

Values

1. What are "values"? Note the following selected definitions:

"Values refer to long-enduring judgments appraising the worth of an idea, object, person, place, or practice" (Dodd, Dynamics, p. 85).

"Values are whatever a group or an individual within a group considers of importance." (Mayers, Christianity Confronts Culture, p. 154).

"Values are the mediators between the inner world of images and the external and observable world of everyday life. Our values stand between the two worlds, and are a way of understanding both our inner life and our external behavior." (Hall, The Genesis Effect, p. 11)

"Values are cultural goals and standards that are the bases for evaluating persons, behaviors, objects, and ideas." (Grunlan, "Biblical Authority and Cultural Relativity," p. 49).

Values are presuppositional stances which are the basis for the evaluative judgments we make. Thus, they serve to mediate between our inner world (world view) and our outer expressions (culture).

2. Grunlan notes three levels at which values and norms operate (Grunlan, "Biblical Authority and Cultural Relativity," p. 49):

Level of Norm or Value	Description
Folkways	Norms dealing with politeness, etiquette, styles of dress, and other customary behavior.
Mores	Essential to the maintenance of society, these are folkways that are considered conducive to the welfare of society and so, through general observance, develop the force of law.
Laws	Social mechanisms that enforce those mores considered most critical to the survival and maintenance of a society.

The opinions and attitudes we have are built on our value systems. Though our opinions may change, this does not necessarily reflect a change in values.

3. How are values developed? Three factors may be noted:
- The **common human core** built into all people who are created in God's image is a given which we all share. To some extent, this provides the foundation upon which our values are built. It appears that all values are inherent in us at birth (see Hall, Genesis Effect, p. 61).
 - The **inculturation (or socialization) process** that we all go through when growing up

(see Whiting, et al, "The Learning of Values" for discussion).

- c. To a lesser degree than the first two factors, the third factor is the **personal choices** we make based on the above factors and our personality (see Hofstede, "The Cultural Relativity", p. 389).
- d. Hall has proposed that we have the potential to pass through four phases in development, each reflecting its own values (Hall, Genesis Effect):

Elements of Consciousness	PHASE 1		PHASE 2		PHASE 3		PHASE 4	
How the world is perceived by the individual	The world is a mystery over which I have no control.		The world is a problem with which I must cope.		The world is a project in which I must participate.		The world is a mystery for which we must care.	
How the individual perceives its self-function in the world	The self exists at the center of a hostile world. The self struggles to survive in an alien, oppressive, capricious environment.		The self does things to succeed and to belong to a social world. The self seeks to belong in a significant human environment and to be approved by other significant persons.		The self acts on the created world with conscience and independence. The self strives to reshape the natural, social, cultural environments with conscience and independence.		Selves give life to the global world. Selves enliven the global environment through the union of intimacy and solitude within and the harmony of systems without.	
What human needs the self seeks to satisfy	The self seeks to satisfy the physical need for food, pleasure/sex, warmth and shelter.		The self seeks to satisfy the social need for acceptance, affirmation, approval, achievement.		The self seeks to satisfy the personal need to express creative insights, be oneself, direct one's life and own one's ideas/enterprises.		Selves seek to satisfy the communal need for global harmony by nurturing persons and communities from their phase of consciousness.	
Types of values	Stage 1A	Stage 1B	Stage 2A	Stage 2B	Stage 3A	Stage 3B	Stage 4A	Stage 4B
Primary goal values	Self preservation Wonder/Awe	Security	Family/ Belonging Self Worth	Work/ Confidence Worship Play	Equality Actualization/ Wholeness Service	New Order Dignity/Justice Art/Beauty Insight Contemplation	Wisdom	Transcendence/ Ecorty
Means values	Safety/ Survival	Sensory pleasure Property/ Economics	Belonging/ (Liked) Care/Nurture Control/Duty Tradition Social Prestige	Achievement/ Success Administration/ Management Institution Patriotism/ Loyalty Education Workmanship/ Technology Law/Duty	Autonomy Empathy/ Generosity Law/Guide Personal Authority Adaptability Health/ Well-being Search	Accountability Community/ Support Detachment Corporate Mission Research/ Knowledge Intimacy	Word/Prophet Community/ Simplicity	Convivial Technology Rights/World Order
Cycle of Human and Spiritual Development		Primal	Familial	Institutional	Intra Personal	Communal	Mystical	Prophetic

