordained by God and remains so.

5. COMPATIBILITY FACTORS

Research has consistently shown that predictable factors are present in relationships which are happy and last and those which are unhappy and break up. (This table is not infallible and does not take into consideration the fact that couples can understand and adjust to each other's differences through intentional efforts.)

CHANCES OF MARITAL HAPPINESS¹¹

Characteristic	Poorest	Intermediate	Best
Age at marriage	Both 17 or younger	Female 17 Male 20+	Female 18+ Male 20+
Education	Both dropouts	Female dropout, Male high school grad	Both high school grads. Male with further study
Acquaintance prior to marriage	Less than 6 months	One year with 6 months engagement or understanding to marry	Two years with 6 months engagement or understanding to marry
Background	Both unhappy childhood	Mixed	Both happy childhood
Personality	Immature, limited interests, poor social adjustment	Mixed	Both competent in personal relationships, flexible, mature
Pregnancy	Premarital	Immediately after marriage	Delayed at least a year
Motive	Pregnancy, or impulsive reasons, "thing to do"	Mixed	Positive emphasis on being husband/wife
Parental Attitude	Strongly opposes	Mildly opposed or resigned	Supportive
Cultural background	Dissimilar	Comparative	Similar
Previous dating experience	Limited number of partners, went steady immediately	Some dating experience	Numerous different dates
Economic Status	Dependent on relatives	Mostly independent	Assured independent income
Residence	With relatives	Mostly independent	Independent
Cultural Status	Both lower	Mixed	Both middle or high
Religion	Mixed	Non-attenders	Same

6. THE ENEMIES OF MARRIAGE

Some people disagree with the idea of parading all the problems of marriage before those who are not yet married. They say it is better to appeal to the ideals by describing happy marriages. But anyone thinking of marriage will want to get all the facts, whether they be pleasant or unpleasant. While much can be learned from studying good marriages, much can also be learned from those which go wrong.

In a study of 6,000 marital breakdowns among Catholics in the Archdiocese of Chicago, the following causes were claimed to be at fault.¹²

a. **Alcohol**—30 percent. Problem drinking is often the symptom of a problem as well as the cause of problems such as irresponsibility and non-support, cruel beatings and child abuse, adultery, and mental abuse. Alcohol affects the rational processes needed for an effective relationship. It clouds the mind, confuses the senses and the ability to deal with facts, obscures values, softens the will, and distorts the ability to talk and listen.

b. **Adultery**—25 percent. For two individuals to break a vow which they have solemnly covenanted to keep requires a radical transformation in thinking and commitment to the relationship. Many blame alcohol, sexual frustration at home, loneliness, or work proximity where close relationships with the opposite sex are possible. However, adultery is also an indication of a spiritual vacuum in a person's life resulting in a loss of commitment to one's values. The net effect of marital unfaithfulness is often lies, deception, loss of trust, and emotional devastation. Many think that self-control is not required in marriage. On the contrary self-control prior to marriage is best seen as preparation for marriage.

c. **Irresponsibility**—12 percent. Irresponsibility can mean almost anything. It can mean that there is a problem with alcohol, immaturity, laziness, or poor money management. A selfish disregard for the rights of others is probably the common denominator of this difficulty. If maturity means anything, it means that one has learned that all behavior affects others and that they are responsible for the consequences of their actions.

d. **Conflict of temperament**—12 percent. This problem includes those personality characteristics which aggravate, anger, and hurt another person. It does not mean that certain temperaments are bad. It means that the relationship is a poor combination of temperament traits. Such a difficulty makes living together a constant source of irritation and aggravation.

e. **In-Laws**—10 percent. In-Laws can either encourage the couple to become independent or they can interfere in such a way as to make them dependent and feel guilty if they are not included in their lives. Immaturity in the parents can thus complicate the maturing process in the children and the development of a close relationship. Sometimes, one or both individuals cannot emotionally separate themselves from their parents, with the result that the parents become the third and fourth parties to the marriage.

f. **Sexual Incompatibility**—5 percent. This term refers to the refusal or inability of married persons to have satisfactory

sexual intercourse. This inability may be physical or psychological. The problem cannot be anticipated by having premarital sex as the ensuing guilt can itself be the cause of sexual dysfunction in marriage. The problems are often personal in nature and require counseling with trained professionals in the area of sexual function.

g. **Mental Illness**—3 percent. While many individuals suffer from short periods of emotional stress, there are some who suffer long and causeless sicknesses resulting in cruelty or inability to function responsibly. Alcoholism is often associated with this problem.

h. **Money Problems**—1 percent. The use of money in marriage is a decision-making problem. Agreement on its use is a communication problem. Consequently, the use of money is more of an indicator of the quality of communication which the couple enjoys. Studies have shown that money problems appear in more than 50 percent of family fights. In high unemployment areas, and during times of economic hardship, the incidence of divorce due to finance-related stress is considerably higher than normal.

7. **POSITIVE CONDITIONS FOR MARRIAGE**—Three Fundamental Marriage Skills

While each person and each relationship is different, there are certain basic conditions to a healthy marriage.

a. **Adaptability and flexibility.** One of the more interesting findings of social research in the last decade is that all marriages have similar problems. The difference lies in how couples face these problems. Some choose to terminate the marriage while many choose to adjust, keep the relationship intact and make the best of the situation. Adjusting to changing circumstances, accepting differences in the partner, and showing a willingness to work through anything which comes along makes the difference between a painful divorce or a lasting and enriching marriage. Adjustments are necessary throughout life and can be anticipated by a young couple; for example, job change, first birth, sickness, financial crises, children leaving home, retirement, etc. Each stage in the cycle of life requires certain adjustments which, when successfully accomplished, brings satisfaction and fulfillment.

b. **The ability to be empathetic.** Sensitivity to the hurts, feelings, and desires of others is present in all effective relationships, but it is vital in marriage. In past generations the positive conditions for marriage would have been described with considerable emphasis on the moral and economic qualities of the spouse, such as being a good provider, a good cook and mother, a hard worker. Today, as a result of social conditions, the emphasis has changed to psychological qualities such as being affectionate, patient, understanding, and cooperative. Such a relationship demands that the couple give constant attention to the quality of their emotional supportiveness and interaction with each other.

c. **Communication.** "Communication is essential to the expression of love and indeed to life itself. Where there is love, there must be communication, because love can never be passive and inactive. Love inevitably expresses itself and moves out to others.

When communication breaks down, love is blocked and its energy will turn to resentment and hostility."¹³ One study compared happily married couples with unhappily married couples and found they differed in communication in the following ways: the happily married couples (a) talked more to each other; (b) conveyed the feeling that they understood what was said to them; (c) kept communication channels open at all times; (d) conversed about a wide range of topics, and (e) showed more sensitivity to each other's feelings.¹⁴ To refuse to communicate or to communicate inadequately blocks the sharing of love and understanding, inhibits the adjustment processes, and severely impairs the relationship.

CASE STUDIES

1. Jimmy

Jimmy and I couldn't wait, so now we are married. Big deal! Let me tell you what it is like to be married at seventeen. It is like living in this dump on the third floor up and your only window looks out on somebody else's third floor dump.

It is like coming home at night so tired you feel like you're dead from standing all day at your checker's job. But you don't dare sit down because you might never get up again and there are so many things to do like cooking and washing and dusting and ironing. So you go through the motions and you hate your job and you ask yourself, "Why don't I quit?" and you already know why. It's because there are grocery bills and drug bills and rent bills and doctor bills, and Jimmy's crummy little check from the lumberyard won't cover them, that's why!

Then you try to play with the baby until Jimmy comes home. Only sometimes you don't feel like playing with her. But even if you do, you get this awful feeling that you are only doing it because you feel guilty. She is so beautiful and you know it isn't fair to her to be in that old lady's nursery all day long. Then you wash diapers and mix formula and you hate it, and you wonder how long it will be till she can tell how you feel, and wouldn't it be awful if she could tell already?

Then Jimmy doesn't come home, and you know it's because he is out with the boys doing the things he didn't get to do because you had to get married. So, finally you go to bed and cry yourself to sleep telling yourself that it really is better when he doesn't come because sometimes he says the cruelest things. Then you ask yourself, "Why does he hate me so?" And you know it is because he feels trapped, and he doesn't love you anymore, like he said he would.

Then he comes home and he wakes you up. He starts saying all the nice things he said before you got married. But you know it is only because he wants something, and yet you want to believe that maybe it is the old Jimmy again. So you give in, only when he gets what he wants, he turns away, and you know he was only using you once more. So you try to sleep, but you can't. This time, you cry silently because you don't want to admit that you care.

You lie there and think. You think about your parents and

your brothers and the way they teased you. You think about your backyard and the swing and the tree house and all the things you had when you were little. You think about the good meals your mother cooked and how she tried to talk to you, but you were so sure she had forgotten what it was like to be in love.

Then you think about your girl friends and the fun they must be having at the prom. You think about the college you planned to go to, and you wonder who will get the scholarship they promised you. You wonder who you would have dated in college and who you might have married and what kind of a job he would have?

Suddenly you want to talk, so you reach over and touch Jimmy. But he is far away and he pushes you aside, so now you can cry yourself to sleep for real.

If you ever meet any girls like me who think they are just too smart to listen to anyone, I hope you'll tell them that this is what it is like to be married at seventeen!¹⁵

- Put yourself in this girl's shoes. How is she feeling about herself, her life and future?
- If you were Jimmy, how would you be feeling about yourself and your future?
- What specific reasons account for the deterioration of this relationship?
- If they had no baby, do you think the relationship would be better?
- In your opinion could this happen to anyone who marries young?

2. Sharon and Ken

The honeymoon was over and now Sharon and Ken eagerly anticipated each day together. But as the days went by, Sharon became increasingly frustrated. After three months she was thinking about packing up and going back home. As she thought about it one day, she tried to think of what had gone wrong. She had to admit that it was really only little things. He liked her to cook him a good breakfast—she was used to scratching some cereal together for herself whenever she got out of bed. She was used to sleeping in—he got up every morning around 6 a.m. She liked to visit her folks—he wanted to visit his friends or watch football. He went to bed early—she went to bed late. She liked to sit and talk—he liked to work on the car, in the workshop, or around the house. He dropped his clothes on the floor where he changed—she put her clothes in the hamper. All these and other little things together made Sharon feel that something was wrong with their marriage, and yet when she thought about each single issue, she felt that she was being silly.

- How do you feel about Sharon's dilemma? Is the relationship in difficulty? Are these problems typical for young marriages?
- Which of the three primary marriage relationship skills of

adjustment, empathy, and communication are necessary in this situation?

-What are the causes of the problem and how would you suggest they solve it?

VIEWPOINT

1. What do you think are the most outstanding qualities in the marriage of a couple whom you most admire.
2. No matter how well the couple thinks they know each other, they inevitably find some surprises after they are married. What things could a couple do to reduce the number of these surprises?
3. Write your own wedding vows. State clearly the reason why you wish to marry, what commitments you are prepared to make, and your goals, ideals, and expectations for your marriage.
4. Marriage involves limitations and obligations. Write a list of the "fine print" limitations and obligations you expect in your marriage?
5. What are your greatest hopes and biggest fears about marriage?

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⁴Lee G. Burchinal, "Young Marriages," in Life in Families, ed. Helen McGill Hughes (Boston: Holbrook Press, 1971), pp. 70, 71.

⁵Ibid., p. 71.

⁶Joel J. Moss, and Ruby Gingles, "The Relationship of Personality to the Incidence of Early Marriage," Marriage and Family Living 21 (November 1959): 373-377.

⁷F. F. Furstenberg, "Premarital Pregnancy and Marital Stability," Journal of Social Issues 32 (Winter 1976): 67-86.

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⁹Wes Roberts, and H. Norman Wright, Before You Say "I Do" (Irvine, Calif.: Harvest House Publishers, 1978), p. 25.

¹⁰Graham B. Spanier, and Robert A. Lewis, "Marital Quality: A Review of the Seventies," Journal of Marriage and the Family 42 (November 1980), p. 828.

¹¹Burchinal, pp. 72, 73.

¹²George R. Riemer, Dating: Communication and Decision-Making (New York: Holt, Rinehart and Winston, 1970), pp. 219-251.

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¹⁴H. Norman Wright, The Christian Faces. . . Emotions, Marriage and Family Relationships (Denver, Colo.: Christian Marriage Enrichment, 1975), p. 100.

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CHAPTER 13

INTERFAITH MARRIAGE

"Above all else, guard your heart, for it is the wellspring of life"—Prov. 4:23.

Where Are We Going? To discover the biblical and sociological reasons why interfaith marriage is discouraged.

Tina and John had been seeing each other their last two years of high school. They had gone through the usual ups and downs, ons and offs of dating. Despite discouragement from both sets of parents, they were planning to get married when they graduated. John's folks did not want him to marry a Catholic girl, and Tina's parents resented the idea of her marrying an Adventist. The whole idea of belonging to different churches did not matter at all to Tina or John, as they couldn't care less about religion. They both agreed that church was for old people and that religion did nothing except start fights. They wanted to live their lives to the fullest extent, and God was not going to ruin their part of the action.

Some of the things which have been done in the name of religion have been outrageous and indefensible. However, what Tina and John did not know was that a genuine and shared faith in God does make a difference in a marriage. A mutual love for the Creator, an awareness of God's leading, a shared commitment to Christian goals and values, and a common assurance and confidence that God is a help in time of need are foundation blocks to a secure, loving, and eternally lasting marriage.

Just as strong religious faith can be a bond holding the relationship together through rough times, major differences in faith can be an obstacle to the development of a lasting marriage.

PRINCIPLES

Christians marrying non-Christians, or interfaith marriage, is discouraged in the Scriptures for two basic reasons:

1. The likelihood of an individual being attracted away from God is increased

During Old Testament times the Israelites were continually warned not to intermarry with those of the surrounding pagan nations. God commanded them saying, "Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons . . ." because " . . . they will turn your sons from following me to serve other gods"—Deut. 7:3, 4. The tragic stories of Samson (Judges 14), Solomon (1 Kings 11), Ahab (1 Kings 16:29-33), and the Israelites during the time of Ezra (Ezra 9, 10) illustrate the truth of God's reasoning. When marriage to an unbelieving individual is anticipated, the following question is appropriate. "Ask yourself: 'Will not an unbelieving husband lead my thoughts away from Jesus? He is a lover of pleasure more than a lover of God; will he not lead me to enjoy the things he enjoys?' 'We cannot be happy together, for if I follow on to gain a more perfect knowledge of the will of God, I shall become more and more unlike the world and assimilated to the likeness of Christ. If you continue to see no loveliness in Christ, no attractions in the truth, you will love the world which I cannot love, while I shall love the things of God, which you cannot love . . . You will not be happy; you will be jealous on account of the affections which I give to God, and I shall be alone in my religious beliefs.'"

2. The unity and "oneness" intended by the Creator for marriage is disrupted

Paul simply says: "Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common?"—2 Cor. 6:14. Can you imagine a bullock and a horse yoked together and both trying to plough a field? The difference in size and strength would make them go around in circles if they went anywhere at all! Such is Paul's apt illustration of the tug-of-war which is so often present in spiritually divided homes.

Frequently one of the partners in a marriage discovers God and dedicates his or her life to Him while the other partner refuses to join with them. This was often the case during the early history of the Christian church. Paul wrote to those burdened with this problem: "A woman is bound to her husband as long as he lives. But if her husband dies, she is free to marry anyone she wishes, but he must belong to the Lord"—1 Cor. 7:39. Paul is saying two things: (1) interfaith marriage is not grounds for dissolving the marriage; (2) marriage should be considered only to those individuals who share a common faith.

It is often argued that if the other person loves God then that is all that matters. In Paul's time many of the interfaith marriages were between Christians and Jews. Both religions taught about God, both shared a common belief in the ten commandments, both shared the Old Testament Scriptures. Yet Paul makes no exception for such marriages. "He must belong to the Lord."

COMMENT

Not all interfaith marriages are miserable or eventually shatter into divorce. Neither is it true that all non-religious marriages fail. In fact, most stay intact. However, most of the research indicates that for various reasons interfaith marriages suffer unique problems and are more likely to be unhappy or end in divorce than marriages between individuals practicing the same faith. The following is a summary of the research findings:

1. Marriages contracted between individuals of the same faith tend to be happier and better adjusted than those of interfaith and non-religious marriages. Several studies agree.

TABLE 1
REPORTED MARITAL HAPPINESS COMPARED WITH FAMILY RELIGIOUSNESS²

Family Religiousness	Family Happiness (in percent)		
	Very Happy	Average	Very Unhappy
Devout or Very Devout	80	16	4
Slightly Religious	70	22	8
Indifferent or Antagonistic	50	29	21

2. Marriages contracted between individuals of the same faith tend to be less likely to divorce than interfaith and non-religious marriages. At least eleven studies agree.

TABLE II
PERCENTAGE DIVORCE RATE—BY THREE STUDIES³

Religious Affiliation	Landis	Bell	Weeks
Both Catholic	4.4	6.4	3.8
Both Jewish	5.2	4.6	—
Both Protestant	6.0	6.8	10.0
Mixed Catholic-Protestant	14.1	15.2	17.4
Both No Religion	17.9	16.7	23.9

A study of marriages and divorces in the state of Iowa over a period of years showed that the survival rate for Catholic marriages was 96 percent, for Protestants 86 percent (allowing for denominational variation), and for mixed marriages 78 percent.⁴

3. Marriages between individuals of the same faith tend to keep their children in that faith. A fifteen year study done by the Notre Dame University demonstrated that if both parents were Catholic, 92 percent of the children clung to some religious faith when they became adults. If both parents were Protestants 68 percent of the children clung to some faith. However, if the parents were of different faiths (Protestant-Catholic) only 34 percent of the children remained religious. In another study, it

was shown that the children from homes where only one parent had religious faith were twice as likely to get into trouble with the law as were children brought up in spiritually united homes.⁵

4. The types of problems faced in interfaith marriages most commonly reported are:

- a. deciding in which church to worship
- b. religious pressure and rejection for the in-laws
- c. concerns about family planning when a Catholic spouse is involved
- d. cultural and lifestyle differences such as diet, family tradition, religious observances and holy days, etc.
- e. deciding the faith in which the children are to be raised.

CASE STUDIES

1. Ted and Bev

After six years of married life, our interfaith marriage ended in divorce. Neither Bev nor I thought that it would come to this, but it has. It is not as bad for us as it is for our four year old son who just cannot seem to understand what has happened to Mom and Dad.

I come from an Adventist family and Bev's is devoutly Lutheran. When we married, we retained our separate religious affiliations, expecting that nothing of a religious nature would disrupt our marriage. Of course, our families did not approve of our marriage. I tried to explain and change their thinking, but could not. Ours was not an immature relationship despite the fact we met on a blind date. We dated for several years and felt that we loved each other enough to handle any family disapproval. None of our arguments seemed to impress my mother, who tearfully pleaded with me to break off the relationship and date an Adventist girl. There were no Adventist girls in our town, and I thought that mother was being very unfair. After all, we both knew of several successful interfaith marriages.

We were not married in a church. I would have preferred to have been married by an Adventist or Lutheran pastor, but neither of them would help us. I still believed in God and in the faith in which I had been raised through my childhood and youth. Nothing would ever persuade me to believe anything else, but I determined not to let religion get in the way of our love for each other.

Six months after the wedding, the rot set in. We quickly tired of going to each other's churches. Things which were taught and practiced in the Lutheran church provoked me. When I mentioned it or even squirmed in my seat a little, Bev would take offence. Of course, Bev found the Adventist church equally upsetting. It seemed that after a while, the whole weekend was taken up in either going to church or arguing about the differences in each other's religious way of life.

Eventually we just stopped going to church altogether. Shortly afterward our son arrived. This aroused the old strife as we both wanted to attend church and provide a religious training for

our boy. Bev wanted him christened, but I put my foot down and would not permit it. I forgot to mention that prior to our marriage, Bev and I had agreed that our children would be reared in the Adventist church school, but we had not decided which church we would worship. I guess I am compacting a lot into a short story, but this christening problem was the last straw. One day after an heated argument, Bev packed her things and went back to her parents with our son. She has stayed there except for a brief period of attempted reconciliation and counseling which didn't work out as neither of us could seem to make the necessary compromises.

Upon reflecting on our differences, I see now that they were more than theological. She was from an higher class than our family. She thought that our family and church folks were rough, rude, and common. I thought that her folks and church were snobbish. We saw life differently. Where she was willing to compromise, I could not because of principles which I strongly believed in. My religion was more of a way of life than I thought it was, and I wasn't willing to give it up—not even for love. Where I was willing to compromise, she could not because it meant giving up the way of life to which she was accustomed. We never thought that such apparently little things could become sources of irreconcilable conflict which would eventually wash away our marriage. All I long for each day is to have my son, but I guess that is the price I have had to pay for the decision I made six years ago.

- What factors associated with religion compounded this problem?
- What problems did Bev contribute?
- What problems did Ted contribute?
- Why do you think mature couples who believe they can cope with the anticipated difficulties in their marriage eventually find themselves fighting, separating, and divorcing?
- What in particular about the Adventist faith creates problems in mixed marriages?

2. Edna and Frank

There were many reasons why Edna and Frank expected to be very happy in their marriage. Both were intelligent and well educated. They were graduates of the same college and had majored in the same subject. Frank had been a campus big wheel and had been active in his fraternity. Edna had been president of her sorority. In disposition, they were well suited to each other. Each had a keen sense of humor and some capacity to be objective about themselves and their problems. That Frank was a Roman Catholic and Edna a Presbyterian was well known to their friends, but those who thought seriously about this difference believed it to be relatively unimportant, since both were "liberal minded" and "reasonable" and would be sure to take "in stride" any problem that might arise.

Ten years after their marriage, Edna, from whom this story was obtained, recalled how "little clouds" had appeared the first

months of their marriage, in spite of the most auspicious beginnings. Frank obtained promising employment, and with some financial help from both families, they started housekeeping on their own from the very start of married life. Theirs had been an invalid marriage in the eyes of Frank's church because it had been performed by the Protestant chaplain of their college and without the guarantees that the Catholic church requires for a valid mixed marriage.

The first "cloud" came with Edna's discovery that Frank assumed, as the male's prerogative, that they would go regularly to the Catholic church as a matter of course, and that if he accompanied Edna to the Presbyterian church it was a kind of graciousness on his part. Edna frankly admitted that she had made similar assumptions on her part.

