

Character Matters:How to help our children develop good judgment, integrity, and other essential virtues. by Lickona, Thomas (2004).

This book will be read quickly for the big ideas. Chapter 8 focuses on manners. What are the most important manners you would insist on students' using in your classroom. Why? I would like my students to learn common courtesy because within common courtesy we will find we will be able to learn respect for others and politeness. Simple things that I try to teach my kids say HI when someone says Hi or walk in and say HI. Thank you is not hard to say just say thank you and please teach them how to use it daily.

Chapter 7

The Ambivalence within Faith Communities.

Main idea

In chapter 7 we are able to read about the teachings of sexual morals in the different faiths. The evangelical has a mix of faith and psychology while Catholics and Jewish faith stand more on the basis of their faith. Although in the schools they have not touched on the word sin as part of the teaching.

Discussion

1. Why has Dobson been so effective in the evangelical community? Analyze his message.

James Dobson has not deviated from the word of God he has maintained the facts of the bible in the teachings which makes a person strong in the faith and a person that doesn't go with the winds of change. In his message on page 130 regarding sex education he explains the beauty of sex and that it is not a sin the fact is that premarital sex has risks and that is why it should be avoided. He makes sure to say that God made everything beautiful.

James Dobson "He has been at the Forefront of oppositions to nearly every cultural change since the late 1960s. Whether battling the National Education Association, SEICUS, Planned

Parenthood or the liberal wing of the Democratic Party, his opposition to progressive organizations and causes has been consistent, strident, energetic, and fairly effective “ (Hunter 2000, p.130)

2. What do you think about the integration of the language and beliefs of psychology and religious instruction?

I believe that as a parent I can teach my children the importance of following the word of God. God’s word is effective. I also believe that a person needs to be taught according to the age and capacity of their brain. Not everyone learns and understands in the same manner.

3. What do you think the evangelical community can learn from the Jewish and Catholic communities?

I think we can learn not to waiver in our belief. We know what God has said and we must stand there without letting the world influence and infiltrate in our belief and teaching of morals.

4. How important is it to see adults modeling the behaviors expected or desired in children? How might that be true in schools?

I have always believed in the modeling of what you want. There is no way someone will believe what you say if you are not living it in your life. My daughter is 15 years old has ADHD and no filter (we are working on that) the other day she said “dad says not to leave my clothes in the dryer but he left his, what a Hypocrite “ obviously I had to help her not call her dad that, but the point being the kids expect to see in you what you tell them to be or do. As an educator if I tell my kids be on time or do not lie I am expected to do the same. If a Colleague walks in and ask for a tool or supply and I say I don’t have one but the kids know I do they catch me lying. So what example am I being what type of a model?

“Good teachers everywhere model and teach good character. They went into teaching because they wanted to make a difference in the kind of human being a child becomes. “ (Lickona 2010)

<http://digitalcommons.lmu.edu/cgi/viewcontent.cgi?article=1212&context=ce>

5. Do you agree with the assessment that “Evangelical Protestantism, despite its public posturing to the contrary, is at least as comfortable with a therapeutic understanding of morality and moral development suggests once again that the resistance cultural conservatism offers to the dominant moral trends in America may, in fact, be little resistance at all?”

I do see a little of the comfortable sense in the evangelicals. There is a lot of diversity in teachings and even if we do not want to accept it at times a little more accepting of worldly teaching can filter in. In regards to teaching morals we must always stand by the teaching and

the virtues of God's word. Can we teach it in a way people will understand to the level of the individual without straying away from the Truth of God's word, of course.

My Question(s):

Can we safely say that as evangelicals we can continue to maintain God's word alive in morals without compromising with this world's changes?

Reflection

1. How has your faith community impacted your personal values?

As I have mentioned before, I was raised in the CM&A church my entire life. I have always had people around whom love the Lord with their whole heart, They have taught me to follow what the word of God says because I love God and I have seen in them the life of following Jesus. I have seen the ups and downs in life but these ups and downs I have witnessed their standing firm regardless of what happens. I have also seen the opposite in others. But I can safely say that my life has been impacted because of the none wavering of the people who love God. My values have been made stronger because of my faith community in my life it has been more on what I see and less on what people have to say.