4. What is the range of human values?

- a. Hall lists 125 that he has found in his extensive research, including:

Accountability/Ethics	Administration/Control	Being Liked	Collaboration/Subsidiarity
Achievement/Success	Affection/Physical	Being Self	Communication/
Adaptability/Flexibility	Art/Beauty/As Pure Value	Care/Nurture	Information

Community/Supportive	Intimacy	Personal Authority/Honesty	(Self) Preservation
Community/Personalist	Justice/Global Distribution	Physical Delight	Self Worth
Competition	Justice/Social Order	Pioneerism/Innovation/ Progress	Sensory Pleasure/Sexuality
Congruence	Knowledge/ Discovery/Insight	Play/Recreation	Service/Vocation
Construction/New Order	Law/Rule	Presence/Dwelling	Sharing/Listening/Trust
Contemplation/Asceticism	Law/Guide	Prestige/Image	Simplicity/Play
Control/Order/Discipline	Leisure/Freesence	Productivity	Social Affirmation
Convivial Technology	Life/Self Actualization	Property/Control	Support/Peer
Cooperation/ Complementarity	Limitation/Celebration	Prophet/Vision	Synergy
Corporation/New Order	Limitation/Acceptance	Relaxation	Technology/Science
Courtesy/Hospitality	Loyalty/Fidelity	Research/Originality/ Knowledge	Territory/Security
Creativity/Ideation	Macroeconomics/ World Order	Responsibility	Tradition
Criteria/Rationality	Management	Rights/Respect	Transcendence/Global Equality
Decision/Initiation	Membership/Institution	Risk/Faith/Vision	Truth/Wisdom/ Integrated Insight
Design/Pattern/Order	Minessence	Ritual/Communication	Unity/Uniformity
Detachment/Solitude	Mission/Objectives	Rule/Accountability	Unity/Diversity
Detachment/Transcendence	Mutual Responsibility/ Accountability	Safety/Survival	Wonder/Curiosity/ Nature
Dexterity/Coordination	Obedience/Duty	Search/Meaning/Hope	Wonder/Awe/Fat
Discernment/Communal	Obedience/Mutual Accountability	Security	Word
Duty/Obligation	Ownership	(Self) Assertion/Directness	Work/Labor
Economics/Success	Patriotism/Esteem	(Self) Competence/ Confidence	Workmanship/Art/Craft
Economics/Profit		(Self) Interest/Control:	Worship/Faith/Creed
Ecority/Aesthetics			
Education/ Knowledge/Insight			
Education/Certification			
Efficiency/Planning			
Empathy			
Endurance/Patience			
Equality/Liberation			
Equilibrium			
Equity/Rights			
Evaluation/Self System			
Expressiveness/ Freedom/Joy			
Family/Belonging			
Fantasy/Play			
Food/Warmth/Shelter			
Friendship/Belonging			
Function/Physical			
Generosity/Service			
Growth/Expansion			
Health/Healing/Harmony			
Hierarchy/Propriety/Order			
Honor			
Human Dignity			
Human Rights/World Social Order			
Independence			
Integration/Wholeness			
Interdependence			
Intimacy and Solitude as Unitive			

- b. Dodd notes several value areas which the intercultural communicator is likely to encounter:

Area	Types of Values
Relationship with Family	Elders (which may be very widely defined, as in "uncles" in the African extended family context)
	Parents
	Ancestors (including, of course, those who have departed)
Relationship with (Non-Family) Others	Is there some type of inherent <i>equality of people</i> ?
	Is <i>humanitarianism</i> as seen in compassion, sympathy, or helping others (especially the poor, the down-trodden) to be valued?
	How are to measure <i>honesty</i> , and what is its relative worth in comparison with other values?
	To what extent is <i>face</i> (respect before others) important?
Relationship with Society	What is the basis for our <i>morality and ethics</i> ? Are they individually ("Get your morals off my body") or communally ("You must respect the people") defined?
	What is the value of <i>personal freedom</i> ; are there limits to it? How are we to determine the answers?
	How are <i>emotions</i> to be expressed, if at all? Are there emotions that are more "desirable" than others? What are the appropriate ways to achieve the emotions we desire?
	How are we to judge <i>work and play</i> ? Are they to be separated? On what basis?
	What is the value of our <i>time</i> ? How can we "spend" time (we can "waste" it, "economize" it, "value" it, etc.)?