Next, Edna came to resent a certain smirking smile on Frank's part, whenever they attended the Presbyterian church, over the informalities of its procedure. On her part, she says she tried conscientiously to enter into the spirit of the Catholic service, but it was all so very strange to her.

When, a year after marriage, a daughter was born to them, the first definite clashes occurred. Frank wanted the child to be born in the local Catholic hospital, which had an excellent reputation. Edna insisted on the Presbyterian hospital, and when her mother came to be with her during the days immediately before the birth of the child, the two joined forces to win their point.

Soon the question of the daughter's baptism arose. Frank wanted her to be baptized in the Catholic church. Edna, with a Presbyterian minister for a grandfather, insisted that she be baptized by the Presbyterian minister. Frank was definitely displeased but finally capitulated. Eighteen months later a son was born, and now it was Frank that was insistent, and this time Edna came around to his point of view.

It was at this time that the question of birth control became an issue. Edna pointed out that with two children to support, and with the high standards for their education, fool-proof contraceptive methods were in order. Frank said little at first, but gradually began to bring forth the customary Catholic arguments against it. Soon Edna took matters into her own hands and began to use contraceptive devices.

Matters rested thus for a time, with some underlying tension which slowly, subtly began to interfere with their enjoyment of their marriage. When the older of their children neared the age of four, Edna decided that as soon as this daughter went to kindergarten, she would like to take graduate courses at the nearby university. Frank countered with the plea that they have more children. Edna compromised. After securing her master's degree there would be more children.

Meanwhile, the question of the choice of the children's school arose. Frank pointed out the nearness of a parochial school, but Edna insisted that their daughter go to public school. Two years later, their son was enrolled in the parochial school. This decision carried forward a kind of compromise which is common of mixed marriages in certain European countries—the sons follow the religion of the father and the daughters that of the mother.

One result of this division became increasingly apparent as the children's schooling proceeded. Different schools meant different companions, different school events, different interests, so that by the time the children were in the upper elementary grades the cleavage was quite disruptive.

Edna won her master's degree and a year later gave birth to a second son, only to find that the same problems remained—baptism, schooling, and contraception.

Several years later Edna spoke feelingly of her experience. She loved Frank and she was sure Frank loved her. She said that Frank was a good provider for his family, was a good husband and father, and was a reasonable person. If only there were not these stubborn, insoluble differences between them, "ours would be a perfect marriage. Frank tries to see my viewpoint, but it's the way he was brought up. And I come from a long line of Presbyterians. As it is, we sort of limp along from one crisis to another."⁶

-How do you feel toward Edna and Frank? Are they unreasonable in their demands?

-Why do you think this marriage lasted whereas that of Ted and Bev's did not?

-Are there any alternative solutions to this constant source of conflict or must they "limp along from one crisis to another?"

-How would you feel if you were involved in such a marriage?

3. The rural dilemma!

Would you please help me? I am 20 years old and very lonely. I became an Adventist just one year ago after finding the love of Jesus and the truth of His word through an evangelistic crusade which came to my small town. Before being baptized I enjoyed an active life dating a number of guys from various churches in town. Some never went to church at all but it didn't seem to matter to me then. Now I feel cut off from all men—after all if I should not marry them, why date them? In our local SDA church there are no eligible young men and I have visited some of the small neighbouring churches without any hope. Does God really want me to sit on the shelf for the rest of my life for the sake of the "truth"? Those friends of which I spoke a moment ago still call me up and ask me out. What should I do?

4. When parents say no!

I am twenty one and work as a carpenter with a building contractor in a Mid-West city. I make good money. I have bought some land and am hoping to build my own house soon. I have just one problem. During the last two years of high school, I casually dated a Catholic girl. She and I hope to be married soon. We have not rushed into things, in fact some of our friends think that there must be something wrong with us in that we have dated five years next month. Both her parents and mine think that for us to get

married is to court danger, heartache, and ultimate disaster simply because we are of different faiths. I have brought her to my church but she doesn't feel comfortable without a large organ, a choir and the atmosphere of a cathedral around her. I have been to her church and I get nothing out of all the pomp and ceremony. So we have just decided to differ and go our separate ways as far as religion goes. The problem is no problem to us but it seems insurmountable to our parents. What do we do?

5. How can it be wrong when it feels so right?

I have a problem I thought I would never have to face. I remember my Bible teacher in academy talking about dating and marrying outside of one's faith. He, of course, discouraged the idea, and I remember thinking at the time that he made good sense and I would never ever get into such a situation. Well I have! During my second year at college I went as a student missionary to Hong Kong where I met Roger. He was a student missionary from the Methodist church and a very fine Christian. We had lots in common and of course spent a lot of time together. Just before I was to leave and come home, he asked me to marry him. He is returning in two weeks and I am planning to meet him at the airport. What am I to do? I have more in common with him than any boy I've ever been out with. We do love each other and have an uncanny way of really being able to communicate deeply. I'm afraid that there will never be anyone else like Roger and yet the Bible says not to be unequally yoked. What should I do?

VIEWPOINT

1. Ask yourself some questions. Under what circumstances would you consider marrying someone of a different faith?

- a. If I were lonely and no one in my home church was eligible
- b. If we were truly in love
- c. If he or she were having Bible studies
- d. If he or she were coming to my church regularly
- e. If he or she loved the Lord but insisted on remaining faithful to the religion of their upbringing
- f. If he or she allowed me to take our children to my church and school
- g. If we both didn't care for or practice religion
- h. If we both regularly go to each other's church
- i. If we can let each other do our own thing
- j. If we both find a new religion in which we can both participate.

2. Henry Bowman suggests that the greatest difficulty with interfaith and non-religious marriages is the "lack of positive effect," i.e., the absence of a mutually satisfying and uniting spiritual force within the relationship. What positive effect can a

mutual participation in religious activities have on a couple's relationship? What makes religious couples generally happier than non-religious couples?

3. Evaluate some of the following reasons given for dating someone of another faith.

- a. Adventists are not necessarily any better!
- b. Maybe I can witness.
- c. Just this one time won't hurt.
- d. He's a nice clean guy—he doesn't drink, smoke or use dope.
- e. If he loves the Lord that's all that matters.
- f. We love each other so, it will all work out.
- g. Mr. and Mrs. Jones weren't of the same religion when they were married but later he was converted and everything turned out just fine.

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⁵Carle Zimmerman and Lucius Cervantes, Successful American Families, (New York, Pageant Press, 1960).

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APPENDIX B

TEACHER'S MANUAL

TEACHER'S MANUAL
for the text
RELATING, DATING, and MARRIAGE

TABLE OF CONTENTS

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INTRODUCTION

In contemporary western culture the family is the basic unit around which society is built. The family provides the setting for socialization, economic security, transmission of values, protection, and affection of its members. The family is, as one author puts it, the "factory" where persons are made.¹

Family-life education aims to develop in students those attitudes and qualities upon which successful family life depends. It treats the physical, social, spiritual, emotional, relational, and moral aspects of personal development. The National Commission on Family Life Education has stated:

To help individuals and families learn what is known about human growth, development, and behavior in the family setting throughout the life cycle is the main purpose of family life education. Learning experiences are provided to develop the potentials of individuals in their present and future roles. The central concept is that of relationships through which personality develops, about which individuals make decisions, to which they are committed, and in which they develop self-esteem.²

Mace describes three advantages of pre-marital education:

- A. Providing clearer understanding of what marriage is and how to go about it;
- B. Learning how to make critical and early adjustments smoothly;
- C. Increasing the chances of reaching higher levels of marital fulfillment.³

Family-life education capitalizes upon the "teachable moments" in the development of children as they grow toward adulthood. Coleman describes adolescence as a time of transition which makes the young person potentially open to resocialization and the reorganization of perceptions and behavior.⁴ Havighurst lists several developmental tasks of adolescence which relate to family-life education. He describes adolescence as a period when the formation of identity involves achieving new and more mature relations with peers of both sexes, achieving a masculine or feminine social role, accepting and using one's body effectively, achieving emotional independence of parents, and preparing for marriage and family living.⁵ These adjustments are aided by the change in cognitive abilities enabling the abstract thinking

necessary to the development of a personal value system.⁶

The National Commission on Family Life Education defines family-life education as a multi-professional field of study drawing its philosophy, content, and methodology from such disciplines as sociology, psychology, theology, law, philosophy, biology, and home economics.⁷ Fisher and Kerckhoff maintain that relying upon the research and knowledge in these varied fields makes for an integrated and comprehensive approach to the study of the family.⁸ However, such diversity creates difficulties for the family-life teacher who must not only be familiar with these different specialities, but also keep up to date with them.

The content of family-life courses depends on various factors such as teacher expertise, student needs and interests, as well as the approach of the textbooks used in the course. Possible topics include: interpersonal relationships, self-understanding, human growth and development, preparation for marriage and parenthood, child-rearing, socialization for adult roles, decision making, sexuality, management of human and family resources, personal and family health, and the effects of change on culture.⁹

It is the hope of these authors that this curriculum resource will enrich the teaching of family life to students who will in turn experience enriched relationships as a result.

FOOTNOTES

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³David Mace, Getting Ready for Marriage (Nashville, Tenn.: Abingdon Press, 1972), pp. 23-27.

⁴Deborah Dye Coleman, "Family Building for Adolescents: A Model of Developmental Learning Tasks." Ph.D dissertation: The Ohio State University, 1973, p. 30.

⁵Robert J. Havighurst, Developmental Tasks and Education (New York: David McKay Co., 1974), pp. 45-62.

⁶Ibid., p. 27.

⁷The National Commission on Family Life Education, p. 211.

⁸Barbara L. Fisher, and Richard K. Kerckhoff, "Family Life Education: Generating Cohesion Out of Chaos." Family Relations, 30 (October 1981): 508, 509.

⁹The National Commission on Family Life Education, 1968, p. 211.

CHAPTER ONE

PRINCIPLES FOR TEACHING RELATIONAL STRATEGIES

Klemer and Smith state: "How family relationships is taught is as important as what is taught because students learn best when they are motivated and when there is a logical sequence of teaching-learning experiences used."¹ Classroom dynamics provide a potentially rewarding setting for improving cognitive understanding about family life and the development of specific attitudes and skills in order to guide passage through critical life transitions. The subject matter of family life is intrinsically interesting to adolescents and yet methods of teaching may result in resistance and apathy on one hand, excitement and involvement on the other.

Developing Skills

In recent years considerable emphasis has been given to the need for preventive relational and family-life programs.² Such programs, Hey suggests,³ would educate young people in concepts and skills which would aid them in solving family conflicts reasonably and harmoniously without recourse to destructive behaviors. Coleman describes the family as the only interpersonal system in modern society in which the individual is unconditionally accepted and loved.⁴ However, the extent to which the family can provide emotional support and security to its members depends on the flexibility and responsiveness of its members to themselves and to others.

To meet this challenge, educational programs have been devised which are designed to promote positive change in the way individuals relate. Education, as it is commonly practiced, employs intellectual explanation and discussion which deal on the cognitive level with concepts and ideas. However, inseparably linked and just as important are affective and skills-oriented educational goals. One of the major dimensions of family life is dealing with feelings. Emotions are such powerful and threatening aspects of life that most find it difficult to express them adequately or appropriately. In that the family is the matrix and context of emotional management and expression, Guernsey and Guernsey⁵ advocate an experiential "intervention-approach" to family-life education which acts as a means of effecting attitudinal and behavioral change. The major goal is to teach specific skills in order to modify behavior as well as provide cognitive material.

Traditional methods of helping persons and families tend to

make participants dependent on the skill of the professional helper to solve problems. However, Hey⁶ views family-life education as a preventive model which equips the individual student with positive behaviors vital to coping with family stress and crisis life transitions.

Family-life education is a dynamic discipline not only concerned with theoretical education but also with providing the student with experiences designed to enhance interpersonal effectiveness. Hence, a clear distinction must be made between learning for knowing, and learning for doing and living. According to Mace⁷, the role of the teacher goes beyond that of an information-giver to that of a skills-trainer. While it is not feasible nor desirable to provide skill training in all content areas relevant to family life (e.g., sex education), there are many important content areas where such an approach has proved superior to the traditional didactic methods.⁸

Klemer and Smith have pointed out inherent weaknesses in both the cognitive and experiential approaches to family-life education.

Students do not necessarily apply knowledge just because they have it. The reason for this inconsistency is that learning to apply knowledge is an entirely different form of learning from learning the facts and understanding their use. Therefore, demonstrations and student activities in application are as necessary as good lectures, explanations, and exercises in understanding. For example, students can learn all the concepts of communication and human behavior and yet never use them for promoting better communication or better human interaction if they do not know how they can be used. However, teachers run the risk of being called 'fun and games' teachers if they use exercises too often or if they use special techniques without the student's seeing the connection with the goals. It is of prime importance always to point out the reasons for the exercises to the students beforehand and afterward."⁹

Guerney¹⁰ summarizes four steps involved in the experiential approach to accomplishing educational goals: (1) teach students what they need to know (providing the rationale); (2) provide the appropriate life experience needed to elicit the intended behavior (provide practice); (3) help students perfect their skills (supervision); and (4) increase the use of skills in appropriate everyday life situations (foster generalizations).

Motivational Principles

The Report of the National Commission on Family Life Education states that students learn more effectively and efficiently when provided with learning experiences which are directly related to immediate personal and family needs.¹¹ Somerville states that this approach to education is supported by three principles of learning confirmed by psychological research:

- a. We tend to remember pleasant events and experiences better than unpleasant ones;
- b. We learn more the greater our involvement in the subject matter and process;
- c. We take more responsibility for our development in a democratic classroom than in one with authoritarian controls.¹²

If students learn best when the material is related to their present felt needs, there is an implicit difficulty with family-life courses which are concerned for the most part with future family roles and behavior. Springer et al.¹³ appropriately criticize many of the current family-life education courses for the fact that while the students are single, non-engaged, and relatively inexperienced, most of the courses focus on marriage, parenting, marital adjustment, and child development. This anachronism ignores the fact that high-school students are more concerned with their immediate interpersonal relationships and such matters as sexuality, conflicts, friendships, going steady, and breaking up than with future concerns. These authors state three reasons why it is more important for the educator to address the present needs of the students within their dating relationships:

First, dating is a major social educational process which significantly contributes to the socialization process; consequently, failure to date will result in other social deficiencies. Second, the behavior involved in dating is often a major source of concern both to parents as well as the individual himself. Finally, dating is a major means of mate selection in this society; therefore, difficulties occurring in the dating process may transfer into the marriage.¹⁴

The Learning Environment

Facilitating an atmosphere of trust and openness is vital to effective class participation. Teacher modeling is one way to achieve such an atmosphere. Guernsey states:

We believe that the best and most efficient way to help a person understand himself and honestly share his innermost thoughts with others is to create the kind of understanding and accepting environment that will make him feel safe to do so. We believe that making value judgments, making broad generalizations about a client's character, analyzing his motives, or telling him how to solve his problems are procedures that are generally counterproductive in terms of encouraging honest and open communication.¹⁵

It should go without saying that those who teach relationships should also be effective in relating with students. Time and effort taken in the early stages of the course to establish

rapport with the students will pay dividends later. The threat of group participation will be minimized and students will feel more comfortable discussing intimate concerns. Meeting the student's needs for love, esteem and self-fulfilment must be considered part of the teacher's agenda. While only the students can change their thoughts and behavior, the climate the teacher creates facilitates or inhibits such change. The teacher must be able to empathize with those who demonstrate immaturity or whose values differ from his own. Within such an atmosphere students will feel free to challenge their own assumptions, feelings, and behaviors and consider change without the feeling of humiliation.

Learner Differences and Readiness

The teacher must take into consideration individual student differences in background, sex, and readiness. While the matter of readiness for family-life education is a relatively unstudied field, there are certain readiness factors which have been found to be significant. Guest's¹⁶ research found three readiness factors to be significant—depending on the groups: (1) Girls tend to be more concerned about parenting, home, and future family than boys; boys are more concerned about present relations with the opposite sex; (2) Concerns about parents, home, and future family increase with age; and, (3) Family concerns vary according to family background. The teacher, therefore, must be prepared to adapt the curriculum to these factors. In summarizing Kohlberg's theory of moral development, Muuss states:

Development moves from the lower to the higher stages in an invariant sequence, which means that the child moves step by step through each of the stages. The sequence of these stages is constant, and a child cannot skip a stage, but the age at which a person reaches a certain stage differs from individual to individual and from culture to culture.¹⁷

The implications for teaching family-life education are that the teacher must adapt course methods and material to the diversity of ethnic and cultural background as well to the relative maturity of the students. Procedures which allow the student to challenge, discuss openly, and formulate personal values are considered the most appropriate for such purposes.¹⁸

Objectives

Popham¹⁹ maintains that both the student and the teacher benefit from specific and clearly defined objectives. Ideally, the function of educational objectives is to:

1. give guidance and direction to educational development;
2. provide a basis for selecting appropriate learning experiences;
3. define the scope of educational programs; and

4. form a basis for curriculum evaluation.²⁰

Bloom's Taxonomy of Educational Objectives, Handbook I: Cognitive Domain²¹ has served as a standard for classifying and organizing cognitive skills from simple to complex tasks. The six tasks, from lowest to highest, are usually listed: (1) knowledge; (2) comprehension; (3) application; (4) analysis; (5) synthesis; and (6) evaluation. Thus, in sequence, the student will be able to: (1) recall a fact or concept; (2) understand and grasp the concept; (3) put the information to use; (4) investigate the components of the concept; (5) integrate it with other concepts; and (6) make an appraisal about its use.

Krathwohl's Taxonomy of Education Objectives, Handbook II: Affective Domain²² suggests the following five tasks, from lowest to highest: (1) receiving; (2) responding; (3) valuing; (4) organization; and (5) characterization. Thus, in sequence, the student will demonstrate the following behaviors: (1) be open to an idea, process, or thing; (2) become willingly and actively involved; (3) express preference for the attitude, value, or ideal; (4) organize values into a hierarchy; and (5) allow values to guide behavior.

There are unique difficulties in evaluating marriage courses as Bowman aptly states:

Evaluation of marriage education is by the very nature of the subject matter admittedly extremely difficult. It is difficult to dissect out and measure the effects of a given course in marriage education when the students who take it are also subject to many other influences that play some part in determining their attitudes toward marriage. Also, at present there are only inadequate means of determining where students are relative to preparation for marriage when they enter the course, so that additional influence of the course is difficult to determine. A marriage course, in most instances, is designed to prepare the students in it for future experience. Hence evaluation can hardly be expected to be complete merely at the end of the course.²³

Often teachers avoid stating objectives for courses which are concentrated in the affective domain. Measurement of cognitive and/or affective modification is impossible without the formulation of learning objectives and effective evaluative instruments. Cognitive objectives require the establishment of acceptable levels of performance. For example, "The student will solve 90 percent of the conflict management problems within the 10-minute time period." This objective states the student's level of success in achieving a prescribed objective in the cognitive domain.

Such levels are not as readily stated in the affective domain. Feelings and emotion do not translate easily into quantitative terms. It is difficult to evaluate whether or not someone has 25 percent better self-concept today than he did six weeks ago.

The problem of measurement of affective objectives is summarized well in the following statement:

A British poet once said something to the effect that analyzing a poem, picking it apart word by word and line by line, was like placing a violet in a crucible. In analyzing the poem one would totally destroy its essence. Applying quantitative measure to a student's affective education seems equally destructive. If an affective objective is worded so that its achievement can be measured with numbers, it is almost certainly an objective which restricts the desired behavior of the student to a very narrow range of possibilities. Such an objective, common in the cognitive domain, is called a "closed-loop objective." Affective learning requires "open-loop objectives," which allow for freedom in the student's response, yet permit his achievement to be somewhat determined.²⁴

One accepted resolution of this difficulty lies in the use of measureable behavior indicators. When a carefully chosen behavior is observed by the teacher, it may be assumed that affect has been modified. However, we may ask a student to act friendly to someone, and while he may appear to do so he may not actually feel friendly. Hence, only a very small, carefully selected range of behaviors indicate an affective objective has been met. There are certain indicators which report the true nature of affective learning better than others. These are: (1) the student report. By this means the student records his feelings and motives when practicing a certain behavior. (2) teacher observation and student report. By this means the behavioral observation is confirmed by the student interpretation either orally or in writing. Procedure (2) is superior to (1) in that it combines the judgments of both student and teacher.

In constructing an objective, it is essential that the following question be kept in mind: "Is it possible to tell when the objective has been achieved?" Instead of fuzzy educational objectives which lead to learner confusion and frustration, Popham²⁵ suggests behavioral objectives which spell out in clear language the specific postinstructional behavior being sought by the teacher. As a result the student becomes a successful partner in the learning process.

FOOTNOTES

²⁴Richard H. Klemmer, and Rebecca M. Smith, Teaching about Family Relationships (Minneapolis, Minnesota: Burgess Publishing Co., 1975), p. xiii.

²⁵Howard J. Clinebell, Growth Counseling for Marriage Enrichment: Pre-Marriage and the Early Years (Philadelphia, Pennsylvania: Fortress Press, 1975), pp. 1, 2; David Mace, and Vera Mace, "Marriage Enrichment—Wave of the Future?" The Family Coordinator, 24 (April 1975): 133; Bernard G. Guernsey, and Louise F. Guernsey, "Family Life Education as Intervention," Family Relations, 30 (October 1981), 591-598; Bernard G. Guernsey, Relationship Enhancement (San Francisco: Jossey-Bass, 1977), p. 23.