Reaction

1. Summarize one of the views from the faith communities listed in the chapter. Give your analysis of their approach. What is most valuable? What is least valuable?

In the Catholic Religion they have a way of teaching that will be the same throughout the catholic faith. In this religion they use people's life lessons to teach morals as well as using God's word. Although a lot is based on Pamphlets given to the Parishioners.

They have a good none waivering approach to teaching morals. I feel that the most valuable part is making it equal throughout the religion and making sure all know where they stand regarding certain moral ideals. Even though they are teaching "according to God's word" there is little here to say they are directly teaching the word of God.

Parting Observations

Moral education and the triumph of the therapeutic.

Main idea

In Parting Observations Hunter is summing up the thoughts and facts about the changes of teachings in moral character. The times have changed and so has the way to approach the teaching of morals. He shows how culture changes and the approach of teachings change.

Discussion

1. Do you agree with Hunter's summary?

If I am understanding correctly that he is explaining that time changes and so has the way morals are taught. Then I will agree with him life and history shows many changes and these changes the way people see and teach morals has been impacted and forced to change from one that was based on Godly life to one that is subjective in the culture that surrounds us. He uses the words "lingua franca" (Hunter 2000 p. 148) which is adapting to the language spoken around. Which is what we see today. Adapting to the culture.

a language that is adopted as a common language between speakers whose native languages are different.

https://www.google.com/search?q=lingua+franca&rlz=1CAXGER_enUS865&oq=lingua&aqs=chrome.69i57j0l5.3611j0j8&sourceid=chrome&ie=UTF-8

2. Should we accept these changes or try to reverse the trends?

We must realize that changes are made but we may also be a part of those who can see the good and the bad and make a judgment of our own. Not all changes are bad the only main thing to remember is to never let our faith and belief be compromised because of the changes of this world.

3. What types of therapeutic language do you use when talking about values? Should we use it? Should we avoid it?

"This shared culture orientation demonstrates how thoroughly and how profoundly therapeutic our moral culture has become. It is a moral culture ideally suited for individuation in a social life and moral meaning in a context where a range of language games, identities and life worlds proliferate, a therapeutic discourse becomes our lingua franca." (Hunter 2000 p. 148)

Therapeutic Language that I have used was with in clarification, “self” “how would this make you feel” in order to bring the child to the understanding of the “why” we shouldn’t do certain things. If you use this it won’t hinder the objective of teaching values. I don’t use is in place of God’s word. We must be wise in the choice of words and how we work with others without deviating from the Truth. I don’t think we need to avoid it, it may be helpful.

My Question(s):

How can we teach the morals in an objective way? Will we be able to influence, in these days, people to be objective?

Reflection

1. Develop one of Hunter’s points from your own experience. Use events from your classroom and your school experience to illustrate and expand the observation he makes on progression. Hunter was expressing the thoughts of change in the teaching of morals and has expressed the different ways teachings have been changed in order to conform to society. In my classroom we can not use teaching of God so we must figure ways to teach the students to do what is right in a more “culturally acceptable” way. In a normal old say I can tell a child it is not nice to lie, God tell us to tell the truth and He doesn't like lies. Now I must say that telling a lie hurts your friends feelings, you see his face he is feeling sad because you are not making a good choice.

REACTION

Graph is in next page

Reaction

Make a graphic of each of the progressions Hunter lists in this section. For example:

Objective Truth of Scripture and Laws of Nature.	Conventions of a Democratic Society	Subjective Values of the Individual
Secular rationalism	Psychological Pragmatism	liberal individualism
Morals through Local Church - Family	School	School community Family
Christian Educ Moral	Common School	Great reform of schools eliminate christian sectarian Elements
Calvinism	Dewey capacity to determine own moral standard	Psychological Humanism
Psychological Humanism	developmentalism	Values Clarification
Neoclassical	Communitarian	Psychology