Area	Types of Values
Relationship with Self	Is there such a thing a personal <i>success</i> ? If so, of what does it consist, and is it worthy of our efforts to attain? How may it be attained?
	Of what value is the <i>individual</i> as opposed to the family or group or community? Is (s)he to express his/her thoughts "freely", etc.?
	Of what value is our personal <i>material well-being</i> ? How is our "worth" in material values to be measured (e.g., the number of children we have, the number of cars or homes, the number of cattle, the girth of our wife or husband?, etc.)
Relationship with Land	Of what significance is the land?
	Is land ownership important in some way?
Relationship with Animals	Generally, what is the relationship between the animal and the human world? Is there a qualitative difference between man and animal? What is it?
	Are there animals with which we participate in a special relationship (e.g., "totemism").
	Are animals for function or pleasure (the idea of pets)?
	Are there animals which are taboo in some way (e.g., pork for Muslims and Jews)?

5. Some selected taxonomies of values

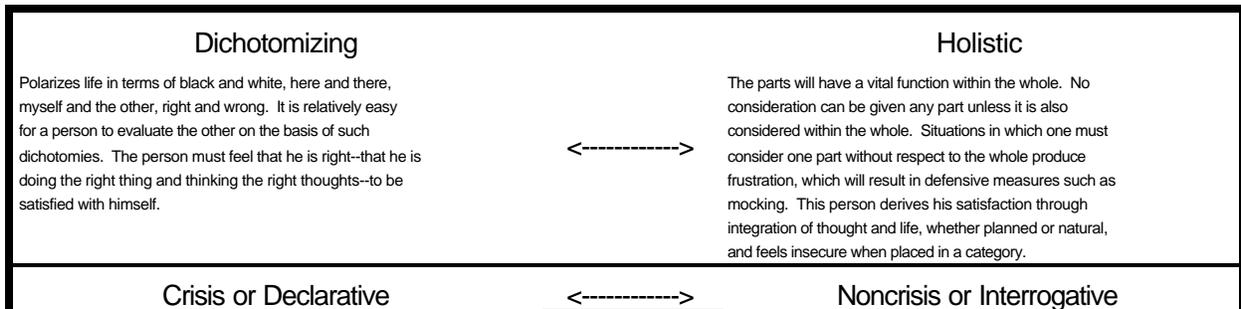
- a. In 1973, Rokeach categorized values as to whether they are means (instrumental) or ends (terminal; from Lustig, "Value Differences", pp. 57-8):
 - i. Instrumental values are broad modes of conduct. There are two types of instrumental values:
 - (1) Social/interpersonal instrumental values: **Moral** values are related to interpersonal communication and include such modes of conduct as being cheerful, helpful, loving, etc.
 - (2) Personal instrumental values: **Competence** values are related to an individual's personality and include such modes of conduct as being ambitious, imaginative, logical, and self-controlled.
 - ii. Terminal values are values referring to end states of existence. They may also be divided into social/interpersonal and personal categories:
 - (1) Social/interpersonal terminal values include a world at peace, social recognition, and true friendship.
 - (2) Personal terminal values include salvation, freedom, happiness, etc.

Instrumental Values (Modes of Conduct)		Terminal Values (End-States of Existence)	
Moral Values (Social/interpersonal)	Competence Values (Personal)	Social/interpersonal	Personal

Cheerful	Ambitious	Equality	Comfortable life
Courageous	Broad-minded	Family security	Exciting life
Forgiving	Capable	Mature love	Freedom
Helpful	Clean	National security	Happiness
Honest	Imaginative	Social recognition	Inner harmony
Loving	Independent	True friendship	Pleasure
Obedient	Intellectual	World at peace	Salvation
Polite	Logical	World of beauty	Self respect
Responsible	Power		Sense of accomplish- ment
	Self-controlled		Wisdom