- ³Richard M. Hey, "Developing Positive Coping Behavior." Family Life Education Re-Examined: Applications for Teachers, ed. by Joan Baird and Dorothy Keenan (Washington, D. C.: American Home Economics Association, 1971), p. 24.
- ⁴Deborah Dye Coleman, Family Building for Adolescents: A Model of Developmental Learning Tasks. Ph.D. dissertation: The Ohio State University, 1973), pp. 1, 2.
- ⁵Guernsey, and Guernsey, p. 597.
- ⁶Hey, pp. 24, 25.
- ⁷David Mace, "The Long, Long Trail from Information-Giving to Behavioral Change," Family Living 30 (October 1981): 600.
- ⁸A. W. Avery, C. A. Ridley, L. A. Leslie, and M. Handis, "Teaching Family Relations to Dating Couples Versus Non-couples: Who Learns Better?" The Family Coordinator, 27 (January 1979): 41-45.; M. R. Jensen, L. G. Brady, and W. R. Burr, "The Effects of Student Practice on Several Types of Learning in a Functional Marriage Course," The Family Coordinator, 27 (February 1979): 217-227; T. D. Olson, "Marriage Education: An Illustration of the Process," Family Perspective (1979): 27-32.
- ⁹Klemer, and Smith, p. xiv.
- ¹⁰Guernsey, B. G. p. 20
- ¹¹The National Commission on Family Life Education. "Family Life Education Programs: Principles, Plans, Procedures," The Family Coordinator, 17 (July 1968): 211.
- ¹²R. M. Somerville, Introduction to Family Life and Sex Education (Englewood Cliffs, New Jersey: Prentice-Hall, 1972), pp. 171, 172.
- ¹³Joel Springer, Suzanne Springer, and Barry Aaronson, "An Approach to Teaching A Course on Dating Behavior," The Family Coordinator, (January 1975): 13.
- ¹⁴Ibid.
- ¹⁵Guernsey, B. G. p. 96
- ¹⁶H. Guest, "Correlates of Readiness for Various Aspects of Family Life Education Among Secondary School Students of Winnipeg, Manitoba." (Florida State University: Ph.D. dissertation. 1971), pp. 111, 112.
- ¹⁷Rolf E. Muuss, Theories of Adolescence, 3rd ed. (New York: Random House, 1975), p. 217.
- ¹⁸Joseph W. Maxwell, "Group Pre-Marriage Counseling: A Tentative Model." (Eric Document No. ED 054 494). 1971.
- ¹⁹James W. Popham, Criterion Referenced Measurement, (Englewood Cliffs, New Jersey: Prentice-Hall, 1978), pp. 15, 16.
- ²⁰William Brink, "Criteria for the Selection of Curriculum Materials" in The High School Curriculum, ed. Karl R. Douglass, (New York: The Ronald Press, 1964), p. 211.
- ²¹Adapted from Benjamin Bloom, ed., Taxonomy of Educational Objectives, Handbook I: Cognitive Domain (New York: David McKay Co., 1956).
- ²²Adapted from David R. Krathwohl,; Benjamin S. Bloom,; Bertram B. Masia, Taxonomy of Educational Objectives, Handbook II: Affective Domain (New York: David McKay Co., 1964).
- ²³Henry A. Bowman, "Education for Marriage: An Overview," in General Education for Personal Maturity, ed. Horace T. Morse and Paul L. Dressel (Dubuque, Iowa: Wm. C. Brown, Pub., 1970), p. 149.

²⁴Battelle Center for Improving Education. Developing Affective Learning Objectives (Columbus, Ohio: Battelle Memorial Institute, 1979), p. 28.

²⁵W. James Popham, Criterion-Referenced Measurement (Englewood Cliffs, New Jersey: Prentice-Hall, 1978), p. 14.

CHAPTER 2

METHODS FOR TEACHING ABOUT RELATIONSHIPS

In recent years, educators have demonstrated ways and means whereby the educational process is more enjoyable to students, and increased levels of student involvement and independent thinking are stimulated by the teacher's use of various participation methods. In family-life education in particular, this emphasis has resulted in a variety of approaches to replace the didactic, moralistic and lecture-oriented methods. The participation methods suggested for teaching this curriculum are as follows: the empathetic approach, the research approach, the discussion approach, the principles approach, the values clarification approach, and the case study approach.

1. The Empathetic Approach.

"Empathy is the process of seeing things from another person's perspective, of understanding how he feels and why, without necessarily sharing those feelings at the same moment."¹ The empathetic approach is an overall strategy for teaching about relationships and family life.

The purpose of such an approach is to help the student move towards "cognitive empathy" in all aspects of relationships. According to Klemmer and Smith, "cognitive empathy" is distinguished from "emotional empathy" in the following way: "Emotional empathy occurs when people empathize with others because they have had some of the same or similar experiences. Cognitive empathy is that understanding of other's behaviors because of a knowledge of the generalizations of human behavior."² Through this means, insights about behavior are gained by studying the experiences of others while not actually personally becoming involved in their situation. The role of the teacher is that of motivator encouraging the students to enter into and personally integrate their values and thoughts with the situations described in the case studies.

The development of empathy skills results in distinct advantages for relationships. Guernsey summarizes these as: (1) promoting the feelings of being secure in a relationship and being relatively free from the anxiety due to the fear of loss of love or termination of the relationship; (2) encouraging openness, honesty, compassion, and understanding resulting in happier relationships; (3) a person's self-esteem and self-confidence is raised; and (4) conflict resolution is more likely to be democratic than

authoritarian resulting in satisfaction and "growth."³

The disadvantages of this method include the time necessary for a large class to arrive at individual conclusions as opposed to ready-made solutions—often the students feel cheated for not being given all the right answers by the teacher. In addition, it involves a serious commitment on the part of the student to do the appropriate work necessary to achieve cognitive empathy, make appropriate generalizations, and formulate personal values.

Somerville states that empathetic relationships involve three main processes:

1. Motivation: The desire to be useful, to clarify a relationship.
2. Listening: Concentration on cues to how the other is feeling as communicated in words, actions, and gestures.
3. Formulating: Testing your understanding of what the other is feeling by putting it into words.⁴

Klemer and Smith define five skills necessary in training students for cognitive empathy:

1. Students know how to be honest with their emotions.
2. Students can withhold judgment until all the facts are in.
3. Students are able to divorce themselves from feelings and limit their discussion strictly to the application of principles.
4. Students engage in introspection of their own value system.
5. Students analyze their own reactions to situations in class discussion and are able to answer the question, "What would I have done had I been in this situation?"⁵

2. The Research Approach

Students often are heard to ask questions such as: "How do they know?" "Who said so?" "What is the basis for that idea?" "That may have been true years ago but what about today?" Despite admitted limitations, Klemer and Smith believe that research offers a basis for offering generalizations about human behavior and answers to such questions.⁶

According to Miller et al. education and research are closely linked. Regarding teaching family life in particular, these authors state:

To more fully understand and teach effectively about marriage and family life, a larger perspective is needed than what one has experienced directly. Research helps widen horizons because it is the major way of learning about marriages and families in former times, in other cultures, social classes, races, and so on. Consequently, one critical need in family life education that should be filled by research is to obtain accurate, reliable information

about marriages and families that goes beyond personal experiences.⁷

These authors add that one of the main advantages of the research method is that it helps students to reach sound conclusions by opening their limited and subjective vision to the world of "factual," and contemporary data. "Besides providing an information base to expand the horizons of teachers and students, research can help to correct myths and misconceptions which constantly arise."⁸

It must first be stated that before data can be considered "factual" certain laws of research methodology must be adhered to. Klemmer and Smith summarize some of the weaknesses and fallacies commonly found in research or in the way it is used:

1. The major fallacy in using statistics in research findings about human relations is that they are usually not generalizable. The conclusions may be applied no further than to the people measured or to the group of people for which the measured sample was representative. The conclusions may be acceptable only if the data were collected with valid and reliable instruments. The conclusions may be acceptable only if they predict behavior of others in an accurate statistical manner.

2. Another common error made in interpreting research is that of confusing prevalence with excellence. When surveys indicate that the majority of individuals act in a certain way this in no way means that the behavior is best. For example, just because a large segment of the population smoke does not justify the habit or make it healthy.

3. The interpretation of research data results in conditional probabilistic statements. Nothing can be "proved" scientifically. All one can do is to bring evidence to bear that such-and-such a proposition is true. Consequently, inferences of proof must be avoided.⁹

While it must be admitted that no research can substitute for a person's own value judgment research findings can aid the student in weighing the evidence and observing outcomes pertinent to decision making.

3. The Discussion Method

Bernard¹⁰ maintains that the benefits of group discussion include promoting problem-solving skills, consolidating learning, encouraging freedom of thought, a spirit of inquiry and independence. However, Johnson and Johnson¹¹ believe that group discussion is often less productive than it could be. They maintain that poor listening skills, self-consciousness and self-interest, and faulty leadership are the main reasons for group-discussion difficulties. In order to correct these problems, they recommend that group members be taught the fundamental skills and attitudes necessary for group effectiveness (acceptance, cooperation, leadership distribution, and an atmosphere conducive to involvement

and openness). They also suggest that the primary focus of discussion is to facilitate learning which is promoted through the following procedures:

1. Define terms and concepts
2. Establish discussion goals and major themes to be discussed
3. Allocate time for each theme according to priority
4. Discuss the major themes and subtopics within the specified time limits
5. Integrate materials showing relationships to previous information, meaning, and usefulness
6. Apply the material to personal experience
7. Evaluate the quality of the discussion¹²

Types of group discussions include buzz sessions which are small groups of four to six persons operating for a short period of time on a specified assignment and report their conclusions to the larger group; circle discussions, which involve groups of between ten to twelve persons, provide an opportunity for each person in the group to contribute his or her thoughts on the assignment, and class discussions which, although sometimes difficult to manage, maintain group cohesiveness.

The role of the discussion leader or coordinator is a difficult one in that the coordinator needs to promote discussion without controlling or dominating it. Johnson and Johnson define some of the group facilitator's responsibilities as being:

to introduce the discussion session; to be a task-oriented time-keeper who keeps the group moving so that it does not get sidetracked or bogged down; to restate and call attention to the main ideas of the discussion so that learning is focused; to promote a climate of acceptance, openness, warmth, and support to facilitate learning; and to know when to provide a sense of closure.

Though all group members are responsible for behaving in ways that help one another learn, the coordinator may be more qualified than most other members to use three particular types of helpful behaviors. The first is the instructional behavior resource expert. In most cases the coordinator will best know the materials, information, and readings that are most relevant and helpful for the group. His second type of helpful behavior is that of teacher—teaching the members the group skills they need to function effectively in a discussion group. The coordinator may hold skill sessions in which members are given practice in fulfilling different functions in the group, or in which he makes periodic evaluations of the functions present and those needed to improve the quality of the group's performance. The third behavior is that of process observer. As such, the coordinator must not only diagnose present functioning of the group, but intervene in the group in ways that improve its effectiveness.¹³

Much of the quality of discussion depends on the type of questions which initiate the activity. Kemp¹⁴ believes that effective communication depends on the receiver being actively involved by answering, questioning, or some other response. The main method of soliciting active student response has traditionally been by means of questions. In fact, Hoover describes the teacher as a 'professional question-maker'.¹⁵ He describes the art of teaching as that of educating the critical processes of the student by stimulating thinking and motivating learning.

Hunkins¹⁶ recommends that teachers ask more questions directed toward the higher levels of Bloom's Taxonomy of Educational Objectives. Hoover suggests a hierarchy of questioning procedures in the following order:

1. Recall questions: These call for the recitation of facts and are usually preceded by such words as who, what, where and when.
2. Comprehension questions: These call for understandings which demand an ability to creatively manage the data in such a way as to produce interpretations and summarizations. Such questions often begin with the words how or why.
3. Analysis questions: These involve taking the data apart and then showing the relationships of the parts in order to discover inner meanings and basic structures.
4. Evaluation questions: These call for judgments, opinions, personal reactions, and criticisms based upon the criteria of the learner's own value system.
5. Problem questions: Such questions pose an open-ended situation which forms the basis for an instructional experience. The words should or ought is implied by the question.¹⁷

Hoover goes on to suggest that common traps associated with the question procedure are:

1. Habitually answering one's own question. This is often caused by a feeling of unease with the unpredictable nature of asking questions, by impatience with the time taken to find the desired answer and by the fact that the question is often so poorly stated that the students are confused and not motivated to respond. Such an error in procedure sabotages all efforts to engage the learner in the active processes.
2. Repeating and explaining the question. This problem can also be caused by teacher discomfort with the questioning methodology and more often than not tends to confuse the student as to what the question really was in the first place.
3. Restating the student's response. While at times it may be appropriate for the teacher to do so, most often the student himself is the best one to repeat his response if some in the class did not hear it or the point needs to be reinforced or evaluated.¹⁸

Another means of stimulating discussion is through role playing. Johns and Glovensky describe role playing as the process of "learning through vicarious experience."¹⁹ It assumes the role of another person, to feel like, act like, and think like someone else, and to experience a situation from another's point of view. This procedure makes relationships concrete and brings principles into sharper focus. Youngberg describes role playing as a learning game:

Role playing permits the trainees to break free from the social pressures, both unfavorable and favorable, that develop cohesive groups and to objectify their behavior. Roles are assumed that are different from those the individual usually fills. The make-believe situation frees trainees to focus on problems without apprehension in a non-threatening atmosphere and can give them valuable insights which they can carry back with them to their real-life situations.²⁰

Role playing is distinguished from psychodrama which is used in therapy to help persons confront neurotic fears. Role playing exercises increase involvement and interaction, allow individuals to act out their feelings in an accepting environment, and provide opportunities to practice solutions to relational problems. Klemmer and Smith suggest the following seven guiding principles:

1. There must be a reason for using role playing other than entertaining the class.
2. The situation must be emotional; that is, it should build up to an open end of what a person would do or say next.
3. Use role players (through selecting or volunteering) who will not feel threatened by playing the role.
4. Give the role players a little time to get into the role.
5. Part of good management of role playing is the selection of the stopping place.
6. The next step is the one which is usually the least well handled, and that is the discussion which follows the role playing. A suggested set of guides which would fit any role playing scene is the following:
 - a. Ask each role player how he felt as he played his role and heard what the other persona had to say.
 - b. Ask the class members to react to the chosen behavior of each role player.
 - c. Give the role players a chance to say how they wished they had acted.
 - d. Ask the class members how they would have acted had they been the role players.
 - e. To bring out the teaching points, ask what tended to cause or be a reason for the actions chosen.
 - f. Sum up by asking for (or in some cases you should tell) generalizations about behavior which seem to be operating in the interaction.

Caution should be taken not to select issues which can be destructively controversial, choose participants who identify too closely with the problem, or select a problem where the students have no feeling of enthusiasm. Audience reaction during the role play must be controlled until the debriefing session afterward. The situation should not become so involved that conclusions and summary observations are not made. A further limitation is that this method does not impart facts and so should not take the place of theory even though students often become addicted to such active learning methods and can learn to become impatient with theory.

4. The Principles Approach

According to Burr et al. the principles approach to family-life education consists of three main objectives: (1) learning general principles, (2) learning how to apply these general principles in specific situations, and (3) learning skills to implement the principles in everyday life.²² They define general principles "law-like statements about the relationships between two or more variables that are general and universalistic."²³ They are law-like in that they state cause and effect relationships which always tend to occur. The general nature of the principle provides a variety of variables for which the principle still holds true. Such a principle also tends to be universalistic in that it holds true in any culture or situation.

Miller et al.²⁴ describes the advantages in a "principles approach" as eliminating the moralistic tendencies and biases of many family-life education programs because students learn basic theoretical, objective principles and learn to apply these generalizations to their own lives.

General principles may be determined from authoritative sources, research, personal insight, and the study of abstract examples. The application of these general principles to personal insight into specific situations becomes a task requiring complex cognitive discipline. The student at this point learns how to personalize generalizations so they become relevant for themselves rather than merely abstract ideas. After the student moves from the general to the specific, he is more able to manipulate the variables. This stage requires behavioral application of skills to situations through such means as role playing, simulation exercises, and action plans. The use of a principles approach in the development of personal values as a basis for human behavior is important because of the fact that human behavior is not always based upon disciplined, rational thought processes. Much human interaction is based upon emotional impulses or faulty reasoning.

For the Christian, divine revelation provides a basis for the understanding of general principles. However, care must be exercised in the correct use of hermeneutic rules in deriving biblical principles.

5. The Values Clarification Approach

Simon and Harmin²⁵ contend that content material should be treated on three levels: facts, concepts, and values. Rath²⁶ defines values as those elements which show how a person has consciously decided to use his life and are indicated by such things as goals, attitudes, interests, feelings, activities, aspirations, concerns, beliefs, and convictions. The values clarification method is opposed to the traditional methods of values education such as preaching, persuasion, rules and regulation, and dogma. Instead, this method helps students to think more clearly about their own and others' value judgments, to examine value systems objectively, and to deal constructively with value conflict.

Rath summarizes three main activities in the valuing process:

1. Choosing—this is done freely, from alternatives and after thoughtful consideration of the consequences of each alternative.
2. Prizing—this involves being comfortable and happy with the choice, cherishing it as being something of importance, and publicly affirming that one is proud of the choice.
3. Acting—when a value decision has been made action will invariably follow. As these values are consistently and repeatedly acted upon the value becomes a pattern of life.²⁷

Simon et al.²⁸ suggest various values clarification strategies which can be used by teachers including rank ordering, voting, forced choice, incomplete sentences, brainstorming, strongly agree-strongly disagree statements, and question and discussion methods. Galbraith and Jones²⁹ have reported the effective application of the dilemma discussion approach as a values clarification method. Englund³⁰ describes the goal of such an approach as that of exploring moral reasoning, demonstrating the diversity of opinions, observing the potential consequences of behavior, and raising awareness to the student's own values. Components of an effective dilemma discussion include: (1) a climate of open exchange of ideas, and (2) discussion directed toward examining the reasoning behind advocating particular moral positions.

6. The Case Method

According to Bass and Vaughan³¹ the case study is an effective participation technique and is especially helpful in reducing threat in that the learner does not feel the personal threat of a party he does not know. Consequently, real-life situations can be studied with objectivity. According to Somerville,³² the possibility of affective growth is enhanced with the skill of the case presentation. The primary uses of the case-method approach are to initiate discussion, summarize theory in

previous lessons, and test comprehension of course work.³³ She lists the advantages of the case method as follows:

1. It provides an opportunity to think carefully about a family and its problems.
2. It allows personal material to be handled impersonally.
3. It allows the class to see that there is more than one way to understand or solve a problem.
4. It emphasizes interdisciplinary learning.
5. It bridges the gap between theory and practice.
6. It encourages active involvement and stimulates independent thinking.³⁴

The limitations of the case method are that it is not effective for imparting facts, it presupposes student mastery of background knowledge against which to discuss the case, and, as with role playing, it too can become addictive so that students become resistive to theory.

FOOTNOTES

¹R. M. Somerville, Introduction to Family Life and Sex Education (Englewood Cliffs, N.J.: Prentice-Hall, 1972), p. 178.

²Richard Klemmer, and Rebecca Smith, Teaching About Relationships (Minneapolis, Minn.: Burgess Publishing Co., 1975), p. 3.

³Bernard G. Guerney, Relationship Enhancement (San Francisco: Jossey-Bass Publishers, 1979), pp. 15-17.

⁴Somerville, p. 179.

⁵Klemmer, and Smith, p. 7.

⁶Ibid., p. 39.

⁷Brent C. Miller,; Jay D. Schvaneldt,; and Glen O. Jenson, "Reciprocity Between Family Life Research and Education," Family Relations 30 (October 1981): 625.

⁸Ibid., p. 628.

⁹Klemmer and Smith, pp. 41, 42.

¹⁰Harold W. Bernard, Psychology of Learning and Teaching, 3rd ed. (New York: McGraw-Hill Book Co., 1972), p. 385.

¹¹David W. Johnson, and Frank P. Johnson, Joining Together: Group Theory and Group Skills (Englewood Cliffs, N.J.: Prentice-Hall, 1975), pp. 277, 278.

¹²Ibid., pp. 278-280.

¹³Ibid., p. 282.

¹⁴J. E. Kemp, Planning and Producing Audiovisual Materials, 2nd ed. (San Francisco: Chandler Publishing Co., 1968), p. 11.

¹⁵Kenneth H. Hoover, The Professional Teacher's Handbook: A Guide for Improving Instruction in Today's Secondary Schools (Boston: Allyn and Bacon, 1973), p. 78.

¹⁶P. P. Hunkins, Questioning Strategies and Techniques (Boston, Mass.: Allyn and Bacon, 1972).

¹⁷Hoover, pp. 77, 78.

¹⁸Ibid., pp. 85, 86.

¹⁹J. P. Johns, and A. Glovensky, "Role-Playing in

Paraprofessional Training." (ERIC Document No. ED049182), 1970.

²⁰John Youngberg, "A Study of Leadership Concepts and their Application in Family-Life Education Training Courses in a Seventh-day Adventist Community." (Ed.D dissertation: Western Michigan University, 1974), p. 37.

²¹Klemer, and Smith, p. 82.

²²W. R. Burr,; M. R. Jensen,; and L. G. Brady. "A Principles Approach in Family Life Education," The Family Coordinator 26 (July 1977): 225, 226.

²³Ibid., p. 228.

²⁴Miller, et al. p. 627.

²⁵Sidney B. Simon, and Merrill Harmin, "Subject Matter with a Focus on Values," Educational Leadership 26 (October 1968): 34-39.

²⁶Louis E. Rath,; Merrill Harmin,; and Sidney B. Simon. Values and Teaching (Columbus, Ohio: Charles E. Merrill Publishing Co., 1966), pp. 30-32.

²⁷Ibid., p. 28-30.

²⁸Simon, and Harmin, pp. 34-39.

²⁹R. E. Galbraith, and T. M. Jones, Teaching Strategies for Moral Dilemmas: An Application of Kohlberg's Theory of Moral Development to the Social Studies Classroom (Social Studies Curriculum Center). (Cambridge, Mass.: Carnegie-Mellon University, 1974), p. 35.

³⁰C. L. Englund, "Using Kohlberg's Moral Development Framework in Family Life Education," Family Relations 29 (January 1980): 8, 9.

³¹B. M. Bass, and T. A. Vaughan, Training in Industry: The Management of Learning (Belmont, Calif.: Wadsworth Publishers, 1966), p. 55.

³²Somerville, p. 184

³³Ibid., p. 185.

³⁴Ibid., p. 184.

CHAPTER 3

LESSON PLANS

CHAPTER 1: YOU ARE YOUR BEST FRIEND

BEHAVIORAL OBJECTIVE: The learner will identify from a random list of ten items the negative statements which produce or indicate low self-esteem and the positive statements which encourage high self-esteem at the 80 percent accuracy level.

In all human relationships self-esteem plays a significant role. Dion and Dion found that low self-esteem was associated with immature and romantic notions about love.¹ Satir maintains that mate selection is often affected by exaggerated dependency needs based upon poor self-image. While it is normal for individuals to need love, a sense of belonging, affirmation, and value from others, those who possess low self-esteem demand an excessive and unhealthy amount of attention and support. On the other hand, those whose self-concept is positive possess a potential force which will enhance their relationships. She explains:

. . . our feelings of self-worth have much to do with how we label what a love experience is and what we expect from it. I would go so far as to say that the higher our self-esteem, the less we depend on concrete evidences from our spouse that we count. Conversely, the lower our self-esteem the more we tend to depend on continual evidence from our spouse that we count, all of which leads to mistaken notions about what love can do.²

Springer et al. believe that dating in particular is a test of a person's self-worth.³ Dating involves self-salesmanship. Consequently, if the salesman does not like his product (himself), it is difficult for others to like him. Likewise, a person with a good self-image tends to experience less anxiety over rejection, peer acceptance, and pressure and will be more likely not to violate his/her own moral beliefs, be more open to parental advice, and tend not to play games or be a phony. In short, the effect of a positive self-image in courtship and marriage cannot be over-estimated.

LESSON PLAN

1. What is self-concept? (pp. 1, 2).
2. The biblical bases for a positive self-concept. (pp. 2-4).
3. Ways we put ourselves down: (pp. 5-7, see Case Studies #1-4)
 - A. I must be loved and approved by everyone around me in order to consider myself worthwhile.
 - B. I should be competent, adequate, and achieving in all aspects in order to consider myself worthwhile.
 - C. There is a right, precise, and perfect solution to every human problem and it is catastrophic if this perfect solution is not found.
 - D. It is awful or catastrophic when things go wrong. If I am to feel O.K. about myself, everything must go right.
 - E. My past experience and the events of my life have determined my present and my future.
4. Put-down messages. (p. 9)

ACTIVITIES AND DISCUSSION

1. Fruit Inspection (p. 11). This affirmation exercise is intended to demonstrate the need for affirming those qualities we like but so often take for granted in our friends. Divide the class into small groups and ask each student to select a "fruit" which best characterizes each individual in their group. Then ask them to take turns sharing their selections with each other. Follow-up questions could include: "How did you feel when you were being affirmed?" "How do you feel when you affirm someone else?"
2. Notes (p. 9). This anonymous affirmation exercise need not take up much class time. It requires the preparation of a box into which student notes can be placed.

EVALUATION

From the following statements mark with a P those which are negative, self-defeating, and put-down messages; mark with an A those statements which affirm and build self-esteem.

- ___1. "I'll never forgive myself if I don't get an "A" in this course."
- ___2. "I did the best I could and I feel good about that."
- ___3. "This isn't my day—first the car wouldn't start and now I've lost my gloves—my day has been ruined!"
- ___4. "Jack says he doesn't love me any more—nobody loves me."
- ___5. "What a drag of a party—no one noticed me."
- ___6. "I like you just the way you are."
- ___7. "Here comes Clumsy Clem."
- ___8. "You have always been dishonest as long as I have known you."
- ___9. "I appreciate your thoughtfulness."
- ___10. "If I do that someone might criticize me."

CHAPTER 2: THE SHYS

BEHAVIORAL OBJECTIVE: The student will contract to change at least one relational or shyness behavior for a period of one week using the principles discussed in the lesson and document his/her experiences in a one-to two-page diary report, and evaluate what was learned by the experiment.

Research indicates that the vast majority of young people suffer from feelings of social inadequacy and shyness.⁴ Pilkonis found that 42 percent of the college students sampled identified being shy, and over 60 percent regarded their shyness as a problem which significantly interfered with their ability to relate.⁵ Many suffer in silence while others act out their feelings in varying ways. The importance of teaching students ways whereby shyness may be overcome is summarized by Avery:

The tendency to avoid social interaction and not participate in social situations because of feelings of shyness can be seen as a major barrier to relationship satisfaction. If initiation of interpersonal relationships is stifled by shyness and the resulting feelings of anxiety and inadequacy, it can be expected that shy people may be lonely and isolated.

The need for family life educators to deal specifically with the issue of shyness appears to be an important one. First, those individuals who are socially anxious experience greater than average difficulty in the initiation and development of meaningful heterosexual relationships. Second, shy persons are frequently non-assertive and unwilling to express their thoughts and feelings to others. This behavior has obvious implications with regard to the development of intimacy and the ability to deal effectively with conflict in a marital relationship (e.g., Altman & Taylor, 1973; Lehman-Olson, 1976). Third, Zimbardo (1977) found that 70 percent of the children who are shy have shy parents. It is apparent that shyness is perpetuated through shy individuals who have become parents before they have learned effective ways of decreasing their feelings of social anxiety. Intervention during the college years, then, prior to parenthood, may seem to be particularly appropriate.⁶

Not only will the learning of positive ways of coping with shyness aid in the student's peer relationships but it may also help in aiding the student's participation in class activities.

LESSON PLAN

1. Shyness: what it is and where it comes from. (pp. 14, 16)
2. Biblical principles for overcoming shyness. (pp. 13, 14)
3. A five-step program for dealing with shyness. (pp. 17-20)
 - A. Stop putting yourself down
 - B. Build self-esteem

- C. Recognize and develop strengths and potentials
- D. Take risks and expand social and personal skills
- E. Keep on learning

ACTIVITIES AND DISCUSSION

1. Discuss Case Study #1, "Gail's Story". (pp. 20, 21)
2. Discuss personal shyness experiences. (pp. 16, 17)
3. Role play situations as a shy and non-shy person. (Case Study #3, p. 22)

EVALUATION

A Growth Contract. Select a shyness behavior which you wish to modify over a period of a week. In a two-page diary report, record the experiences which you had in meeting your goal. The report should demonstrate that you have applied some of the principles and suggestions offered in the lesson. Conclude with a statement as to what you learned by means of the exercise.

CHAPTER 3: FRIENDSHIP

BEHAVIORAL OBJECTIVE: The learner will describe in two or three sentences o approximately fifteen words each, five of the ten principles pertaining to friendship discussed in the lesson.

Peer relationships among young people have received considerable attention in recent times. While young people are profoundly influenced by associations with their friends, all too often this influence is considered negative in effect. Harry Vorrath and Larry Bendtro describe a program whereby peer influence can be turned to positive effect by encouraging youth to give positive, caring help to others and thereby learning the true value of friendship and increasing the feelings of self-worth.⁷

Loneliness, the feeling of being different and isolated, is a common and painful experience for many adolescents. Strommen's research indicates that of all the concerns which youth express, the need for understanding the nature of friendship and how to make it a positive experience consistently rates high on their list of priorities.⁸

LESSON PLAN

1. What is friendship?—the biblical criteria. (pp. 24, 25)
2. Three levels of friendship—liking, sharing, and caring. (p. 25)
3. Self-disclosure—sharing the core self. pp. 26, 27
4. The 10 "commandments" for friends. (pp. 27-29, see Case Studies #1-3)
5. Barriers to friendship. (p. 29)
 - A. Hiding in a group

- B. Jealousy
- C. Prejudice
- D. Substitution

ACTIVITIES AND DISCUSSION

1. Hold a "good friend contest." The objective is for the class, without outside publicity, to observe acts of friendship among non-class members. After a period of time the students report those acts of genuine, selfless friendship which they observed and together select the ones which deserve recognition of some kind.
2. Discuss the question: How can a person have friends and yet resist the pressure to conform to do what they do?
3. Share with each other your feelings and ideas about your core self—Viewpoints #3, #4, p. 31. (The fun part of the exercise limits the threat which could exist when students express their perceptions of their inner self.)

EVALUATION

Describe in two or three sentences of approximately 15 words each, five of the ten commandments for friends presented in the lesson.

CHAPTER 4: COMMUNICATION

BEHAVIORAL OBJECTIVE: (1) The learner will rank the five levels of communication presented in the lesson and give an example of each at the 80 percent accuracy level; (2) the learner will construct appropriate feedback responses to ten statements demonstrating the ability to listen empathetically, accurately, and non-judgmentally.

Klemer and Smith define communication as "that process by which any message is passed from one person to another."⁹ Such an exchange of feelings and meanings is not limited to words but also occurs through listening, silences, gestures, and facial expressions.

While communication skills are crucial to meaningful relationships, message discrepancy is a common problem leading to misunderstanding and conflict. It is for this reason that training in communication skills is recommended as an essential part of family-life education programs.¹⁰ Murstein¹¹ maintains that much of the frustration and loneliness experienced by teenagers is primarily because of a lack of social skills. Reimer reports from a study of over 900 young people that communication and conversation skills are one of their main dating concerns.¹²

Bienvenu considers poor communication skills as the root of most marital problems, and that good communication skills can be learned and improved upon if given adequate attention and effort.¹³ Montgomery¹⁴ reports that communication skills in particular have been found to be an essential factor in personal happiness and

emotional health. Guernsey summarizes several studies which support the notion that both the quantity and quality of communication is positively related to marital adjustment.¹⁵ Guernsey¹⁶ summarizes some of the more important skills found in good communication as self-disclosure and expression of feelings, expressing constructive aggression, message clarity, verbal and non-verbal message congruency, and attentive and accurate empathic listening.

In summary, although most are not naturally endowed with good communication skills, such skills are a necessary prerequisite for every aspect of group functioning and especially in the intimate family environment.

LESSON PLAN

1. Biblical principles. (pp. 34, 35)
2. The five levels of communication. (pp. 35, 36)
 - A. Cliche
 - B. Reporting Facts
 - C. Ideas and Judgments
 - D. Sharing Feelings
 - E. Total Openness
3. Six rules for honest sharing. (pp. 36-39)
 - A. Dare to Be Open
 - B. Emotions are Not Good or Bad
 - C. Emotion Cannot Be Judged
 - D. Open Communication Requires the Ability to Give and Take
 - E. Honest Communication Is Not Dumping Negative Emotions
 - F. Honest Communication Uses Words Carefully and Sensitive
4. The importance of good listening skills. (p. 39)
5. Barriers to effective listening. (p. 40, see Case Studies #1-4, pp. 44, 45)
6. Tips for improving listening skills. (pp. 40, 41)
7. Listening for feelings. (pp. 41, 42)
8. "Listening" for body language. (p. 43)

ACTIVITIES AND DISCUSSION

1. Have the students invent and demonstrate examples of each of the five levels of communication, especially level 4 (sharing feelings).
2. Have the students evaluate the levels of communication used at meal time or during some other discussion.
3. Discuss: Sharing feelings must never imply a judgment of the other nor should feelings be received judgmentally. What makes it so difficult to be non-judgmental in our conversation?
4. Role play body language styles. Viewpoint #3, p. 45
5. Role play the skill of active listening. Choose a student who is willing to share about a topic on which he/she has some strong feelings. After this demonstration, ask the students to suggest a list of topics about which they feel strongly, e.g., school rules, pay scales, parents, church, brothers/sisters. Write the list on the blackboard as they suggest items. Ask

each to select a topic about which they would be willing to speak in a small group for a few minutes. Divide the class into groups of three. Each person takes turns at being the speaker, the listener, and the referee. Debrief the students afterwards as to how they felt when someone listened to them, how well they were attended, and what problems they experienced while being the listener.

EVALUATION

1. Rank the five levels of communication presented in class and give one example of each.
2. Construct appropriate feedback responses to the following ten statements demonstrating the ability to listen empathetically, accurately and non-judgmentally. (It would be best if the teacher would speak these statements so that the student can pick up the non-verbal cues).
 - A. "Dad just called me on the phone—he says he is going to divorce Mom. I never knew they were having difficulties." (shock, gloom)
 - B. "The principal pulled me into the office by the scruff of my neck and accused me of doing something I never did!" (outrage)
 - C. "Look at what I just got in the mail—it says I have a four year scholarship for college." (excited)
 - D. "The honeymoon was the last time I heard him say 'I love you' —and that was over a year ago!" (depressed)
 - E. "John gets all the breaks because he has a car and lots of money to burn. I don't have anything." (jealous)
 - F. "That test wasn't all that bad—I feared worse." (relief)
 - G. "I wish I knew what I really wanted to do in life." (worried, confused)
 - H. "I shouldn't have spoken like that to her—it was all my fault we were late." (guilt)
 - I. "If the administration won't let me graduate I'll burn this place down." (anger, bitterness)
 - J. "I'm sorry I'm such a bore—I guess I'm just dumb." (low self-esteem)

CHAPTER 5: FIGHTING CLEAN

BEHAVIORAL OBJECTIVE: The learner will, at the 80 percent accuracy level, (1) list the five ways of handling conflict; (2) identify examples of each from a random list of five examples; (3) identify statements which are used when fighting "clean" and fighting "dirty" from a random list of ten examples; and (4) identify "I" and "YOU" messages in a random list of ten examples and turn the "YOU" messages into "I" messages.

Hey¹⁷ suggests that positive coping skills are vital to successful family functioning as well as handling crisis life transitions. Conflict, Plattner suggests, is inevitable and belongs

to the very essence of marriage.¹⁸ He believes that because marriage is a union of contrasts, conflict is inevitable. However, he also suggests that through the process of understanding and coping with conflict, growth takes place.

Guernsey¹⁹ describes conflict as basically a communication problem and states that it has two main causes: (1) failure to communicate needs, wishes, and feelings, and (2) distorted or malicious communication resulting in hostility and estrangement. Consequently, the resolution of conflict lies for the most part in learning to communicate openly, honestly, and yet in such a way as to maximize the chances others will give a full and fair consideration of the situation.

LESSON PLAN

1. What is conflict? (pp. 47, 48)
2. Bible principles. (pp. 47, 48)
3. The first steps: defining and owning the problem. (pp. 49, 50, see exercises pp. 49, 50)
4. The win-lose approach: (see questionnaire on p. 50)

PROBLEM RESOLUTION

Both parties are satisfied
by the agreement
Pursues common goals
Sees conflict as a mutual
problem
Avoids threats
Explores similarities and
differences in positions

Seeks to cooperate to
establish trust
Expresses hostility to
dispose of feelings which
inhibit communication
Uses open, honest and
accurate communication

WIN-LOSE

Forces the other party
into submission
Pursues personal goals
Sees conflict as a
personal affront to power
Uses threats
Emphasizes differences and
the superiority of own
opinions
Cooperates only to exploit
other's cooperativeness
Expresses hostility to
punish or subdue the other

Uses deceitful and inaccurate
communication

5. The five ways of handling conflict: (see exercises on pp. 58, 59)
 - A. Compromise
 - B. Withdrawal
 - C. Win
 - D. Yield
 - E. Resolve
6. Barriers to effective conflict-resolution: (pp. 52-54)
 - A. Exaggeration
 - B. Flight or fight
 - C. "WHY" messages
 - D. "YOU" messages (see exercises on pp. 53, 54)
7. Tips for fighting clean. (p. 54)
8. How to handle anger: (pp. 54-57)
 - A. Suppression

- B. Repression
- C. Venting
- D. Confessing
- E. Assertiveness. (see exercises on pp. 56, 57)

ACTIVITIES AND DISCUSSION

1. What recent conflict situation have you experienced and how did you handle it? In what different ways could they have been handled?
2. When and under what circumstances might it be appropriate or inappropriate to use each of the five ways of handling conflict.
3. Role play case studies #1, 2, and 3, pp. 57, 58.
4. How do you feel when you are opposed in meeting your goals? How do you react when others quickly comply to your wishes? Have you ever manipulated or conned someone? How did it feel like? How do you feel toward power-grabbers?
5. Viewpoint #1. Self-evaluation of attitudes toward conflict.

EVALUATION

1. List the five ways of handling conflict describing in two or three sentences the advantages and disadvantages of each method.
2. Identify which of the five methods are being employed in the following five conflict situations:
 - ____A. Duane and Sharon are arguing about her plans to go back to school. Duane does not want her to return to school and threatens to sell her car if she does decide to go.
 - ____B. Richard wants to go to a vacation spot in the mountains and Margaret wants to go to the sea. In order to stop the conflict they decide to visit their folks in Ohio.
 - ____C. Paul and Kendra have fallen out over how to discipline their two month old daughter. No sooner had the conflict started when Paul walked out of the house and drove to his folks home for the evening.
 - ____D. Craig wants a new car. Pat knows they can't afford it but lets him buy it without making a fuss for the sake of peace.
 - ____E. Ever since the honeymoon Tyrone's folks have come over to visit several times a week. Paula is tired of the invasion of privacy and especially of the way his mother fusses around the house doing work Paula wants to do. Paula and Tyrone talk together to his father about the problem and agree to one night a week which will be set aside for family visiting.
3. Identify the statements which are used when fighting "clean"(C) and fighting "dirty"(D) from the following random list of ten examples:
 - ____A. "Help me understand how you feel about it."
 - ____B. "Why don't you ever bring in your assignments on time?"

- ___C. "Any dummy could see that."
- ___D. "I can understand why you are upset."
- ___E. "I feel that you are wrong."
- ___F. "Why did you walk straight by me without saying hello?"
- ___G. "That's the most ridiculous idea I ever did hear."
- ___H. "While I don't agree I can see why you feel that way."
- ___I. "Some people like to sleep at night even if you don't."
- ___J. "I know what you are going to say even before you speak."

4. Identify the "I" messages and "YOU" messages in the following list and turn the "YOU" messages into "I" messages.

- ___A. "You are driving me crazy with your snoring."
- ___B. "I can't concentrate when you tap your foot—Please stop."
- ___C. "Can't you ever be on time?"
- ___D. "Please let me finish my sentence. I feel frustrated when I am interrupted."
- ___E. "Would you shut up and let someone else have a say."
- ___F. "I feel uncomfortable when people raise their voice at me."
- ___G. "I expected better than that from you."
- ___H. "I think you're wrong."
- ___I. "I feel ill-at-ease when people talk while I'm talking."
- ___J. "I feel frustrated when we can't talk our problems through openly, honestly, and without losing our tempers."

CHAPTER 6: DECISION MAKING

BEHAVIORAL OBJECTIVE: (1) The learner will order the six steps of the rational decision-making method with 80percent accuracy; (2) the learner will implement the forced pairing decision-making method in resolving a decision.

Competency in problem solving requires sensitivity in human relations and rational thinking about alternatives. Somerville suggests two basic components:

1. **Empathy:** The more awareness of other people's motivations and feelings, the better the student's ability to predict whether a given decision will have the effects sought.
2. **Logic:** In making intelligent choices, the student must be able to entertain the possibility of various alternatives and anticipate correctly their probable outcome.²⁰

LESSON PLAN

1. Bible principles. (pp. 60,61)
2. Faulty decision-making methods: (pp. 61, 62)
 - A. default
 - B. following the crowd
 - C. habit

- D. impulse
- 3. The Rational Decision-Making Method. (pp. 62, 63 see exercises on p.68)
- 4. The Forced Pairing Method. (p. 63)
- 5. Group decision-making: (pp. 64, 65)
 - A. personality factors (see Case Study #1, p. 65)
 - B. faulty methods
 - C. democratic consensus procedures (see Case Studies #2, 3, 4 and exercises on pp. 66, 67)

ACTIVITIES AND DISCUSSION:

1. Group decision-making exercise keys:

- A. "Wrecked on the Moon"—The correct ranking of this exercise is as follows:

- 15 Box of matches (No atmosphere on moon)
- 4 Food concentrate
- 6 Fifty feet of nylon rope (Help in climbing)
- 8 Parachute silk (Shelter against sun's rays)
- 13 Portable heating unit (Useful only on dark side of moon)
- 11 Two .45-caliber pistols (To make self-propulsion devices)
- 12 One case dehydrated milk (Food)
- 1 Two 100lb tanks of oxygen (Respiration requirement)
- 3 Stellar map (For finding directions)
- 9 Life raft (CO₂ bottles for propulsion across chasms)
- 14 Magnetic compass (No magnetic poles, so useless)
- 2 Five gallons of water (Replace body loss of fluid)
- 10 Signal flares (Distress call when sight possible)
- 7 First-Aid kit (Medicine valuable in case of illness/injury)
- 5 Solar-powered FM receiver-transmitter (Distress signal transmission possible with mother ship)

- B. "Hazard Potential of Some Common Drugs" Key:

- 3 Alcohol
- 5 Barbiturates
- 4 Cigarette smoking
- 6 Codeine
- 2 Dexedrine
- 1 Glue sniffing
- 6 Heroin
- 5 Hypnotics
- 7 LSD-25
- 8 Marijuana
- 7 Mescaline
- 2 Methamphetamine

EVALUATION

Order the six steps of the Rational Decision-Making Method.

CHAPTER 7: LOVE

BEHAVIORAL OBJECTIVE: The learner will identify differences between love and infatuation from a random list of twenty illustrations at the 80 percent accuracy level.

Love is a fundamental human need. While the subject of love commands a significant interest on the part of young people, there is considerable confusion as to how to distinguish between genuine love and unrealistic infatuation. Petersen²¹ describes some five consequences of distorted romantic notions as it affects courtship and marriage. (1) Romance distorts the expectations and perceptions of the other leading to role frustration; (2) Romantic idealization of marriage eventually leads to disillusionment when the difficulties of reality are encountered; (3) Intense emotional involvement during the premarital period blinds the couple to the issues of religious, cultural, financial, and personal compatibility; (4) Romantic ecstasy is often an escape from those negative aspects of one's personality thus obscuring the real person. Later, in marriage, these weaknesses are unmasked resulting in difficult adjustment; (5) The emphasis of romance on the present tends to cloud the ability to rationally and realistically plan for the future. He adds:

It is difficult to know how pervasive the romantic fallacy really is. I suspect that it creates the greatest havoc with high school seniors or that half of the population who are married before they are twenty years old. Nevertheless, even in a college or young adult population one constantly finds as a final criterion for marriage the question of being in love. This is due to the distortion of the meaning of a true companionship in marriage by the press, by magazines and novels, and by cultural impact upon the last two or three generations. The result is that more serious and sober aspects of marital choice and marital expectations are not only neglected but sometimes ridiculed.²²

Somerville suggests that the change in the function of marriage has brought about a need for a new understanding of the need for love. "Self-understanding, empathy, and communication are new concepts in man-woman relationships and are inextricably tied to the enrichment and maintenance of love between a couple."²³

LESSON PLAN

1. Characteristics of love questionnaire. (p. 69)
2. Biblical definitions of love. (pp. 70-72)

- a. The three types of love—Eros, Philia, Agape
- b. Love seeks to give rather than receive
- c. Love forgives and forgets
- d. Love is demonstrated in words and actions
- e. Differences between love and infatuation
3. Maslow's hierarchy of needs. (pp. 72, 73 see exercises on pp. 72, 73)
4. A trap for young lovers—love and approval. (pp. 74, 75)
5. The growth principle—the six characteristics of a growing love relationship. (pp. 74, 75)

ACTIVITIES AND DISCUSSION

1. Fill out the "characteristics of love" questionnaire (p. 69) before the lecture begins. After the lecture, have the students form into groups in order to come to a group consensus about the answers. Discuss those characteristics which are controversial.
2. In the light of the material on love and infatuation, discuss case studies #1, 2, 3, and 4. pp. 75, 76
3. Many times others can see that a relationship is based purely on infatuation while the couple themselves rarely see it. Discuss why.
4. Discuss love needs throughout the human life cycle—infancy, childhood, adolescence, young adult, middle adult and aging years. Interview couples of different ages to ascertain their definitions of love. Note any changes as couples get older.
5. Discuss Viewpoint question #7. Ask students to draft a list of those things which cause love to die in a marriage and those things which could prevent this from happening.
6. Discuss Viewpoint question #8. Ask students compare dating practices with the types of love discussed in the lesson.