- b. In 1974, Marvin Mayers presented a taxonomy of six categories of opposites in his "Basic Values Model" (Christianity Confronts Culture, pp. 157-61). This model is intended to be a cognitive styles, and is built on the work of Witkin (field-dependent vs. field-independent), McLuhan (hot and cool media), DeBono (vertical vs. lateral thinking) and others [he does not mention E. T. Hall, though Hall's high and low context concepts also apply here]. Mayers describes the underlying framework behind his taxonomy as follows (p. 156):

The basic values model posits that there are certain values that are basic and present in all human beings. This model of human behavior bases itself on the premise that once these values and their order of importance have been established for an individual or group, one can predict behavioral response in any given situation. When applying the generative principles of the model, human behavior becomes predictable at a very high level of accuracy. This in no way implies that human behavior is determined, rather that it is effectively controlled within a social context. Knowing the model and applying it in a variety of contexts, frees one from the burden of such control and allows one to gain fresh insight into his own and another's behavior. Such insight releases a person from taking himself too seriously and assuming a personal affront due to another's actions or words.



<p>Seeks an expert (someone with extensive knowledge of a particular area) for advice in a crisis; tries to find the very best authority to use as his most important guide. Likes an authority which is easily accessible, to which he can return, and to which he can direct others seeking knowledge. Consequently, he reads a great deal and used the best written authorities as the basis for his decisions. Will have a keen interest in, and a deep respect for, history, since he believes that crises similar to his have been faced before and that he can find a solution through looking at past solutions. Much emphasis is placed on comprehending the instructor and being able to reverbalize what one has been taught. Responsibility for the learning experience is on the instructor--he is expected to be stimulating and motivating.</p>	<p>Expects to select an answer to the question from various alternatives. Security and satisfaction will derive from selecting among alternatives. Frustration will come if no alternatives are available. Bitterness will develop if later is one fined he has not been given opportunity to select from alternatives, or an alternative has not been suggested that might have been available. A new problem arises out of the alternatives selected; personal satisfaction comes with the alternatives considered and the ones selected, as well as from the vitalness of questions or problems arising from the one selected. He can, through the events in life, be brought back to the same situation he faced earlier and then choose a different answer--another alternative. He is frustrated with a lecture in which an expert speaks.</p>
<p style="text-align: center;">Time-Oriented</p> <p>Will be concerned with the time period; it will be a certain length depending on the intent and purpose of the time spent. Concern will be given to the 'range of punctuality' at the beginning and the end of the session; the time period will be carefully planned to accomplish the most possible in the time allotted. He sets goals related to time periods; there will likely be a time/dollar or time/production equivalence in his way of life. He will not fear the unknown too greatly, and will remember and try to reinforce certain times and dates.</p>	<p style="text-align: center;">Event-Oriented</p> <p>Not too concerned with the time period; will bring people together without planning a detailed schedule and see what develops. Will work over a problem or idea until it is resolved or exhausted, regardless of the time. He lives in the here and now and does not plan a detailed schedule for the future; he is not interested in, or concerned with, history. He does not rely on the experience of others, but rather trusts his own experience implicitly. He will have little empathy with, and confidence in, the experience of another unless it is communicated with him through some form of 'sharing'.</p>
<p style="text-align: center;">Goal-Conscious</p> <p>Concerned with a definite goal and with reaching that goal; achieving it becomes a priority. His deepest friendships are with those who have goals similar to his. When necessary, he will go it alone--he will even (depending on motivation) be willing to see his own body destroyed for the sake of the goal.</p>	<p style="text-align: center;">Interaction-Consciousness</p> <p>Is more interested in talking with others than achieving his goal; derives great satisfaction from talking with others--will sacrifice a goal for the sake of relationship. He will break rules or appointments if they interfere with his involvement with another person. Security for him will come in the group--getting to know people in the group and being involved with them.</p>
<p style="text-align: center;">Prestige-Ascribed</p> <p>A person who feels that prestige is ascribed and then confirmed by the social group will show respect in keeping with the ascription of prestige determined by society. He expects others to respect his rank, and plays the role his status demands. He sees formal credentials as important, and sacrifices to achieve the rank and prestige in society he desires. He tends to associate most with those of his own rank.</p>	<p style="text-align: center;">Prestige-Achieved</p> <p>Feels that prestige must be achieved, and must be achieved again and again; will ignore formal credentials. Rather, he will consider what the person means to him. He will struggle constantly to achieve prestige in his own eyes, and not seek to attain a particular status in society. He will give as much consideration to statements made by those without formal credentials as to those with them.</p>
<p style="text-align: center;">Vulnerability-As-Weakness</p> <p>Will take every step possible to keep from error--double-checking everything and being methodical and organized. He enjoys arguing a point to the end, and hates admitting mistakes. He tries to cover up his errors, and will not expose his weaknesses or tell stories about his mistakes. He has a tendency to speak vaguely about areas of his life that are personal, and is rather unwilling to become involved in a new experiment.</p>	<p style="text-align: center;">Vulnerability-As-Strength</p> <p>Does not find it difficult to admit mistakes; is not too concerned with making errors. He tells stories about himself exposing his own weaknesses; and is willing to talk freely about very personal areas of his life. He is willing to be involved in new experiments.</p>