EVALUATION

Identify whether the following situations indicate the presence of love(L) or infatuation(I):

- ___1. Sam's girl is in another one of her frequent nasty moods. Sam never knows from one day to the next whether he is friend or foe, but she says she loves him!
- ___2. Tim and Lois have become increasingly faithful in their involvements in church activities and are starting a youth fellowship group.
- ___3. Bert has lots of rough edges to his personality, but Elaine expects marriage will make him change for the better.
- ___4. Chris demands that Dee go to the night club with him against her wishes and morals.
- ___5. Brad's parents have noticed that he is more cheerful and cooperative since dating Tina.
- ___6. Geoff keeps telling Laura that she doesn't love him if she won't have sex with him.
- ___7. When asked by a friend what her boyfriend was like, Tonya

- giggled and said, "He's tall, dark, handsome, and the star football running back on the school team." When her friend asked for information about what he was REALLY like Tonya giggled again and said, "Well, he's a guy."
- ___8. Kieth and Lori were always feuding and breaking up only to patch things up later when tempers had cooled.
 - ___9. Classmates were surprised when Jenny did not become angry and jealous when Gordon talked with other girls. "I trust him with anyone," she told them.
 - ___10. Phil says he loves Sue but constantly puts her down.
 - ___11. Vern's and Brenda's grades have plummeted from straight "A"s to "B"s and "C"s since going together.
 - ___12. Corrie expects that when she falls in love, her unhappiness and moodiness will disappear.
 - ___13. Eddie once was shy but since going with Rose he has become self-secure and confident. He even seems to stand taller.
 - ___14. Lyn and Sherie broke up but are still good friends.
 - ___15. Dell expects Byron constantly to send her gifts and flowers as proof of his love.
 - ___16. Dale dares not share her real feelings with Lyman in case he becomes disinterested in her.
 - ___17. Murray and Connie have gone through some rough times but they seem never to blame or attack each other. Instead, they work on the problem, find a solution, and stick together.
 - ___18. During the summer vacation Tom found it more and more of a chore to write to Sue who was 1,200 miles away.
 - ___19. After dating each other for two weeks, Bill and Sherrie are planning to get married.
 - ___20. When Phyllis complains about being overweight and ugly, John says, "I love you the way you are for who you are."

CHAPTER 8: DATING I

BEHAVIORAL OBJECTIVE: The learner will describe in a paragraph of at least 100 words personal values about the purposes of dating.

Curran²⁴ asserts that dating often causes severe distress for adolescents and according to Moss et al.²⁵ this anxiety is not limited just to the initial dating experiences. Competition, conflict with parents and teachers, and expending time, money and energy on developing personal appearance and socializing can produce significant levels of stress. The social skills required for effective relationships are often undeveloped in the adolescent thus creating insecurity and anxiety.

On the other hand, dating assists young people to achieve satisfactory resolution of certain developmental tasks. Somerville suggests that the following tasks may be aided through dating:

- a. weaning away from family ties;
- b. acceptance of one's own gender identity;
- c. ability to understand and relate to the opposite sex;
- d. development of a life philosophy, fitting identity into

a larger interpersonal framework.²⁵

Dating also serves the purpose in Western society of being the principal means whereby a suitable mate can be selected. Somerville²⁷ states that unfortunately what couples look for in a date may be unsatisfactory qualities on which to base a decision regarding a marriage partner, e.g., popularity, good looks, enjoys a good time, not concerned about expense of a date. She also states²⁸ that dating often does not provide sufficient opportunity for the participants to discover each other's values, needs, and aspirations as individuals. Those dating within institutional settings tend to see each other only at their most attractive moments.

This lesson provides an opportunity for students to air their concerns regarding dating, to understand the differing needs and interests of the opposite sex, and to resolve problems which may be difficult for some to discuss. By means of a question box personal concerns not covered in the lesson may be raised and discussed.

LESSON PLAN

1. Bible principles and examples pertaining to dating. Adam, Isaac, Jacob and Samson. (pp. 79, 80)
2. Casual Dating: Have the students complete the Motives for Dating questionnaire on p. 82 and give a rationale for their choices. Discuss Case Studies #2 and 6. (pp. 87, 88)
3. Attractiveness: (pp. 83, 84)
4. The two types of dates—Participation and Spectator dates. (pp. 85, 86)
5. Dating Concerns: (see also Viewpoint #4, p. 89)
 - A. Self-concept. (p. 84)
 - B. Turning down a date. (p. 86)
 - C. Dutch treating. (Viewpoint #5, p. 89)
 - D. Reverse dates. (Case Study #1, p. 86, 87)
 - E. Double or group dating. (Case Study #3, p. 87)
 - F. Making conversation. (Viewpoint #6, p. 90)

ACTIVITIES AND DISCUSSION

1. Do you think dating is so important that if a person does not date he or she will be hurt psychologically or in some other way? Case Study #4, pp. 87, 88.
2. Is too much emphasis placed on dating as preparation for marriage?
3. What types of dating activities do you enjoy? pp. 138, 139
4. Have girls and boys form lists of things which make a good date and those factors which make for a bad date.
5. Dating has been accused of being an amateur beauty contest with competition over such external things as clothes, hairstyle, figure, muscles, etc. Those who fail the contest usually feel devastated and an outcast. Do you agree? If so, how could the practice of dating be changed so that the self-concepts of its

- participants could be helped, not hurt?
6. Discuss in separate groups of girls and guys the fears which they have about dating and those which they think those of the opposite sex have.
 7. Ask the boys and the girls in their separate groups to create a date—Viewpoint #3, p. 89. Have them compare their results and respond.

EVALUATION

Fill out the Motives for Dating questionnaire on p. 82 of the student text and provide a rationale as to why you ranked the questionnaire the way you did in a paragraph of at least 100 words.

CHAPTER 9: DATING II

BEHAVIORAL OBJECTIVE: The learner will identify in a multiple-choice questionnaire appropriate procedures for resolving premarital conflicts in eighteen story problems contained in the Inventory of Premarital Conflict.

LESSON PLAN

1. Positive reasons for going steady: (p. 92)
 - A. love
 - B. friendship
 - C. to learn more about a person through the dynamics of a committed relationship
 - D. to test and evaluate compatibility
2. Faulty reasons for going steady: (pp. 92, 93)
 - A. social pressure
 - B. feelings of romantic attraction
 - C. security
 - D. prestige
3. The purposes of engagement: (p. 96)
 - A. time to adjust to the idea of marriage
 - B. time to discuss and plan the details of their marriage
 - C. time to learn more about the temperament, values, and expectations of the partner.
4. Breaking up. (pp. 93-96)
 - A. seven warning signals of a disintegrating relationship. (p. 94)
 - B. tips for breaking up. (p. 95, Case Studies #1, 2, 3, 4, 5)

ACTIVITIES AND DISCUSSION

1. Friendship involves the enriching of the spiritual, physical, mental and social well-being of each other. What appropriate activities may couples be engaged in which enrich these four dynamics? Viewpoint #3, p. 99

2. One of the most confusing issues which engaged couples experience is the matter of male-female role expectations. Complete the role questionnaire, Viewpoint #4, p. 99, and discuss the controversial differences.
3. Some couples should break up but don't. Why?

EVALUATION

Complete the Inventory of Premarital Conflict.

CHAPTER 10: WHY WAIT TILL MARRIAGE?

BEHAVIORAL OBJECTIVE: The learners will compare the Juhasz Sexual Choice model with personal values and in a two page report of at least 500 words compose a values statement on the matter of premarital sex and the questions raised by the Juhasz model.

Heltsley²⁹ points out that education for sexuality has shifted from merely learning about human anatomy and reproduction to the more substantive issues of attitudes, values, and who we are as male and female. "Sexuality includes social needs for companionship, acceptance, affection, and approval as well as physical gratification." Young people are asking the questions: "Is premarital intercourse right or wrong, and why?"—"Will having sexual relations strengthen a relationship?"—"How far should a couple go?"

The rising concern over sexual conduct and standards results from many circumstances. Kirkendall summarizes them as follows:

Almost unlimited opportunities for the free association of unmarried men and women, the virtual disappearance of the chaperone, the decline of parental and religious authority, the freedom to acknowledge sex and sexual feelings, the near-collapse of a moral code based upon fears of pregnancy, disease, and social ostracism, the availability of automobiles, contraceptives, and general knowledge and information about sex—these conditions mean that young people encounter situations which pose problems their parents and grandparents never faced.³⁰

Somerville asserts that for young people to find answers to their questions "assumes a degree of self-understanding which may be difficult for the younger person whose identity is in the process of formation, and a higher level of sensitivity to other's needs and intentions than the student may acquire by teen years."³¹ To develop values involves an orderly, logical, and meaningful discussion of attitudes, standards and behavior. As a result of the research done by Jones, it appears that of all the variables affecting premarital sexual behavior personal religion seems to be the one which consistently appears as a positive controlling influence.³² For Christians, therefore, the discussion begins with Scripture. However, further support for the Christian ethic may be found from

generalizations which grow out of human experience.

LESSON PLAN

1. The biblical principles of sex and sexuality. (pp. 102, 103)
2. Answers to seven arguments commonly used in favor of sexual permissiveness. (pp. 103-106) Discussion of the Juhasz Sexual Choice Decision Making model (p. 105) is intended to help students think objectively and rationally about the possible consequences of premarital sex. Students, who in response to question 1 choose virginity, should be encouraged to consider the consequences had they chosen to have sex. Their responses to these 'what if' situations should provide opportunity to discuss such issues as abortion, shot-gun marriage, and contraceptives.

Note: It should be noted by the teacher that the Christian sexual ethic is not supported by all researchers. For example, some studies indicate that the sexually experienced couple may have a better chance of good sexual adjustment in marriage than do novices. Several factors play a part in this phenomenon and the teacher would do well to be aware of the research in order to be able to answer questions on points different from those he/she presents. For further research on premarital sex and nontraditional family forms see the following:

Clayton, Richard R., and Bokemeier, Janet L. "Premarital Sex in the Seventies." Journal of Marriage and the Family 42 (November 1980): 759-775. (Especially note the bibliography.)

Haas, Aaron. Teenage Sexuality: A Survey of Teenage Sexual Behavior. New York: Macmillan Publishing Co., 1979.

Macklin, Eleanor D. "Nontraditional Family Forms: A Decade of Research." Journal of Marriage and the Family 42 (November 1980): 905-922. (Especially note the bibliography.)

Ridley, Carl A.; Peterman, Dan J.; and Avery, Arthur W. "Cohabitation: Does It Make for a Better Marriage?" The Family Coordinator 27 (April 1978): 129-136.

Simon, W., and Gagnon, J. H. The Sexual Scene. New Brunswick: Transaction, 1970.

ACTIVITIES AND DISCUSSION

1. Discuss Case Studies #1-8, pp. 107-109
2. Studies indicate that once an intimacy barrier is broken, it is easier to repeat the behavior and move ahead to break the next intimacy barrier. If this rapid physical involvement continues, it becomes difficult to exercise restraint. The conclusion is, therefore, to be careful how fast you progress through the

generalizations which grow out of human experience.

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- stages of physical intimacy. Viewpoint #1, p. 109
3. Discuss the double-standard issue. Viewpoint #2, 3. p. 109

EVALUATION

Give personal responses to the questions raised by the Juhasz Sexual Choice model in a two-page report of at least 500 words stating your feelings about pre-marital sex.

CHAPTER 11: COMPATIBILITY, PERSONALITY, AND CONFLICT

BEHAVIORAL OBJECTIVE: (1) The learner will complete the Taylor-Johnson Temperament Analysis instrument; (2) The learner will describe in a paragraph of 100 words the effects of seven personality traits as they affect dating and marriage relationships.

DeSanto³³ claims that the influence of personality and compatibility as a determinant of marital happiness can never be underestimated. He declares: "Success in marriage depends more on the choice of a compatible marriage partner than on anything that occurs after marriage." Foote and Cottrell³⁴ assert that the most important need within marriage relationships is the skill of "interpersonal competence" which is defined not as a trait but as a "capability to meet and deal with a changing world, to formulate ends and implement them." Interpersonal competence involves skills and personality characteristics which make it possible for the couple to realize the potential values of marriage, individually and as a couple, and to work together as a problem-solving team.

According to Ackerman, neurotic dependencies can either make or break a relationship. He states:

It is often said that one neurotic marries another. But what a neurotic person seeks out is not primarily a partner afflicted with neurosis, but rather an individual who, hopefully, will complement his idiosyncratic emotional needs. The outcome, in mental health terms, of a particular marriage is not contingent exclusively on the character of the neurosis of the individual partners. The ultimate effects on mental health are determined rather by the part that neurotic conflict plays in the complex process of integration of the personalities of the partners into the reciprocal roles of husband and wife³⁵.

Since human beings are imperfect, subject to change, and relatively immature when making marriage choices, Kubie³⁶ suggests that the only way to advise young people in making a right choice of a partner is to guide them into a deeper understanding of themselves and their conscious and unconscious needs and goals. As a consequence, marriage choices will be made based on mature self-insight rather than upon infatuated obsession and cultural expectations.

LESSON PLAN

1. Administer the T-JTA to each student
2. Interpret the T-JTA instrument and have the students draft a personality profile of a compatible marriage partner.
3. Four basic personality types. (pp. 111, 112)
 - A. sanguine
 - B. melancholic
 - C. choleric
 - D. phlegmatic
4. Traits of happy and unhappy couples. (p. 112)
5. Personality traits to question before marriage. (pp. 113-116)
 - A. possessive
 - B. dominant
 - C. temperamental
 - D. perfectionistic
 - E. emotionally ill
 - F. cold and uncaring
 - G. indecisive and impulsive

ACTIVITIES AND DISCUSSION

1. Discuss Case Studies #1-8, pp. 116-120, as examples of personality traits and their effects on a relationship.
2. Discuss the effects of family on personality and whether it is possible ever completely to avoid the effects of in-laws. Viewpoint #4, p. 120
3. Does personality and temperament change between the years of adolescence and young adulthood? If so, what types of changes take place and how would they effect a relationship?
4. In what ways does your personality differ from that of your parents?
5. Have you noticed that opposites often attract?—an outgoing person dates a shy person, a dominant person goes with a meek and submissive person, a sensitive person goes with a cold and unsympathetic person, a perfectionist goes with a care free person. Have you also noticed how well they get along and what type of problems they have?

Two simulation games (from P. Dale Brown and Lewellyn Hendrix, "Two Simple and Effective Simulations on Mate Selection," Family Relations 30 [January 1981]: 45-48.):

- A. The goal of this simulation is to construct from student input a comprehensive listing of substantive factors related to mate selection and then discuss how and why they are relevant.

"Mr. Jones has a daughter, Ruth. He wants to know all he can about whom his daughter is likely to marry. You run an investigation firm, and Mr. Jones comes to you with his question. What information would you need to know about Mr. Jones, his family, his daughter, and his location in order to predict the person (or kind of persons) his daughter is likely to marry?

Write down all the questions to which you would need answers in order to make a good guess about Ruth Jones's most likely partner."

- B. The goal of this simulation is to demonstrate the importance of attractiveness in the mate-selection process. Use line drawings or pictures of three males and three females. The students are asked to match these six individuals into couples. Give the group enough time to reach a consensus and then discuss why they paired them the way they did.

EVALUATION

In two or three sentences each describe seven out of the following ten personality traits and their effect on a dating relationship.

1. depressive
2. cold, unsympathetic
3. submissive
4. perfectionist
5. dominant
6. inhibited
7. withdrawn, quiet
8. hostile
9. impulsive
10. subjective, self-absorbed

CHAPTER 12: WHAT GOD WANTS FOR YOUR MARRIAGE

BEHAVIORAL OBJECTIVE: (1) The student will describe in approximately seventy five words three of the four Bible principles of marriage presented in the lesson; (2) The student will calculate his/her marrying age using the marriage readiness factors found in the "Your Marrying Age" questionnaire (pp. 122, 123); (3) The student will identify and explain in two or three sentences ten compatibility factors which research indicates have a significant effect on marital happiness and success; (4) The student will identify with 80percent accuracy the realistic and unrealistic marital expectations from a random list, and describe in a sentence of 20 words the problem each could cause in marriage; (5) The student will identify appropriate and inappropriate reasons for selecting a marriage partner from a random list of fifteen examples and explain the reason for each in a sentence.

Marital happiness and success are dependent upon many variables some of which are unique to twentieth century marriages. Maxwell³⁷ declares that "no generation has had a greater need for examining fixed expectations than the current one . . ." Somerville agrees when she writes³⁸: "The high expectations in modern marriage relationships, the desire for intimacy, joint sexual satisfaction, companionship, in addition to the traditional expectations of keeping a roof over their heads, rearing children, weathering the

inevitable crises of illness and bereavement—these expectations make mate selection far more difficult than ever before."

Dicks³⁹ views companionship as the primary criteria of a satisfactory relationship. He believes that the ability of a couple to communicate is not as vital as their sense of companionship which he defines as the "blending together of a man and woman in mutual interests, effort, understanding, delights, sadness, concerns, achievements⁴⁰."

James suggests that the various views of marriage essentially fall into five categories—marriage for convenience, marriage for spiritual union, marriage for romance, marriage for companionship, and marriage for loving:

1. **Marriage for Convenience.** Historically, many marriages were contracted for political or financial convenience. Today, it is not uncommon for individuals to marry for practical reasons—because the girl is pregnant, for a sexual partner, for security, to escape a harsh environment, or simply because it is expected.
2. **Marriage for Spiritual Union.** Based on the idea that the marriage is "made in heaven," such couples tend to share common spiritual commitments and a certain mystical communion.
3. **Marriage for Romance.** Romantic infatuation, nurtured by novels, magazines, and movies, tends to lead the couple to consider that apparently insurmountable obstacles can be overcome because of their idealistic passion. While in the throes of romantic involvement individuals may experience disruption in their sleep, eating, and work patterns. They are in love with love.
4. **Marriage for Companionship.** Such couples tend to stress the importance of their friendship and sharing mutual needs, interests, and ambitions. Marriage is considered a partnership.
5. **Marriage for Loving.** Love is defined as "enchantment, desire, and unconditional good will." People in love not only feel intensely devoted to each other but are also able to express their feelings for each other. Through the everyday concerns and problems of life, their intimacy and commitment to each other is enhanced.⁴¹

Marriages include, to varying degrees, elements of all five views and it is not uncommon for couples to change their views, as they progress through stages of life, encounter crises, and advance towards further personal growth.

The factors which lead a couple to choose each other as partners are many and varied. While many would maintain that love is what brings and keeps couples together, there are many other conscious and unconscious motivations. Wright⁴² states "Couples who marry for healthy reasons and those who marry for unhealthy reasons have basically the same motivating forces propelling them toward marriage, but their intensity varies." Such forces include:

1. a desire for affirmation and acceptance
2. a desire to have basic needs fulfilled
3. the unconscious 'ideal mate image'
4. the fulfillment of 'complimentary' characteristics where the spouse is seen as the fulfillment of a lack in oneself
5. a desire to share commonalities

However, the forces which influence mate selection and those traits which make an individual a compatible partner, giving him or her more potential to make the marriage work, may not be the same. Wright summarizes some eight basic factors which have been called marriageability traits⁴³: "adaptability and flexibility, empathy, ability to work through problems, ability to give and receive love, emotional stability, similar family backgrounds, similarities between the couple themselves, and communication."

LESSON PLAN

1. God's ideals for marriage. (pp. 121, 122)
 - A. an intimate love relationship
 - B. personal development
 - C. training a heritage
 - D. to uplift society
2. Factors affecting marital happiness and success. (pp. 122-128)
 - A. age (Case Study #1, pp. 130, 131)
 - B. maturity
 - C. expectations
 - D. reasons for getting married
 - E. compatibility factors
3. Eight enemies of marriage. (PP. 128, 129)

alcohol, adultery, irresponsibility, temperament conflict, in-laws, sexual incompatibility, mental illness, and money problems.
4. Three positive conditions for marriage. (pp. 129, 130)
 - A. adaptability and flexibility
 - B. the ability to be empathetic
 - C. communication

ACTIVITIES AND DISCUSSION

1. Construct your own wedding vows: Viewpoint #3, p. 132. Compare and discuss the meaning of the traditional vows. "I, _____, in the presence of God, take you, _____, to be my wife/husband; to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, as long as we both shall live."
2. What significance do you place on a church wedding compared to a civil ceremony?
3. Some couples in the marriage ceremony are vowing to be true to each other "for as long as love shall last." What do you think of such a provision?
4. In the light of the meaning of marriage and the importance of

the marriage covenant, outline the order of your wedding service.

5. Discuss the pros and cons of getting married during high school, immediately after high-school graduation, at a point after one has a job, during college, after college. Decide on factors which would influence the decision.
6. Discuss student fears and disillusionments about marriage. Are alternatives to marriage a solution?
7. How do you reconcile the following apparent contradictions: a) Marriage partners will inevitably experience differences in background, personality, and other compatibility factors which will demand considerable adjustment, tolerance, and flexibility; and b) differences in background, personality, and other compatibility factors tend to minimize chances for marital happiness and success.

EVALUATION

1. Describe in a paragraph of approximately seventy-five words three of the four Bible principles of marriage presented in the lesson and state the Bible texts on which each is based.
 2. Identify and explain in two or three sentences ten compatibility factors which research indicates have a significant effect on marital happiness.
 3. Identify the realistic (R) and unrealistic (U) mythical expectations from the following random list and in a sentence explain the potential problem which each could cause in marriage.
- ___A. "If only we had a baby I know he would settle down."
 - ___B. "I want a man just like Dad and a marriage just like my parents."
 - ___C. "I know he has faults and that we will have adjustments to make, but we have committed ourselves to love each other."
 - ___D. "I'll never even look at another girl after I marry you."
 - ___E. "When we get married our communication problems will be solved because we will be with each other all the time."
 - ___F. "I think most of our problems in courtship are because we refuse to have sex. When we get married and sex is not the issue it is now, our problems will go away."
 - ___G. "Ours is a perfect relationship."
 - ___H. "I am looking forward to marrying someone who will take care of me."
 - ___I. "She's not perfect and I'm not perfect and our relationship is not perfect—we don't have to be perfect to love each other."
 - ___10. "I don't think we'll have any of the problems other couples have—we really love each other."

CHAPTER 13: INTERFAITH MARRIAGE

BEHAVIORAL OBJECTIVE: (1) The learner will identify with 80 percent accuracy the two biblical principles relative to interfaith marriage presented in the lesson; (2) The learner will describe in a paragraph of 75 words and at the 80 percent accuracy level at least three of the major findings in research literature on interfaith marriage.

Many young people underestimate the positive benefits of a mutually practiced religious faith by partners in marriage. Bowman⁴⁴ suggests that the reason for this is because of their relatively short-time perspective which tends to stress immediate goals and values. Many youth abandon religion and the church only to return to it later in life, and then conflict arises.

Dicks⁴⁵ states that the problem which most interfaith marriages experience is pressure about such issues as the use of time and differences in goals resulting in a gap in companionship. These and other problems suffered in such relationships warrants serious consideration of religion as a compatibility factor.

LESSON PLAN

1. Bible principles. (pp. 134, 135)
2. Research data. (pp. 135, 136)
 - A. marital happiness
 - B. divorce statistics
 - C. types of family problems

ACTIVITIES AND DISCUSSION

1. Discuss Case Studies #1-6.
2. In a recent survey it was found that high-school students felt the discussion of interfaith marriage was irrelevant to their situation. In the light of your experience, what do you think accounts for their disinterest?
 - A. they have already made up their minds not to marry outside their faith.
 - B. they don't care about religion and when they finish school and leave home they don't plan on going to church anyway.
 - C. they hate being told who they are to love and marry.
 - D. they don't think that it will be a problem for them even if they do marry someone of another faith.
3. Interview someone from a divided home. Discuss the effects this situation has made on all aspects of life.

EVALUATION

1. Identify and explain in a sentence the two biblical principles of interfaith marriage discussed in the lesson.
2. Describe in a paragraph of 100 words at least three of the major

findings in research literature on interfaith marriage.

FOOTNOTES

¹K. K. Dion, and K. L. Dion, "Self-esteem and Romantic Love," Journal of Personality 43 (March 1975): 39.

²Virginia Satir, Peoplemaking (Palo Alto, California: Science and Behavior Books, 1972), p. 124.

³Joel Springer, Suzanne Springer, and Barry Aaronson, "An Approach to Teaching a Course on Dating Behavior." The Family Coordinator 24 (January 1975): 13, 14.

⁴P. Zimbardo, Shyness: What it is and What to do about it (Reading, Massachusetts: Addison-Wesley Publishing Co., 1977).

⁵P. Pilkonis, "Shyness, Public and Private, and its Relationship to Other Measures of Social Behavior," Journal of Personality 45 (December 1977): 583.

⁶Arthur W. Avery, Lynda A. Haynes-Clements, and Leanne K. Lamke, "Teaching Shy Students: The Role of the Family Life Educator," Family Relations 30 (January 1981): 39, 42.

⁷Harry H. Vorath, and Larry K. Bendtro, Positive Peer Culture (Chicago: Aldine Publishing Co., 1974), pp. 1-5.

⁸Merton P. Strommen, Five Cries of Youth (New York: Harper and Row, 1974), p. 20.

⁹Richard H. Klemer, and Rebecca Smith, Teaching About Families (Minneapolis, Minnesota: Burgess Publishing Co., 1975), p. 149.

¹⁰Ibid.

¹¹Bernard I. Murstein, "Mate Selection in the 1970's," Journal of Marriage and the Family 42 (November 1980): 780.

¹²George R. Riemer, Dating: Communication and Decision-Making (New York: Holt Rinehart and Winston, 1970), pp. 88, 89.

¹³J. Bienvenu, A Counselors Guide to the Marital Communication Inventory (Durham, North Carolina: Family Life Publications, 1969), p. 1.

¹⁴Barbara M. Montgomery, "The Form and Function of Quality Communication in Marriage," Family Relations 30 (January 1981): 28.

¹⁵Bernard G. Guerney, Relationship Enhancement (San Francisco, Calif.: Jossey-Bass Publishers, 1977), pp. 195, 196.

¹⁶Ibid., pp. 196, 197.

¹⁷Richard N. Hey, "Developing Positive Coping Behavior," in Family Life Education Re-examined: Applications for Teachers, ed. Joan Baird and Dorothy Keenan, (Washington, D. C.: American Home Economics Association, 1971), pp. 24, 25.

¹⁸Paul Plattner, Conflict and Understanding in Marriage (Richmond, Virginia: John Knox Press, 1970), p. 23.

¹⁹Guerney, p. 93.

²⁰R. M. Sommerville, Introduction to Family Life and Sex Education (Englewood Cliffs, New Jersey: Prentice Hall, 1972), p. 176.

²¹James A. Petersen, in Manual for Group Premarital Counseling, ed. Lyle B. Gangsei (New York: Association Press, 1971), pp. 56, 57.

- ²²Ibid., p. 57.
- ²³Sommerville, p. 114.
- ²⁴J. P. Curran, "Skills Training as an Approach to the Treatment of Heterosexual Anxiety: A Review," Psychological Bulletin 84 (January 1977): 140.
- ²⁵J. Joel Moss, Frank A. Apolonio, and Margaret Jensen, "The Pre-marital Dyad During the Sixties," in A Decade of Family Research and Action, ed. Carlfred B. Broderick (Minneapolis, Minnesota: National Council on Family Relations, 1971), p. 39.
- ²⁶Sommerville, p. 99.
- ²⁷Ibid., p. 105.
- ²⁸Ibid., p. 107.
- ²⁹Mary Heltsley, "Human Sexuality and Changing Values and Mores," in Family Life Re-examined: Applications for Teachers, ed. Joan Baird and Dorothy Keenan (Washington, D. C.: American Home Economics Association, 1971), p. 32.
- ³⁰Lester A. Kirkendall, Premarital Intercourse and Interpersonal Relationships (New York: The Julian Press, 1961), p. 4.
- ³¹Sommerville, p. 109.
- ³²James D. Jones, "The Participant-Run Courtship System: Sexual Behavior, Attitudes and Perceptions" (Western Michigan University: Ph.D dissertation, 1968), p. ix.
- ³³Charles P. DeSanto, Love and Sex are not Enough (Scottsdale, Pa.: Herald Press, 1977), p. 67.
- ³⁴Nelson N. Foote, and Leonard S. Cottrell, Marriage Analysis: Foundations for Successful Family Life, 2nd ed. (New York: Ronald Press, 1965) p. 49.
- ³⁵Nathan W. Ackerman, "Strengths and Weakness in Neurotic Relationships," in Manual for Group Premarital Counseling, ed. Lyle B. Gangsei (New York: Association Press, 1971), pp. 66, 67.
- ³⁶Lawrence S. Kubie, "Elimination of Neurotic Choices Through Insight Education," in Manual for Group Premarital Counseling, ed. Lyle B. Gangsei (New York: Association Press, 1971), pp. 68, 69.
- ³⁷Joseph W. Maxwell, "Group Pre-Marriage Counseling: A Tentative Model" (Virginia Polytechnic Institute, Blacksburg, Virginia. ERIC Document No. ED 054 494.) 1971.
- ³⁸Sommerville, p. 114.
- ³⁹Russell L. Dicks, Premarital Guidance (Philadelphia, Pa.: Fortress Press, 1963), p. 37.
- ⁴⁰Ibid., p. 27.
- ⁴¹Muriel James, Marriage is for Loving (Reading, Massachusetts: Addison-Wesley Pub. Co., 1979), pp. 28, 29.
- ⁴²H. Norman Wright, Premarital Counseling (Chicago, Ill.: Moody Press, 1981), p. 25.
- ⁴³Ibid., p. 30.
- ⁴⁴Bowman, p. 268.
- ⁴⁵Dicks, p. 99.

APPENDIX

AUDIO-VISUAL RESOURCES

The following are suggested resources for each chapter of the text. All materials should be previewed in advance by the teacher to determine suitability for the group and in order to prepare appropriate post-viewing discussion questions. Listings are accompanied by coded abbreviations for the media-distributors through which the films may be rented or purchased. A list of these codes and media-distributors is provided immediately following this compilation.

CHAPTER ONE: You Are Your Best Friend

"The One Armed Man"—(Pt). The destructiveness of looking inward and the need for self-acceptance. (C-27min.)

"Do You Ever Wonder?"—(Pyr). The search for self-identity. (C-12min.)

"The Drop Card"—(BYU). Feelings of inadequacy in coping with being a college freshman. (C-14min.)

"Cipher in the Snow"—(BYU). Rejection and a lack of recognition lead to low self-esteem. (C-24min.)

"Johnny Lingo"—(BYU). Affirmation and sensitivity leads to high self-esteem and fulfillment of potential. (C-24min.)

"Graduation Day"—(Pt). Importance of self-esteem. (C-29min.)

"Overcoming Inferiority"—(Sb, HRM). Filmstrip.

"Am I Worthwhile?—Identity and Self-Image"—(CH). Sound Slides.

CHAPTER TWO: Shyness

"Shyness"—(USC). (b/w-23min.)

"To be Assertive"—(Ass). (C-15min.)

"Get Used to Me"—(Pt). Self-acceptance. (C-16min.)

"Mirror, Mirror"—(BYU). Insecurity is handled by doing those things which can be done well. (C-24min.)

"Pack Your Own Chute"—(R). Individuals choose their own behavior and therefore feelings and behavior can change. (C-30min.)

"Grab Hold of Today"—(R). How to handle negative attitudes and inappropriate behavior habits. (C-28min.)

"Why I Am Afraid to Tell You Who I Am"—(MM). Two filmstrips.

CHAPTER THREE: Friendship

"Seventeen Forever"—(Pt). Importance of being yourself. (C-27min.)
 "Being Real"—(Pt). Importance of being true to oneself. (C-27min.)
 "Hello in There"—(FCC). (C-20min.)
 "To Be a Friend"—(Ass). (C-15min.)
 "To Be a Person"—(Ass). (C-20min.)
 "To Be True to Yourself"—(Ass). (C-14min.)
 "Group Rejection and Conformity—How's Your New Friend?"—(USC). (C-12min.)
 "Prejudices—Causes, Consequences, Cures"—(USC). (C-24min.)
 "Mimi"—(Ass). The effects of stereotyping. (C-13min.)
 "You and the Group"—(HRM). Two filmstrips.
 "Masks: How We Hide Our Emotions"—(HRM). Two filmstrips

CHAPTER FOUR: Communication

"Encounter"—(Tel). Six one-minute discussion starters on listening. (C-6min.)
 "A Fuzzy Tale"—(MM). A cartoon about the effects of positive affirmation. (C-12min.)
 "Communication—The Nonverbal Agenda"—(USC). (C-30min.)
 "Listening beyond Words"—(BYU). Illustrations of successful and faulty listening. (C-21min.)
 "Feelings Just Are"—(Tel). Five filmstrips about the feelings which surround family situations.
 "The Power of Listening"—(McGraw). Blocks to good listening and how to change bad listening habits. (C-26min.)
 "Talkin', Yellin', Communicatin', and All That Stuff"—(BYU). A humorous look at the communication process. (C-34min.)
 "We're OK"—(BFA). An animated illustration of how, according to Transactional Analysis Theory, communication is disrupted. (C-9min.)
 "The Theft"—(Pt). Illustrations of the ways in which people fail to communicate. (C-29min.)
 "Personal Communication"—(CH). Sound-slide carousels.
 "Communication Skills: Learning to Express Yourself"—(ITF). Slides and Cassettes.
 "Body Language"—(MMP). Two filmstrips.
 "Personal Communication: Gestures, Expressions and Body English"—(MMP). Two Filmstrips.

CHAPTER FIVE: Fighting Clean

"The Blame Game"—(BFA). Translating judgmental messages into "I" messages. (C-20min.)

"It Has Nothing to Do with You"—(McGraw). The dilemma of a teenager whose parents are breaking up. (C-14min.)

"It's Not Fair"—(McGraw). Discussion starters for conflict resolution. (C-13min.)

"To Be Continued"—(Ass). Coping with life's upsets. (C-14min.)

"Second Chorus"—(Pt). Constructive and destructive ways of fighting in marriage. (C-25min.)

"Coping II—Getting What You Want"—(PC). Ways of achieving cooperation and coping with conflicting needs. (C-20min.)

CHAPTER SIX: Decision Making

"Why Is It Always Me"—(GRP). Frustrations adolescents have with faulty problem-solving methods and alternatives to them. (C-15min.)

"Decisions, Decisions"—(BYU). A decision by a couple leads to other decisions both large and small. (C-29min.)

"Problem Solving: Using Your Head Creatively"—(ITF). Cassettes and Filmstrip.

CHAPTER SEVEN: Love and Infatuation

"The Old Man and the Rose"—(MM). Nature and true meaning of love. (C-5min.)

"To Love"—(MM). Nature of life-long love. (C-25min.)

"To Be in Love"—(Ass). (C-14min.)

"How Close Can You Get"—(FCC). Discussion of young people on various conflicts which love relationships involve. (C-10min.)

"Love"—(ITF). A boy and girl confuse strong physical attraction for love. (C-11min.)

"For the Love of Annie"—(Pt). The difficulties and rewards of love. (C-28min.)

"Love: The Human Essential"—(Sb). Two filmstrips.

CHAPTER EIGHT & NINE: Dating

"Courtship and Marriage"—(USC). Courtship customs in other parts of the world. (b/w-60min.)

"Are You the One?"—(BYU). A couple in love find basic differences in personality and interests. (C-24min.)

"Blind Date"—(C). Humorous insights into what is important in heterosexual relationships. (C-15min.)

"The Phone Call"—(BYU). Humorous insights into a boy's expectations of the ideal girl.

"Walk in Their Shoes"—(BYU). A look at the conflict between parents and adolescents about dating. (C-24min.)

"Anatomy of a Teenage Courtship"—(CF). Insights into the fears and problems couples face when dating. (C-26min.)

"Values for Dating"—(Sb). Four filmstrips.

CHAPTER TEN: Why Wait Till Marriage?

"The Sex Game"—(FCC). The importance of communication before considering a sexual relationship. (C-20min.)

"Am I Normal?"—(NDF). A humorous study of male sexuality. (C-24min.)

"Close Feelings"—(Pt). Two vignettes of teenagers who discuss the meaning of sex before marriage. (C-16min.)

"How I Love Thee"—(BYU). Two college couples face the decision about premarital sex and discuss it from two different viewpoints. (C-28min.)

"A Broken Dream"—(HRM). The true story of an unwed mother. (C-14min.)

"Footprints"—(KAF). The story of a teenage love affair which turned out wrong. (C-30min.)

"The Secret of Loving"—(GF). Josh McDowell shares in his own dramatic and humorous style about dating, love, sex, and marriage. (C-51min.)

"In a Quiet Place"—(FP). Handling the guilt after making a mistake. (C-20min.)

"The Party"—(Pt). Sex is beautiful only within the bonds of a committed relationship. (C-28min.)

"When Jenny, When?"—(Pt). The wrong reasons why young persons engage in sex and the need for self-acceptance to achieve sexual maturity. (C-25min.)

"It Happens"—(Pyr). Teenage pregnancy. (C-23min.)

"VD—Every 30 Seconds"—(USC). (C-17min.)

"VD"—(DM). Four filmstrips.

CHAPTER ELEVEN: Personality, Compatibility, and Conflict

"Truck Stop"—(Pt). Differences in what people expect in committed relationships. (C-28min.)

"Rapport"—(FCC). Marital compatibility. (C-17min.)

"Personality: Roles You Play"—(Sb). Two filmstrips

"Mate Selection: Making the Best Choice"—(ITP). Examines factors which influence marital success or failure. Two filmstrips and cassettes.

"Mate Selection: Making the Best Choice"—(Sb). Two filmstrips

CHAPTER TWELVE: What God Wants for Your Marriage

"Getting Married"—(BFA). Explores the various reasons why people marry. (C-16min.)

"Worth Waiting For—Early Marriage"—(BYU). A couple faces

the realities of their decision to marry while high-school students. (C-28min.)

"Divorce: For Better or for Worse"—(McGraw). An ABC documentary on the causes and effects of divorce. (C-49min.)

"We Do We Do"—(Ass). Discussion starter on the myths and expectations of marriage. (C-11min.)

"Young Marriage: When's the Big Day?"—(McGraw). Opens up the trials of young marriage through the story of two couples. (C-14min.)

"Strike the Original Match"—(NLE). A positive presentation showing six couples and how they built a loving Christian marriage. (C-40min.)

"We Believe in Marriage"—(PF). The parents attempt to show their daughter who is living with her boyfriend that there is something better in a Christian marriage. (C-30min.)

"You Haven't Changed a Bit"—(PCC). How two individuals bring their respective family systems into their marriage. (C-15min.)

"Weekend"—(PCC). Shows the need for continual communication, effort, and commitment to keep love alive in marriage. (C-15min.)

"The Good Marriage: It Doesn't Just Happen"—(Sb). Three filmstrips.

CHAPTER THIRTEEN: Interfaith Marriage

"Dean and Mary"—(GF). The impact in marriage of a mutual faith in Christ. C-30min.)

AUDIO-VISUAL DISTRIBUTORS

- ASS. Association films, Inc.,
410 Great Road,
Littleton, MA 01460.
- BFA. BFA Educational Media,
P. O. Box 1795,
Santa Monica, CA 90406.
- BYU. Brigham Young University,
Film Production Dept.,
MPS, Provo, UT 84602
- C. Carousel Films,
1501 Broadway,
N. Y., N. Y. 10036.
- CP. Coronet Films,
65 E. South Water St.,
Chicago, Ill 60601.
- CH. Center for Humanities, Inc.,
Two Holland Ave.,
White Plains, N. Y. 10603.
- DM. Doubleday Multimedia,
245 Park Ave.,
N. Y., N. Y. 10017.

- PC. Filmfair Communications, Inc.,
10900 Ventura Boulevard,
Studio City, CA 91604.
- PCC. Franciscan Communications Center,
1229 South Santee Street,
Los Angeles, CA 90015.
- FF. Family Films,
14622 Lanark Street,
Panorama City, CA 91402.
- GF. Gospel Films,
P. O. Box 455,
Muskegon, MI 49443.
- GRP. Gerald T. Rogers,
5225 Old Orchard Road,
No. 6, Skokie, IL 60077.
- HRM. Human Relations Media,
175 Tompkins Avenue,
Pleasantville, N. Y. 10570.
- ITF. International Tele-Film Enterprises,
47 Densley Avenue,
Toronto, Ont. M5M 5A8.
- KAP. Ken Anderson Films,
P. O. Box 618,
Winona Lake, IND 46590.
- McGraw CRM/McGraw-Hill Films,
Del-Mar, CA 92014.
- MMM. Mass Media Ministries, Inc.,
2116 North Charles Street,
Baltimore, MD 21218.
- MMP. Multi-Media Productions, Inc.,
P. O. Box 5097,
Stanford, CA 94305.
- NDF. New Day Films,
P. O. Box 315,
Franklin Lakes, NJ 07417.
- NL. New Liberty Enterprises,
1805 West Magnolia Boulevard,
Burbank, CA 91506.
- Pt. Paulist Productions,
P. O. Box 1057,
Pacific Palisades, CA 90272.
- Pyr. Pyramid Films,
Box 1048,
Santa Monica, CA 90406.
- R. Ramic Productions,
4911 Birch Street,
Newport Beach, CA 92660.
- Sb. Sunburst Communications, Inc.,
41 Washington Avenue,
Pleasantville, N. Y. 10570.

USC. University of Southern California,
Film Distribution Center,
Division of Cinema—Television,
University Park,
Los Angeles, CA 90007.

APPENDIX C

ANALYSIS OF SELECTED STATE-WIDE FAMILY LIFE PROGRAMS

A review of family life literature indicated the following family life emphases.

	Indiana Molin (1971)	Virginia Thoms (1976)	Oregon Ishisaka (1972)	Iowa Chappell (1978)	Kentucky Mason (1974)
% schools with FLE programs	89.3	56.0	76.3	81.7	80.0
% elective	54.4	75.47	49.9	83.2	-
Girl/boy ratio	2:1	-	-	2:1	2:1
Order in which time is spent per subject:					
Courtship	1	-	4	-	3
Dating	3	-	2	2	2
Sex/Re- production	4	-	1	4	5
Parenting/ children	2	-	6	1	1
Marriage	5	-	5	3	4
Interpersonal Relations	-	-	3	-	-

	Indiana Molin (1971)	Virginia Thoms (1976)	Oregon Ishisaka (1972)	Iowa Chappell (1978)	Kentucky Mason (1974)
Dept. through which courses are offered					
Home Ec.	1	3	2	1	1
Health/ Phys. ed.	2	2	1	4	3
Family Living	3	-	5	-	5
Biology	4	1	3	-	2
Social Studies	5	-	4	2	4
Psychology	6	-	6	3	-

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APPENDIX D

SUMMARY OF FINDINGS OF THE SURVEY STUDY OF THE USE OF BIBLE TEXTBOOKS FOR SENIORS IN ACADEMIES IN THE NORTH AMERICAN DIVISION OF SEVENTH-DAY ADVENTISTS

by Viktor A. Christensen, June, 1980

In 1980 the North American Division of Seventh-day Adventists Bible Textbook Steering Committee completed a survey of teachers using Bible textbooks for the Seniors in church academies with the view to possibly making revisions in the texts. An instrument was mailed to the senior class Bible teachers in all of the 83 academies operated by the church in the North American Division. Fifty usable questionnaires were returned which represented 60 percent of the questionnaires mailed out.

The survey discovered that 66 percent of the teachers used the textbook entitled Marriage in its entirety while 20 percent partially used the text and 14 percent didn't use it at all. When it came to revising the text 38 percent suggested no revision was necessary while the same percentage thought major revision was necessary and a further 24 percent suggested some revision as being necessary.

The following list of comments, suggestions, and criticisms made by these teachers provided helpful guidelines in the preparation of this marriage curriculum:

Good. Some feel that Ellen White comes on too negative in regard to marriage. The message in reference to teen marriage is certainly needed. All the books are too heavy if you have students do every written exercise at the end of each chapter.