- c. In 1980, Geert Hofstede developed a taxonomy from over 116,000 surveys and numerous personal interviews of business people from 50 countries plus three regional groupings (see Hofstede, "The Cultural Relativity" and the other Hofstede articles in the bibliography; also Lustig, "Value Differences", pp. 57-60). In the first half of the course we presented these values as critical communication elements:

Power Distance		Uncertainty Avoidance	
How society deals with the fact that people are unequal. All societies have inequalities, and Power Distance is the degree of this inequality. In organizations, this is the degree to which the organization believes that institutional and organizational power should be distributed equally.		The degree to which the culture feels threatened by ambiguous situations and tries to avoid uncertainty by establishing more structure. How society deals with the fact that time runs only one way--the future is uncertain and always will be.	
Cultures with small power distance believe in minimizing social or class inequalities, reducing hierarchical organizational structures, and using power only for legitimate purposes.	Cultures with large power distance believe in social order in which each person has a rightful and protected place, that hierarchy presumes existential inequalities, and that the legitimacy of the purposes desired by the power holder is irrelevant.	Cultures with low uncertainty avoidance believe in the reduction of rules, the acceptance of dissent, a willingness to take risks in life, and tolerance for deviation from expected behaviors. They accept the uncertainty of the future and are not bothered by it--they take each day as it comes. There is not as much of a need for absolute truth; religions are more relative and empirically based.	Cultures with high uncertainty avoidance want to 'beat the future'. Because the future is uncertain, they show high levels of anxiety and aggressiveness that create a strong inner urge to work hard, the need for extensive rules and regulations, a desire for consensus about goals, and a craving for certainty and security. Religions are authoritative and do not allow for other religious ideas.
Examples: Austria, Israel, Denmark, New Zealand, Ireland	Examples: Philippines, Mexico, Venezuela, India, Yugoslavia	Examples: Singapore, Denmark, Sweden, Hong Kong, Ireland	Examples: Greece, Portugal, Belgium, Japan, Yugoslavia
Individualism-Collectivism		Masculinity-Femininity	
The fundamental issue involved is the relation between the individual and his or her fellow individuals. The degree to which a culture relies upon and has allegiance to the self or the group. Generally, the wealthier the country, the more individualistic it is.		The degree to which a culture separates the social roles of the sexes.	
Cultures with an individualistic orientation believe that people are only supposed to take care of themselves and, perhaps, their immediate families such that autonomy, independence, privacy, and an "I" consciousness are the ideal.	Cultures with a collectivist orientation expect their ingroups to take care of them, in exchange for which they feel an absolute loyalty to the group. They believe in obligations to the group, dependence of the individual on organizations and institutions, a "we" consciousness, and an emphasis on belongingness. Collectivist countries always show large Power Distances.	Cultures with a masculine orientation make a strong separation in the social sex roles. Typically the masculine values permeate society: they believe in performance, achievement, ambition, the acquisition of material goods, and ostentatious manliness ("big is beautiful").	Cultures with a feminine orientation do not separate the social sex roles as strongly. They believe in the quality of life, not showing off, service to others, equality between the sexes, nurturing roles, and sympathy for the unfortunate ("small is beautiful").
Examples: United States, Australia, Great Britain, Canada, Netherlands	Examples: Venezuela, Colombia, Pakistan, Peru, Taiwan	Examples: Japan, Austria, Venezuela, Italy, Switzerland	Examples: Sweden, Norway, Netherlands, Denmark, Yugoslavia