Good, but too limited. Bring in other resources than Adventist Home. Expand materials and especially on divorce.

I don't like the format at all.

Please—scrap it. It gives E. G. White a bad name. Too many negative quotations taken out of context. It is a jumbled mass of unrelated and often repetitious quotes. Begin over and write a book on marriage.

The format is boring for such an exciting subject. Include some projects as role playing, etc.

Good compilation. More could be said about marriage in America.

Include some "fun" questionnaires, or evaluations of personality traits, maturity development, love perceptions, readiness for marriage.

Add material on marriage encounter. Many activities/biblical work available.

Rewrite the book. Use the Bible as the basis for the study. Deal with contemporary issues.

This text presents Adventist Home in a concise way. However, I use several other resources to help apply to the students.

Update it.

Needed to include more Scripture. Make Scripture centered-biblical principles knowing God's will, Jesus' position on divorce, Lust of Flesh, etc.

Needs more biblical emphasis which it appears the writers have tried to do but which seems more a sociology course. Uses Spirit of Prophecy freely.

Reduce material from Adventist Home and include current theory on love and marriage from Adventist authors which illuminate or apply the general principles found in E. G. White counsels. Note the articles during the 70's in Insight magazine on this topic.

Textbook is a good resource material but it is not a textbook.

Give more reasons to help explain the statement that Mrs. White makes.

There are many good books in print. This is an E. G. White compilation—which we already have access to.

Should deal with divorce, birth control issues. Should be more "textured" and not a chain of Spirit of Prophecy quotations.

The book needs to be changed from the flat textbook approach to more dynamic group activities. Include the basic material, but add the groups, etc.

Update facts.

The teacher's guide could include ideas of marriages (within class setting); divorce procedures and heartaches as a result. The importance of same religion, race, and socio-economic marriages.

Chapter on "working mother" needed. Needs more Bible. Marriage games. Problem solving. Speak to current trends.

Much more is needed than Mrs. White's quotes—good as they are. Many activities and better discussion questions could be used. The case studies they give have raised more problems than they've solved.

More biblical material on the whole concept of marriage and oneness.

It is an excellent compilation of what E. G. White has to say on marriage, but that's all—we need more than that. We need more facts and statistics.

Need more practical counsel regarding communication, family living, dating, engagement, birth control, sexuality, etc.

Major rework needed. Expand dating portion with courtesies, purpose, etc. Engagement should be clarified as to purpose, degree of commitment, length desirable, etc. Forbidden marriages is poor chapter—need to address physical concerns as well as ethnic. Sex in dating, courtship and marriage is weak. Clearer view of God's purpose of sex and problem with homosexuality, masturbation, and bestiality, family planning—birth control, etc. Child care and abuse.

Provide teacher's manual with overheads, group activities, films and reference books.

Need outside reading and tapes on dating and marriage.

More use of the Bible and personal research projects by students. Suggested simulation projects. Some teachers use a mock marriage and allow students to deal with real problems that would come up in a marriage.

Could use much more attention getting topics.

Include topics such as: Ways to develop personal communication skills; coping with life "here and now" not out there in the future, how to live as a Christian in the "real" world.

I like to use group work and role playing, etc. I would welcome some creative teacher helps.

Need (1) clearer set of objectives and (2) test questions to supplement more resources in the teacher's text.

Information containing statistics on teenage marriages, divorce, suicide, etc.

Materials on self-image, values. . . dating.

Need marriage statistics.

Outdated—deal with current issues.

Film suggestions.

APPENDIX E

Youth Research Survey—Interest in Help Items. N = 317

While there is a difference between what youth declare to be of interest to them and what they will support the following survey of needs indicates those areas in which youth are somewhat ready to accept guidance. It must also be stated that this group was comprised of senior high school and college age young people enrolled in parochial education or nurse education.

Interest in Help Items	Percentage Response		
	NONE	MUCH	SOME
I Would Like...			
1. To experience a closer relationship with God.	4	85	11
2. To learn to be more of the real me when I am with other people.	8	66	26
3. To find a Christian perspective on war.	24	25	51
4. Help in knowing what to do about the use of drugs in my high school.	33	30	37
5. To experience acceptance in a group of people who really care about each other.	6	64	30
6. To learn to speak naturally and intelligently about my faith.	3	76	21
7. To discover what I can do about violence crime, delinquency, today's moral breakdown.	9	42	49
8. Assistance in understanding myself and the reasons for my problems.	10	61	29
9. Guidance in finding out what God's will is for my life.	7	75	18
10. A chance to discuss and think through such questions as interfaith marriage.	20	38	42
11. To learn how to be a friend to those who are lonely and rejected.	3	72	26
12. To develop greater ability to show a loving concern for others—both near and far away.	5	64	31
13. To find meaning and purpose in my life.	8	64	27
14. To find a good basis for deciding what is right and wrong.	10	61	29

15. A chance to discuss my doubts and conflicts openly.	22	40	37
16. Help in resisting the pressures of friends to do something I know is wrong.	23	38	39
17. To learn about Christian views of sex, dating, and marriage.	18	48	35
18. To discuss what we believe as compared with what people of other faiths believe.	10	45	45
19. Help in deciding what to look for in the person I will marry.	15	60	25
20. The friendship and encouragement of adults I can count on.	7	59	34
21. To learn to know and understand the Bible better.	4	77	19
22. Meetings where I experience the presence of God.	6	74	20
23. Discussion on what high school students can do to bring about needed change in the school.	32	30	38
24. To learn to know what a Christian really is.	9	66	25
25. To learn to live with the pressures people place on me—friends, school, parents, church, etc.	10	54	37
26. Recreation and social activities where youth get acquainted.	2	71	26
27. To get to know and understand people whose religious beliefs are different from mine.	6	46	47
28. To help carry out a project that will help some people in our community.	5	53	43
29. To find the basis for facing such ethical problems as cheating, lying, shoplifting.	17	38	48
30. To learn to make friends and be a friend.	5	74	21
31. To learn about the nature of dangerous drugs and their effects on the user.	13	48	39
32. Help in deciding what stand to take on protests where laws are broken.	32	20	49
33. Group meetings where people feel free to say what they really think and are honest about what bothers them.	13	53	34
34. To learn to get along better with members of the opposite sex.	9	56	35
35. Discussion of death and dying.	26	28	46
36. To find a way to deal with my lack of self-confidence.	11	52	37
37. Discussion of our countrys system for drafting people for military service.	56	10	34
38. Help in involving my family in social issues.	41	18	41
39. A chance to discuss deeper problems and feelings with a group of interested adults.	26	38	37

40. To participate in or develop new forms of worship. 29 30 40

The Youth Research Survey also indicated that in this sample 17 percent had serious self-concept problems, 18 percent were experiencing severe family difficulties, 10 percent expressed problems in coping with guilt, and 10 percent were experiencing elevated levels of loneliness and isolation feelings.

APPENDIX F

PROTOTYPE TRYOUT STAGE: Diary of Events and Suggestions

A rough draft of the product was written after an analysis of youth needs, teacher suggestions and needs, and premarriage curriculum content and methods. Three parochial teachers currently teaching the premarriage course added suggestions and made criticisms. They suggested the addition of further role playing exercises and the addition of case studies in such areas as interfaith marriage and compatibility. They also suggested that there be greater flexibility in the curriculum to give the teacher room to address different issues depending on individual class needs.

A prototype of the pre-marriage course was taught during a six week senior Bible course at Highland View Academy, Mt. Aetna, Maryland. The class was divided into two sessions—an 8:30am class, comprised of 18 students (11 girls, 7 boys), and a 9:25am class, comprised of 14 students (9 girls, 5 boys). Classes ran for a 50 minute period. The regular Bible teacher stayed with both classes for the duration of the six weeks.

Factors Affecting Relationships (2 lessons)

After the initial introduction of myself to the class a general rationale and overview of the course was presented. Course expectations and assignments were spelled out and questions answered. This left half of the first period to get started on the first lesson which had to do with the concepts and skills necessary for maintaining close relationships. It became apparent that the section on self-concept and self-esteem could well be expanded especially as it relates to relationships as the students were not familiar with the concepts or the vocabulary.

Immediately following the first day's lesson one student asked if she could invite her assistant dormitory dean to sit in on the classes as both had been talking about the concerns which I had outlined as the basis of the course. The assistant dean subsequently joined the class and stayed for the duration of the course.

Suggest that the text include activities in regard to self-concept and shyness and how to handle these problems within the context of relationships.

Friendship (2 lessons)

Discussion centered around the handout sheet: "The 10 'Commandments' for Friends." Considerable interest and discussion was initially stimulated among the girls in both groups while little interest was shown by the boys who expressed a more matter-of-fact attitude toward the subject. This observation led to an enlightening discussion about the differences in girls' and boys' ideas about the importance, meaning, and role of friendship as understood by both sexes. Suggest that this difference of interest in the subject between boys and girls be kept in mind for both the text and future classes.

Communication (3 lessons)

This lesson was the first to involve student skill practice. Exercises centered on the understanding and acceptance of feelings and developing empathetic listening skills. The emphasis on understanding, accepting and communicating feelings met with student self-consciousness and even some resistance from boys and a few girls even though students considered this section of the curriculum as the most relevant to their needs! Consequently, it is worth remembering that in skill-oriented classwork student resistance is often merely self-consciousness. Role playing situations helped to relieve the tension although group 2 found it difficult to role play as they tended to be moralistic, idealistic and answer-oriented rather than empathetic. Some of the difficulty was the fact that while the situations given them were emotionally powerful most of the students could not identify with them as they had not experienced directly or indirectly such problems, namely, alcoholic family member and divorce problems. Also, boarding students had become separated from the family and they tended to think that family problems were of no direct concern to them. Suggestion: commence empathy-developing exercises by using problem situations with which most students can identify.

Active listening was theoretically a summary of everything studied thus far bringing together the material on self-concept, feelings, and relational principles. After modelling the exercise students practiced it. After the usual giggling and self-consciousness the students bought into the process as well as could be expected in the limited time available. It became painfully obvious that for many students their communication styles were a continuation of their parent's methods which several said they disliked. It is suggested that a rationale for listening exercises be given by first talking about examples where students were not listened to or understood, especially perhaps in their home situations. Students were better able to grasp the idea of active listening when writing responses to a written statement than when they were in the stress of an ongoing conversation. This objective was not reached. Suggestions: provide more written examples as preparation for the verbal exercises; spend more time in developing empathetic and listening skills; and, figure out ways to deal with

student resistance to learning these concepts and skills.

Love and Infatuation (2 lessons)

This subject met with expressed interest, especially by girls. Special interest was expressed in a list of criteria for knowing how to tell if you are in love. Suggestion: include a "how to tell if it's love" instrument in the final text.

The table comparing characteristics of genuine love and infatuation drew not only considerable interest but also two counseling appointments following the lesson. One student requested an extra copy of the table in order to send to a friend who was also having boyfriend problems.

In segregated groups boys and girls were asked to share their ideas about how each sex viewed love. Two boys in the second group openly rejected the values implied in the lesson and freely admitted to believing in sexual permissiveness. While fellow students tended to ignore their statements and later confided that the two boys involved were merely trying to shock me and get attention, the effect of their blatant views dampened a positive discussion of the subject. Consequently, the consensus in the boys group did little to help the girls appreciate the boys.

The male teacher in charge of the girl's discussion group had greater honesty and cooperation from both groups of girls but in making his reports to the class misrepresented what the girls had meant. This resulted in wasted time and some embarrassment as the girls attempted to explain what they meant. Suggestion: recorders of such discussion groups be of the same sex if possible.

Why Wait Till Marriage (2 lessons)

This values approach to pre-marital sex utilized the Juhasz sexual decision-making model to engage the student in the evaluation of personal sexual values. Some discomfort was later expressed by parents of the day students who called the principal and teacher complaining about sex education in the school. While it may have been wise to segregate the group, it seemed that the parents were the ones who had the greatest difficulties with sex education and no matter how it was conducted in the class room they would have objected. No corrective action was suggested by administration as the problem was considered typical for such a conservative rural area.

One counseling situation resulted from this lesson with a girl whose personal sexual experience was a matter of concern. Ironically, this person expressed concern that despite parental concern most of her classmates were sexually experienced and yet were also ignorant about sexual matters. She expressed resentment toward those parents who objected to the discussion of sexual values in the class because of the problems which she saw among her class friends.

Suggest that this section of the course be taught later on in the curriculum after a new teacher has developed acceptance and

trust with both students and parents if possible so that any possibility of threat and misunderstanding be minimized.

Decision-Making (1 lesson)

Objectives in this section were reached readily as all students were currently concerned about deciding on their future plans. The Forced Pairing method in particular was well suited to the student's present predicament as most were facing complicated multi-alternative decisions relating to family relationships, vocation, and education. One weakness in the lesson was in the area of making cooperative joint decisions with someone else as in dating and marriage. Suggestion: include material on group decision-making skills in the final text.

Fighting Clean (2 lessons)

This discussion of basic principles, styles and methods of conflict resolution tended to be theoretical and superficial until concrete examples and actual situations were introduced. As in the communication lesson, students found that they basically repeated those unsatisfactory conflict management behaviors which their parents consistently modelled and found it extremely difficult to pick up alternative skills. The development of "I" message skills met with considerable resistance as students expressed that the "I" message approach sounded artificial. Students found difficulty also in turning "YOU" messages around to "I" messages. Consequently this objective was not met at the desired level. Suggestion: establish better motivation for needing this skill; include more examples and increase practice time spent on developing this skill; role play parental "I" and "YOU" message styles so that students can identify with these two methods of expression.

Dating (3 lessons)

This series of lessons involved lecture material on the principles and purposes of dating as well as discussion and activities aimed at resolving some of the concerns which daters experience. It was easy for the students to be idealistic about such issues as the purposes for dating, breaking up and what makes a good date. However they found some difficulty in empathizing with parental concerns or in relating to future problems such as loneliness. Students who were actively involved in dating activity did the most talking whereas those who rarely dated listened. Suggestion: in the text include activities and in the class be aware of involving the inhibited non-dating student perhaps by discussing reasons why people don't date. My wife made a presentation on some of her experiences and observations about dating. Discussion centered on breaking up, waiting for the right person without panicking, how to say no, and what girls appreciate in a man. Girls expressed a concern regarding delaying marriage and

the fear of being left on the shelf. Boys were surprised to hear how girls felt about certain aspects of dating. Her presentation resulted in two counseling sessions with girls.

When the boys and girls separated to discuss what they considered an ideal date, what they appreciated most in a date, what they disliked most, the resulting discussion centered more on negative characteristics such as being late, body odor, conversation difficulties, etc. The girls made a point to mention how they did not respect boys with libertarian sexual values. This raised a question about dating procedures and expectations among campus and off-campus students and especially between Christian and non-Christian individuals. As the students discussed dating it became apparent that dating patterns between these different groups involved a different set of values, expectations and behavior. The value of this lesson appeared to be in the freedom with which students were able to vocalize their feelings about different matters relating to dating and learning to respect their feelings and ideas.

Personality and Compatibility (3 lessons)

Student interest in personality profiles was considerable especially in characterizing (and labelling) the behavior of the opposite sex. Girls in particular seemed eager to draft exact profiles of the type of personality which they sought in a man. Boys showed a more casual interest in personality characteristics including some who unabashedly claimed that all they wanted in a girl was a "good body."

Compatibility and marital success factors once again drew more interest from the girls. Considerable discussion was aroused by the case studies as students saw how the various personality factors worked in the causation of marital problems. Suggest that because of the level of interest displayed in this class, in the future discuss more comprehensively personality and its relation to dating and marriage.

God's Ideal for Your Marriage (3 lessons)

Discussion on young marriage drew considerable questions and discussion. The "Your Marrying Age" questionnaire made the issue practical and became the basis for discussing the various factors why young marriage creates problems. This resulted in a rather heated debate over the question "What would change your mind to marry at a younger age than what you consider ideal?" The average desired marrying age of the entire student group according to this questionnaire was 21.1.

The presentation of the section on myths and expectations brought little response and sounded moralistic. Found difficulty in teaching value laden material which does not lend itself to discussion or when the class is not in a talkative mood. It may help to base this section more on research in order to solve this problem.

Interfaith Marriage (2 lessons)

This presentation was based on facts rather than moralistic arguments led to a good discussion but it became obvious that students have an institutional rather than a personal concept of religion. Female students were more desirous of marryiung in their faith than were the boys but expressed disillusionment with the quality of choice of mates within the church expressing the truism that just because you marry an Adventist one is not automatically safe! The level of commitment to marry in the Adventist faith was very low among these students most of whom openly said that they were planning to quit going to church as soon as they left home or boarding school. The prevailing attitude therefore was that one needs to explore the total market and get the best person regardless of religion.

Suggestion: address the matter more from a research and from a positive rather than the traditional negative approach with the following question: what types of problems do interfaith homes have? and, what positive effect can religion have in achieving personal happiness as well as happiness in the home?

Observations and Conclusions

Time was a constant problem throughout the six weeks due to shortened class periods for the special week of spiritual emphasis, and the cancellation of classes for snow days and extra curricula activities. For these reasons some 5 class periods were eliminated from the 30 class-period course. The effect of this on the course was to restrict the number of films, role-playing and other activities vital to the creative teaching of such a course. It also played a part in the failure to meet the objectives on interfaith marriage as this lesson was taught the day before the final exam. Under ideal circumstances there should have been at least one day for discussion of review questions.

The effect of a substitute teaching for only a short period of time had its positive and negative aspects. As a positive effect students felt more comfortable in talking about personal problems to someone not connected with the school and, the teaching of the marriage course could be illustrated with real world case studies from off-campus personal counseling experience. The negative effects included the difficulty of becoming personally acquainted with each student and their personal and family background and needs and gaining student and parent confidence so as to be able to teach some of the more sensitive matters (eg. sex) without being misunderstood.

School spirit played a significant role in the learning atmosphere of the institution. During the teaching of the course it was learned that the principal had opened the current school year with the remark that as far as he was concerned academy was merely a holding pattern until college and that no significant learning could be expected to take place. The effect of this negative attitude towards education on campus was believed to be responsible for the lack of serious study as well as behavior problems in the classroom

by other teachers as well as this researcher. The effort to control negative student behavior was a daily struggle.

Skill training and role playing exercises were found to be attractive to the outgoing students who readily participated. However, the shy and reserved students tended to hold back from participating. It became necessary to devise ways whereby everyone was encouraged to participate. A variety of activities oriented to the various levels of perceived threat may need to be devised.

Boys in particular were resistive throughout the course. Whether they had a siege mentality due to their being in the minority or whether they were relatively immature, from different backgrounds, or influenced by a few "hard nuts" trying to protect their "macho" image—the effect was inhibitive throughout the course. Once again, the role of substitute teacher made this problem more difficult to handle in that I did not know the students personally.

Cultural and ethnic differences between students made it difficult at times to relate the course to all the students at the same time. In fact, it was difficult not to teach the course from a white, middle class bias. This may have accounted for some of the negative behaviors of one minority student.

It should be noted that all but one of the objectives which were not reached at the desired level of achievement were in skill-oriented objectives. Consideration must be given to improving the methods of training students in skill-oriented objectives. It is believed that the failure to reach the one objective not in this category, namely interfaith marriage, was due to the fact that the material was taught the day before the final exam. Time management procedures would seem to be appropriate in the future.

Quality of student family life also was a factor in the learning process. Those students who lived at home had different problems from those who were boarding students in such areas as friendships, dating, and parent relationships. One could not assume that all students had parents, and if they did have parents it could not be assumed that they were were living with one or both of them. Neither could it be assumed that the students shared a common Christian background or a similar respect for biblical values. Consideration of these differences must be made especially when involving students in role playing and discussing emotionally charged family problems in which the student may be presently embroiled.

APPENDIX G

PROTOTYPE TRYOUT STAGE: PERCENTAGES BY WHICH LEARNING OBJECTIVES WERE REACHED

OBJECTIVE	PERCENTAGE (X-objectives not reached)	
1. Self-Concept	100	
2. Shyness	80	
3. Friendship	86.4	
4. Levels of Communication	62.5	X
5. Five Styles of Conflict	80	
6. "You" Messages	71.9	X
7. Listening	75	X
8. Decision-making	100	
9. Forced Pairing	100	
10. Fighting Clean or Dirty	71.9	X
11. Love and Infatuation	96.9	
12. Dating	96.9	
13. Dating Problems	96.9	
14. Sexual Values	86.4	
15. Personality and Compatibility	100	
16. Bible Principles	87.5	
17. Expectations and Myths	86.4	
18. Reasons for Marriage	96.9	
19. Marrying Age	100	
20. Marital Success Factors	86.4	
21. Interfaith Marriage	78.1	X

PROTOTYPE TRYOUT STAGE: APPROACH RESPONSES

A	8
B	2
C	2
D	1
E	-
F	2

Total percentage of students demonstrating at least one approach response - 35%

APPENDIX H

PROTOTYPE TRYOUT STAGE: STUDENT CURRICULUM EVALUATION N = 22

The students were asked to identify those elements of course content which they considered to be relevant or irrelevant to their personal situation.

COURSE CONTENT	RELEVANT	IRRELEVANT
1. Communication	20	2
2. Personality and Compatibility factors	19	3
3. Conflict Management	17	5
4. Love and Infatuation	17	5
5. Friendship	15	7
6. Self-Concept and shyness	15	7
7. Dating (2 sections)	14	8
8. Myths and Expectations of Marriage	12	10
9. Premarital sex	11	11
10. Decision Making	10	12
11. Interfaith Marriage	8	14

APPENDIX I

DIARY OF EVENTS—PRODUCT TRYOUT

The product revision process commenced after the completion of the prototype tryout stage during the Winter of 1981. It had become obvious during this initial teaching of the course that certain inadequacies had to be rectified. Creative activities had to be added so as to interest and motivate students. Further research was necessary so as to provide more research data especially for those topics which aroused student scepticism, eg., young marriages, interfaith marriage, and compatibility and marital success factors. During the Spring and Summer of 1981 numerous visits were made to the Library of Congress in Washington D. C. for the purpose of doing this research.

During the Fall of 1981 the final revised product was assembled. A teacher's manual was also added so as to provide lesson plans and ensure that the material would be covered in the six weeks allotted for teaching the course.

The formal experiment commenced on January 18, 1982. Eighteen students enrolled in the senior Bible IV class were the subjects of the product tryout experiment. Seventeen students completed the course. Boys were in the majority by 11 to 6.

The Battle Creek Academy is a K-12 school owned and operated by the Seventh-day Adventist church and serves the community of Battle Creek in providing its students with a formal education within the context of Christian beliefs and values.

At the commencement of the course each student was given a copy of the 169 page Relating, Dating and Marriage curriculum and appropriate explanations were made regarding course expectations and assignments.

This group of students was noticeably different from those involved in the prototype tryout experiment. Although, as was later learned, serious problems existed in the backgrounds and/or in the homes of nearly half of the students, they were for the most part fun-loving adolescents who also were serious students and committed to the values of the parochial institution. Although reserved at first, most students were vocal and eager to become involved in the learning experiences. The atmosphere of the school and especially the senior class perhaps could be characterized by the remarks of the principal who stated upon the arrival of the researcher, "We have a good group of kids here—it's a pleasure to work with them."

Self-Concept (2 sessions):

It was vital to lay the groundwork of understanding self-concept as the following unit on shyness and much of the discussion on communication, fighting, dating, and compatibility would build on the importance of self-esteem within relationships. A short presentation was made on the four biblical bases for developing a positive self-image and then examples of good and poor self-image were role played and discussed. On the second day a short presentation was given on the various causes of low self-esteem including family influences, put-down messages and rational-emotive scripts. The high level of rapport between students in the afternoon class led to a rather frank and open dialogue between two male friends. When asked how they felt when appreciated and affirmed by someone, one boy said frankly and sincerely, "It gives me a warm glow inside." His best friend, sitting beside him, laughed at this confession and declared that he was too much of a "macho" to have such feelings. This led to ten minutes of three-way conversation between the two friends and the teacher in front of the class about the difficulty they experienced in understanding each other's real need for affirmation. Throughout the duration of the six week course the researcher often heard (and overheard) these two students mentioning (sometimes in jest) the matter of self-esteem and it was felt that this was an indication of the impact of this discussion on their relationship.

The initial reaction to the course appeared to be positive as several teachers remarked on overhearing students making positive comments and one student was observed in the library reading through the curriculum. Upon noticing me in the library this student came up to me and said, "I can follow this book. It's easy to read." He subsequently talked about himself and his family problems with me for half-an-hour until the next class period.

This objective was reached at a high level of mastery as all students successfully applied course material in discriminating between statements indicating high or low self-esteem.

Shyness (2 sessions):

Building on the previous unit this lesson first commenced by students completing a questionnaire evaluation of their levels of shyness. All but 4 of the 17 students reported normal to elevated levels of shyness for this age group. The groups became quite expressive in relating to each other personal experiences and problems associated with their shyness. The problem of submissiveness and the inability to be assertive was raised by several students but discussion of it was postponed until the unit on conflict management.

Prior to the application of shyness management skills in and out of class situations, practice was given in class by role playing three typical shyness problems—left at a party where you know noone, forgotten the name of someone you have just met and a friend wishes to be introduced, and, you are invited to introduce yourself to a group of strangers. In the first situation discussion tended

to become sidetracked onto the subject of what others should do to help shy persons rather than how to assume responsibility for overcoming shyness oneself. Discussion later centered on how to rationally cope with such feelings as self-consciousness and embarrassment.

The objective for this unit was to field test the principles and skills involved in overcoming shyness and self-consciousness. Students were asked to apply some of the coping methods and relational skills suggested in the lesson for a period of one week and record both the experiences and how they evaluated their success or failure in the light of their expectations. The resulting papers evidenced that 88.2 percent not only met the objective but did so with serious interest.

The situations in which the students applied the skills included: opening up to strangers rather than avoiding them, making new friends, being assertive in difficult or embarrassing situations, opening up and relating to adults, and meeting new situations. Several students reported applying the skills with their boyfriends/girlfriends and in the words of one student, "we started talking about things we've never shared before." One boy made an assignment out of asking a girl out—something which he was reportedly loathe to do because of his shyness. Although not all experiences were successful students consistently reported how satisfying and rewarding it was to be assertive and initiate and respond to conversation rather than run away from it. One female student decided to make friends with a girl whom she had hated because of the belief that she was responsible for taking a boyfriend away from her. She decided to confront her ex-boyfriend and talk about what really happened when they broke up. Upon finding out that the other girl was not at fault, she befriended her and reported finding out that they could be very good friends. In a similar situation another girl decided to befriend a person she thought was stuck-up and conceited only to become friends to the point that they got into mischief in class together and had "fun." One boy found it almost impossible to ask his boss for his pay check each week. By talking to himself and changing his rational scripts he reported a reduction of fear and stammering in approaching his boss and a subsequent feeling of victory in overcoming this difficulty. One boy practised his skills on his girlfriend's father. He reportedly was fearful of the man because of his coldness and aloofness. In the face of this the boy had typically retreated or avoided him. However, he determined to try to make conversation with the father and when he did he found to his amazement that the man could open up and that, in his estimation, the main problem with the father was that he too was shy! Two students practiced their skills by accepting requests to stand in front of a congregation. They reported using positive rational scripts in handling the situation. One girl who claimed not to be shy took it upon herself to befriend a new girl at school who was very shy. She reported initiating conversation, asking questions, giving compliments, and finally asking the girl to spend the weekend at her home. She evaluated the shy girl's response by saying, "The first night at my home all she did was talk, talk, talk." One boy's diary was especially noteworthy in that in his experiments with

meeting people he noted that everyone possessed feelings about which they seemed eager to talk. The sensitivity he reported in his dialogues demonstrated a keen sensitivity to others. Another student reported how he coped with his feelings of strangeness and fright upon starting vo-tech. school. By the end of the assignment he reported that he had started conversations by finding things which he had in common with his class-mates and was already feeling at home in the group.

A frequent observation made by the students was in regard to the importance of self-confidence in facing new or difficult situations and applying the principles of developing self-esteem described in the lesson. Students successfully met this objective by valuing and applying the skills taught in the lesson.

Friendship (2 sessions):

The first session, which was a discussion of friendship principles, met with yawns in that most of the students stayed up late the night before at the ice hockey rink in that the international hockey championships were currently in town! The following session aroused considerably more excitement as students shared and explained their ideas and feelings about themselves. I initially shared my feelings about myself and earned the privilege of talking with a very withdrawn student who identified with my feelings. We later talked privately at some length about her feelings of inadequacy. The classes also role played various ways of handling friendship problems relating to the principles discussed in the lesson, eg. gossiping, breaking confidences, and acting phony. An active discussion ran out the clock in the afternoon class over the differences between girl's and boys attitudes toward friendship.

One student earned an "A" for the course by suggesting that the curriculum was so good it should be printed!

Students successfully met the objective by knowing the principles of friendship and evaluating their significance.

Communication (3 sessions):

After the initial presentation of material on the five levels of communication students found great difficulty with practice sessions involving the skill of sharing feelings. They tended to interpret situations with the use of value judgments or fact reporting statements rather than "I feel" messages. (It wasn't until 10 minutes into the class that I discovered that several students were not familiar with the term, "value judgments." Definition of terms would be in order.) Almost 100 percent of the students became involved in the discussion about the ways of sharing and showing feelings, especially as it had to do with crying at emotionally touching movies. The resulting interaction between girls and boys required little teacher direction and terminated with a consensus that, while both boys and girls had difficulty feeling comfortable about crying in the presence of a date or friends, it was perfectly acceptable.

The session on listening accurately, empathetically and non-judgmentally was commenced by the teacher through role playing conversations with individual students. The students responded by supplying solutions, judging feelings and behavior, denying feelings, and other faulty listening responses thus indicating that they did not possess the listening skills which were the object of this lesson. After listing the basic principles of good listening the class time was totally taken up with skill-training exercises. The teacher initially modelled active listening behavior after which the class was divided into groups of three. Students tended to get into arguments rather than listen effectively. As with the prototype tryout class these students had some difficulty getting the gist of this skill even though they personally dislike not being listened to accurately, judged, advised, or not understood empathetically. The observation that we many times repeat behaviors we see in our parents even though we may not like it brought nods and smiles of agreement.

The objective was reached in that students were able to apply non-judgmental, empathetic, and accurate listening skills to written situations. However, those students who did not achieve the level of mastery desired failed miserably. Once again it must be stated that family behavior patterns are hard to change in just one or two short practice sessions.

Decision-making (1 session):

After a presentation of the basic principles students worked on resolving a multi-choice decision by use of the Forced Pairing Method. For most students this instrument is enthusiastically received and applied to personal situations. However, for three students, who had no perceived immediate need for this instrument, motivation was low. Their behavior tended to inhibit the rest of the class. As studies show students of this age group tend to relate well to material when it deals with present perceived interests, but when the material has future applicability teaching becomes difficult at best. Consequently, when teaching this unit special measures need to be taken to motivate those students who may not see the present need for refining decision-making skills for future use.

Students were able to use the Forced Pairing Method to resolve a decision thus meeting the objective.

Conflict (3 sessions):

After the initial discussion of principles two days were spent in practising and discussing conflict management and assertiveness skills. In analyzing problems students tended to be quick to see whose, rather than what, was the problem! Assertiveness became a concern for several students who recognized that they had a submissive personality and were beginning to resent their being pulled, manipulated, and walked over simply because they could not say "no." Role playing assertiveness skills became

especially helpful for these students.

Pretest evaluation of "You" and "I" message statements indicated that students had no knowledge of the material prior to instruction. Students picked up "You" and "I" message skills much faster than the prototype tryout group thanks to better written examples and more practice time. As the teacher I modelled the "I" message approach on a student who was reading a popular magazine in class. This practical class situation provided a perfect example of the benefits of such a skill as the conflict was resolved with no hard feelings or defensiveness.

Immediately following this course two students approached me about the possibility of doing some extra credit work. The project they had in mind was the detailed preparation of their wedding arrangements. I encouraged them to pursue this project and suggested they also compose personal wedding vows.

Students were successfully able to identify "I" and "YOU" messages and synthesize "I" messages from the "YOU" messages.

Love and Infatuation (2 sessions):

As expected this topic aroused almost unanimous interest. Students were quick to take issue among themselves with various definitions of love suggested by the initial questionnaire and demonstrated considerable confusion as to the differences between love and infatuation. The main problem boiled down to one of definition of terms. Discussion and analysis of actual case studies helped to resolve some of these difficulties.

After class one student specifically requested that time be spent on the effect of love and infatuation upon spirituality and how to foster a spiritual relationship with a date. This matter was raised and discussed for half of the next class period. It was noted that while students may have high ideals prior to going steady, for various reasons the best of intentions seem to be forgotten when it comes time to implement them. Students could think of few solutions to this problem other than more idealistic ones!

Case studies proved to be especially helpful in making a meaningful discussion out of what could be an idealistic discussion of a rather ambiguous topic.

During the presentation of the Maslow hierarchy of needs diagram it was noted that this was also currently under discussion in the psychology class, to which half of the marriage class belonged. This raised the question about duplication and overlapping of material between various related courses and the procedures necessary to avoid possible waste of time and effort.

Discussion with two students about their personal family problems followed after each day during the presentation of this unit.

The objective associated with this unit was reached requiring students to evaluate short case studies for the presence of factors indicating the dynamics of love or infatuation.

Dating (3 sessions):

While interest was very high in this subject, understanding between the sexes of the other's motives, ideas, and expectations about dating showed a wide disparity. Boys tended to think girls usually had faulty motivations for dating and vice versa. There was a strong tendency prejudicially to categorize the behavior of the opposite sex. Girls tended to have faulty concepts about what males considered attractive and vice versa.

Class exchange on dating problems such as attractiveness, dutch treating, turning down a date, and what to do on a date produced some surprised looks as girls and boys freely shared their views. Those who tended to be the most vocal were the ones who dated freely. Those with the surprised looks were the shy and reserved class members who did not date often. The benefits of this type of exchange were helpful in increasing understanding not only between boys and girls but also between daters and non-daters. Discussion of specific dating problems, at least on the cognitive level, led to general class consensus for the most part as to what the problems were and what to do about them.

Although seniors generally are not near engagement, consideration could be given to adding more practical worksheet material into the text on issues engaged couples need to consider prior to marriage.

Following this unit the principal reported that students visiting in his office had given him a highly favorable rating of the course.

The assignment which asked for a values statement about the purposes of dating generally demonstrated high regard for consideration for the welfare of the other person and becoming better acquainted with the person rather than selfish purposes such as just having a good time. The organization and expression of these values indicated the fulfilment of the objectives of this unit.

Sex and Sexuality (2 sessions):

It was with some fear and trepidation that this section was approached. In that all students were day students and the problems which I had had before were with the day student population I was expecting the worst. However, the worst was not to happen. In fact, students were to respond that this was an exceptionally helpful segment of the course. My frankness about sexual matters which was the cause of my undoing before was credited as my strength here!

The fundamental approach to the lesson was to try and present sex as a positive and beautiful expression of marital love and to minimize the negative moralistic effects of most of what is called sex education in conservative religious institutions. Discussion of attitudes toward sex as well as the rationalizations given to justify premarital sex were approached within a positive, realistic, and factual context. As expected, students were not able to verbalize much during the lecture material but were better able

to ask questions and express opinions during the discussion of case studies. If there was any weakness in this unit it was not enough case studies or enough time to discuss them as this was by far the most productive and non-threatening means for the discussion of this topic.

The assignment requesting a personal values statement regarding pre-marital sex brought in one "mind-blowing" comment, "Thankyou for the opportunity to write this paper!" In my career as a family-life teacher no student has ever thanked me for giving them work to do! Students unanimously subscribed to the Christian ethic regarding pre-marital sex for ethical and/or pragmatic reasons. While boys tended to maintain an abstainance morality they were more willing to forgive and tolerate differing values and mistakes in others. Girls tended to oppose premarital sex not only on moral grounds but also for practical reasons which they saw leading to potentially serious complications in their life. Several perceptively cited problems associated with feelings, as one boy stated, "I wouldn't want to put her in a position where she would feel guilt and shame."

Among several of the boys there was an expressed ignorance and interest in the role sex plays in marriage. There was some surprise among the boys when the myths of marital passion were dashed on the rocks of reality and research. By way of approach behaviors the most reported extra-class reading was done on this subject with one student providing the class with a short book report.

Personality and Compatibility (2 Sessions):

The Taylor Johnson Temperament Analysis was completed by each student and personal evaluations given to each one. Many students also requested that their boy/girlfriends in other classes and even in college be able to take the test. This was granted on the basis that a personal evaluation of the results would be given by the teacher to the couple together. This resulted in several opportunities to illustrate the matter of personality blending as it related to their present relationships. A total of six couples took advantage of my testing and counseling services not to mention three others with whom individual consultations were held. Several couples were experiencing temperament conflicts which were confirmed by the tests. It was suggested to them that they seek further counseling in order to work through their differences.

The matter of compatibility and temperament differences was illustrated by the screening of the film, "Are You the One?" and a discussion of the film was held after the screening.

In the final evaluation students demonstrated the ability to analyze and evaluate the role of seven selected personality factors on dating and marital relationships.

Marital Success Factors (3 Sessions):

At this point in the course there was considerable pressure to complete the material in the time available because of the elimination of five class periods due to snow days and extra curricula activities.

The first factor, age at marriage, received lively discussion as students had done considerable thinking about the matter. The average age at which these students claimed to be ready for marriage according to the "marrying age questionnaire" was 23.1 with a high of 26.1 and a low of 20. Those factors affecting the decision at which age to marry was then discussed with some variance of opinion as to the importance of such factors as economic stability, parental acceptance, and education.

There was a tendency in the presentation of the material on marital expectations and the disillusionment cycle to come on moralistically. If time allows it would be better to present this material from an inductive angle using case studies or some other less threatening method. The presentation on background factors and marital success lends itself to a lecture approach. The teacher needs to be aware of this and present study material in order to illustrate what could otherwise be moralistic dry facts.

The students were able to meet this cognitive objective by recalling the data presented in the lesson and explaining the effects of compatibility factors on marriage.

Interfaith Marriage (1 Session):

Due to snow days and other class reductions only one day was left to cover this subject. Fortunately, the role of spirituality in dating and marital relationships had been discussed at some length previously leaving the remaining time to the discussion of interfaith relationships in particular.

Sixty percent of the students had dated individuals not of their religion. One student, presently going steady with a person of another faith, had actually commenced bringing his girlfriend into class some two weeks previously! Consequently, interest and discussion about this matter was lively but had to be handled with some delicacy. Students tended to make strong distinctions between dating casually and going steady with individuals of another faith. Boys more than girls tended to be willing to become seriously involved in a relationship with a person of another faith. Two boys confessed that this was because their loyalties to the Adventist church were not very strong.

Once again, the presentation of the biblical and sociological data sounded moralistic although no visible signs of defensiveness were observed as they were during the prototype tryout stage.

Student recall of data presented in the lesson was sufficient to meet the unit objective.

APPENDIX J

PRODUCT TRYOUT: Student Evaluation N = 12

- a. On a scale of 1 - 5 rate how helpful you found the textbook?

Useless 1 - 0%

2 - 0%

Helpful 3 - 0%

4 - 58%

Very Helpful 5 - 42%

- b. What units of the course did you find relevant or irrelevant?
(Units are ranked in order of student preference by percentage)

Ranking	Unit	Relevant	O. K.	Irrelevant
1	Love and Infatuation	91.7	8.3	
2	Dating	83.3	16.7	
2	Handling Conflict	83.3	16.7	
2	Understanding Feelings	83.3	16.7	
2	Listening	83.3	16.7	
3	Communication	75.0	25.0	
3	Self Concept	75.0	25.0	
3	Friendship	75.0	25.0	
3	Sex	75.0	25.0	
3	Personality and Compatibility	75.0	25.0	
3	Marital Success Factors	75.0	25.0	
4	"YOU" messages	75.0	16.7	8.3
5	Marriage Expectations and Myths	58.3	41.7	
6	Decision-Making	50.0	50.0	
7	Marrying Age	50.0	33.3	16.7
8	Interfaith Marriage	50.0	23.0	25.0
9	Shyness	41.7	41.7	16.6

- c. What suggestions would you make in order to improve the course?

-Nothing—it was great.

-Slow down—give more time to go through each chapter and discuss, role play, etc.

-Best I've seen so far—just lengthen time period that it's taught.

-None.

-Go through the book more instead of just glancing through it fast.

-Stay longer so that we could spend more time on each chapter.

-I think it's great—you said many things that parents and teachers never mention. Talking on the first year of marriage

- and communication was really good.
- Longer course covering more material.
- Have no suggestions to make; It is a very good course—it could not be improved by much.
- That we had more time to go over the material—you did good in the allotted time.

d. What strengths did the course have?

- You were interesting. You treated us as seniors. You enlightened the concepts of dating and marriage and applied them in a knowledgeable and helpful way.
- Premarital sex, interfaith marriage, personality and compatibility, dating, communication and listening—these are the parts I thought were the best and meant the most to me.
- It was interesting, shared personal experience, gave you a chance to practice skills, covered a broad base for friendships as well as topics on dating and marriage.
- Bluntness—got to the point without wasting time—very enjoyable and interesting.
- You did a good job in presenting it.
- The areas that involve communication, sex, dating, listening.
- Communication, love or infatuation, age for marriage.
- It helped me realize how big of a responsibility it is to be married and how different personalities can be clashed or matched. It is also important to know that with God all things are possible.
- Discussions and getting others viewpoints and role playing.
- Being blunt about delicate issues—didn't need to have one standard answer.
- Usually practical lessons, used Bible principles, but also with scientific data, logical, not just one big E. G. White quote.
- Strong on pre-marital sex.

APPENDIX K

PRETEST INSTRUMENT

1. Identify five principles for making and keeping friends and describe each in a sentence or two.
2. Order the five levels of communication and give an example of each.
3. Identify the five ways of handling conflict and describe the advantages and disadvantages of each method.
4. Identify which of the five conflict management methods are being employed in the following situations:

____ Duane and Sharon are arguing about her plans to go back to school. He refuses to let her go and threatens to sell her car if she does.

____ Craig wants a new car. Pat knows they can't afford it but lets him buy it without making any fuss for the sake of peace.

____ Paul and Kendra have fallen out over how to discipline their 2 month old daughter. No sooner had the conflict started when Paul walked out of the house and drove to his folk's home for the evening.

____ Richard wants a vacation in the mountains and Margaret wants to go to the seaside. In order to stop the conflict they decide to visit their folks in Ohio.

____ Ever since the honeymoon Tyrone's folks have come over to visit several times a week. Paula is tired of the invasion of privacy and especially the way his mother fusses around the house doing work Paula wants to do. Paula and Tyrone together talk to his father about the problem and agree to one night a week for family visiting.

5. Order the six steps of the rational Decision-Making Method.
6. Identify "I" and "YOU" messages in the following list of examples and turn the "YOU" messages around to "I" messages.

____ "I think your behavior is inconsiderate."

____ "I cannot concentrate when you tap your foot."

____ "Can't you ever be on time."

- ____ "Please let me finish my sentence. I feel frustrated when I am interrupted."
- ____ "Would you shut up and let someone else have a say?"
- ____ "I think you are wrong."

7. Construct appropriate responses to the following statements demonstrating your ability to listen empathetically, accurately, and non-judgmentally.

"The honeymoon was the last time I heard him say "I love you"—and that was a year ago!"

"I wish I knew what I wanted to do in life."

"John gets all the good breaks because of his good looks and fast cars."

"The principal pulled me into his office and accused me of doing something I never did!"

"Dad just called on the phone and told me that he's not going to pay for any more school bills until I get better grades!"

8. Identify ten factors which research indicates as significant factors which effect the chances for marital happiness and success. Include in your description of these factors those aspects which provide the poorest and the best chances for success.
9. Identify and explain in a sentence two biblical principles relating to interfaith marriage.
10. Describe in a paragraph at least three effects of interfaith marriage which is consistently reported in research literature.

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Miscellaneous

Popham, James: rriculum Rationale Los Angeles, Calif.: Vincet
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Experience

1970-1971 Assistant Pastor, Chesapeake Conference of SDAs

1971-1972 Chesapeake Conference Youth Director

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Articles

**Manna Magazine—Contributing Editor, 1976-1978,
Sydney, Australia**

Youth Ministry Accent—1978-1980

"Loneliness"

"Let's go to Pentecost and Back"

"Teen Witnessing—the Big Let-Down"

"We are One in the Spirit?"

"What Kind of Believer are You?"

"Sometimes I feel so Useless"

"Creative Ideas for Youth Groups"

Ministry—"When the Pastor Burns Out." April, 1980

Memberships

American Personnel and Guidance Association

National Council on Family Relations