Some preliminary research has shown correlations between Hofstede's dimensions and Ng's categorization of Rokeach's listings (see Bond and Hofstede, "Hofstede's Cultural Dimensions), though more work needs to be done in this area. Research from a Chinese value survey also shows certain correlations to Hofstede's dimensions (and adds one more, called "Confucian Work Dynamism"). The possible correlations indicated in these two studies may be summarized:

Hofstede's Values	Ng's Analysis of Rokeach's Values	Chinese Value Survey () Indicates Negative Correlation
<p>Power distance: How society deals with the fact that people are unequal. All societies have inequalities, and Power Distance is the degree of this inequality. In organizations, this is the degree to which the organization believes that institutional and organizational power should be distributed equally.</p>	<p>Factor 2, which includes salvation, courageous, capable, social recognition, and imaginative.</p>	<p>Integration: tolerance of other, harmony with others, solidarity with others, non-competitiveness, trustworthiness, contentedness, being conservative, a close, intimate friend, (filial piety), (patriotism), and (chastity in women)</p>
<p>Individualism-collectivism: The fundamental issue involved is the relation between the individual and his or her fellow individuals. The degree to which a culture relies upon and has allegiance to the self or the group. Generally, the wealthier the country, the more individualistic it is.</p>	<p>Factor 5 (relates to individualism), which includes exciting life and world of beauty</p>	<p>Moral discipline: moderation, keeping oneself disinterested and pure, having few desires, (adaptability), and (prudence)</p>
<p>Masculinity-femininity: The degree to which a culture separates the social roles of the sexes.</p>	<p>Factor 3 (relates to femininity), which includes independent, self-controlled, inner harmony, social justice, and self-respect</p>	<p>Human heartedness: kindness, patience, courtesy, (sense of righteousness), and (patriotism)</p>
<p>Uncertainty avoidance: The degree to which the culture feels threatened by ambiguous situations and tries to avoid uncertainty by establishing more structure. How society deals with the fact that time runs only one way--the future is uncertain and always will be.</p>	<p>Factor 4, which includes cheerful, polite, obedient, happiness, comfortable life</p>	
		<p>Confucian work dynamism: ordering relationships, thrift, persistence, having a sense of shame, (reciprocation), (personal steadiness), (protecting your face), and (respect for tradition)</p>

Hofstede's Dimensions	Connotations in Various Disciplines (adapted from "National Cultures Revisited")				Application in Various Fields			
	Psychology	Sociology	Political Science	Anthropology	Teaching/ Learning (Hofstede, "Cultural Differences of Teaching and Learning")	Emotions (Gudykunst and Ting Toomey, "Culture and Affective Communication")	Leadership/ Management / Motivation	Folk Religious Values
Power Distance	Dependency Impact of father on one's personality	Social stratification Inequality	Monopolistic vs. pluralistic regimes	Lineality vs. collaterality	Wisdom vs. truth Teacher centered vs. student centered Conformity vs. disagreement	Amount and type of display of affective emotions between superior and subordinate Extent of fear in new situations Extent of sadness after death/birth	Type of organizational structure Amount of participation by subordinate in leadership decisions	Distance of God Wisdom vs. truth
Uncertainty Avoidance	Anxiety Aggression Stress, Super ego	Need for structure vs. formalization	Citizen Competence toward the authorities	Tightness vs. looseness of a society Types of religion, rituals and games	Teachers as experts vs. facilitators Plain vs. specialized vocabulary Creativity vs. accuracy	Amount of emotional expression in relationships Extent of fear in new situations Extent to which relationships are antecedent to joy	Type of organizational structure Amount of risk vs. security desired	Leaders as experts or facilitators Security vs. ambiguity of life after death? Amount of pluralism allowed
Individualism-Collectivism	Ego identity	Social integration vs. alienation	Social mobility Press freedom	Structural differentiation Nuclear vs. extended family	Tradition vs. "new" Age vs. youth	Amount of anger displayed (more in individual societies)	Location of duty and loyalty--to self or group	Community vs. personalization of faith orientation Tradition vs innovation
Masculinity	Sexual identity and assertiveness	Social sex role differentiation	Performance society vs. welfare society Equity vs. equality	Sex differentiation Gender socialization	Praise of academic vs. praise of social integration Perception of failure Competition vs. cooperation Modesty vs. visibility	Amount of distress experienced Extent of fear in new situations (related to masculinity)	Means to motivate--personal relations or competition/ performance	Dominance vs. nurturing Aggressive vs. passive Works vs grace
Confucian Work Dynamic	Dealing with guilt							Shame vs. guilt

6. Understanding values in the new setting: Steve Fortosis has developed the following model to aid in the process of adopting cross-cultural biblical and developmental perspectives in relation to the moral behaviors of those in alien cultures (Fortosis, "A Model", p. 165; the first five steps are his):
- a. Discover ways the moral behavior of the new culture contrasts with American Christian (or your own people's) standards.
 - b. Explore cultural rationale for behavior.
 - c. Relate rationale to biblico/ethical principles.
 - d. Connect behavior with a particular level of moral development.
 - e. Formulate biblico/cultural and moral development perspective on the behavior.
 - f. Facilitate the indigenous development of a culturally relevant, developmentally sound, and biblically faithful method to introduce change where the local people sense that they are violating biblical norms.

Concerning changing our values: to what extent can our values change?

- i. Cultures are not static; they are constantly changing. This does not mean that mores change as quickly as folkways, but each generation must choose its own value system in light of how it perceives itself and the world around it. This is especially true in light of the arrival on constant, instant communication (e.g., much of the Gulf War was watched live on TV or listened to on short wave radio around the world).
- ii. Biblically, when we come to Christ we are *new* creatures. In Christ, we have the ability to reflect new values and to change our value system from that of the world to that of Christ. Concerning this, John writes in 1 John 2:15-17:

Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. 16 For everything in the world--the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world. 17 The world and its desires pass away, but the man who does the will of God lives forever.

As Christians, we must recognize that there is one final judge of our personal and cultural values, which is our Creator through the mediation of his Word the Bible.

- iii. What are the normative values we as Christians are to develop? Come up with a list of at least 25 biblical values and bring the list to class for discussion.

Here we present for consideration a table of selected biblical values as exemplified in the Ten Commandments, Beatitudes given in Matthew's account of the Sermon on the Mount, and what Jesus characterized as the two "greatest" commands:

Command or Blessing Summary	Corresponding Value(s)
Love the LORD God with all your heart, soul, mind, and strength.	The primary value for all people is to love God with our entire being.
Love your neighbor as yourself.	The second primary value is to love our neighbors as we love ourselves.

You shall have no other gods before me.	God is to be valued above all else.
You shall not make idols.	Our actions in ascribing glory to things other than the Creator
You shall not misuse the name of God.	Our use of God's name is of high value; words have value.
Observe the Sabbath holy by keeping it holy.	The fact that God has given us physical bodies must be respected.
Honor your father and your mother.	Parents (and the authority they represent in society) must be respected.
Do not murder.	Human life has intrinsic value.
Do not commit adultery.	Sexuality has rules and limits given by the Creator who made us sexual being.
Do not steal.	The concept of property must be respected.
Do not give false testimony against your neighbor.	Truth is to be valued.
Do not covet.	Our desire for material well-being must not be allowed to violate other values God has delimited.
Blessed are the poor in spirit, for theirs is the kingdom of heaven.	The kingdom is of great value.
Blessed are those who mourn, for they will be comforted.	Being comforted and comforting others is to be valued.
Blessed are the meek, for they will inherit the earth.	Humility is to be valued.
Blessed are the merciful, for they will be shown mercy.	Mercy is valuable.
Blessed are the pure in heart, for they will see God.	Purity of heart enables us to see God, both of which are valuable.
Blessed are the peacemakers, for they will be called sons of God.	Being a peacemaker and directly related to God as a result is of value.
Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.	We are to value righteousness. We are to value our God's kingdom even to the exclusion of our earthly state.
Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven . . .	A heavenly reward is to be valued (and sought).

Obviously, many other normative biblical values need to be explored. This at least puts us on the track. Other biblical passages for consideration include the requirements for elders and deacons (1 Tim. and Titus), Paul's discussion of Christ's attitude (Phil. 2), etc.