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The Responsibility of the Church to Offer Guidance to Parents with Regard to the Personality Development of the Child

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THE CHURCH

AND

PERSONALITY GROWTH

THE RESPONSIBILITY OF THE CHURCH TO OFFER

GUIDANCE TO PARENTS WITH REGARD TO THE PERSONALITY

DEVELOPMENT OF THE CHILD

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A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

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by

Edgar P. Senne

June 1958

Approved by: _K. H. Breimeier_
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CHAPTER I

INTRODUCTION

During recent years the problem of mental illness has been kept constantly before the eyes of the public. Magazines, newspapers and the authors of endless volumes of literature have statistics with regard to the costs in terms of both man-hours and public expenditures. Authors Norma E. Cutts and Nicholas Moseley, in their work on discipline, supply us with a typical expression of this current concern. They state:

> The importance of mental hygiene is hard to over-rate. Half the hospital beds in the United States are occupied by mental patients. So many people are incapacitated by serious illness that it has been called the nation's number-one health problem. In addition, millions of people are maladjusted enough to make their own lives unhappy. Each maladjusted person brings pain and worry to many others.[1]

PART I.

A CONCERN OF THE CHURCH

It is upon evidence such as the above that this author first became concerned with the problem of mental health. Added to this was a season of work in the Department of Occupational and Recreational Therapy in a St. Louis psychiatric hospital. Here the misery of serious personality

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[1] Norma E. Cutts and Nicholas Moseley, Better Home Discipline (New York: Appleton-Century-Crofts, Inc., 1953), p. 179.

CHAPTER I

INTRODUCTION

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[1]Norma E. Cutts and Nicholas Moseley, _Better Home Discipline_ (New York: Appleton-Century-Crofts, Inc., 1952), p. 279.

maladjustment was clearly evident. Case histories consistently pointed to predisposing factors in the parent-child relationships which the patient had experienced in his early and formative years.

From this example of people who are receiving psychiatric treatment, one is led to look about him in what is usually referred to as "normal" society. There, a person begins to sense that personality adjustment and so-called "normalcy" is on a continuum, and not a matter of all or none. It becomes evident that to a greater or lesser extent all people are handicapped by difficulties in personality adjustments.

Sometimes the whole matter is passed over by calling it an evidence of sinful weakness. This is true. Satan does use these personality difficulties to hinder the Christian in his pursuit of growth in living a sanctified life. He hinders him from loving his neighbor. He makes man self-centered. Because this is true, it is the growing conviction of this writer that the church must endeavor to assist people in developing personalities which are less distorted.

It is from such evidence and from such thinking that the desire to study the problem arises. Where do parents fail? What kind of help would assist them in doing a better

job? Is the problem in any way a concern or a responsibility of the Church? If so, how can this responsibility be carried out? These are some of the questions which the study undertakes to answer.

The study is divided into three major parts. The first part concerns itself with an introduction to the problem and a discussion of the concern and responsibility of the church.

The second part of the study focuses upon certain significant problem areas in parent-child relationships. The evidence tends to point out the results of parental methods of dealing with children. On the negative side, it sets forth the undesirable results of an uninformed, though well-intended, exercise of parental responsibility. On the positive side, it shows the results of a wise exercise of this responsibility as such results are demonstrated in the personalities of children who are relatively happy, effective, and well adjusted to themselves and the environment in which they live.

The third and final part of the study presents a discussion of the practical aspects of the problem. Suggestions are gathered together from various sources concerning the execution of a program of parent education. Some possibilities for incorporating such a program into the existing educational agencies of the church are offered for considera-

tion in terms of the local situation. A separate chapter is devoted to a discussion of the resources available, focusing upon useful literature and visual aids. The Appendices present a listing of books, periodicals and visual aids which may prove useful in planning for a program of parent education.

It is clearly not the purpose of this study to present a brief manual or text-book on the psychology of parent-child relationships. Nor is it intended that the many questions which are raised will be met with satisfactory solutions. Rather, it is an attempt to determine the existence and extent of the need of parents for guidance in carrying out their responsibilities with regard to the wholesome development of personality in their children. Further, it seeks to cast light on the question of ecclesiastical responsibility to offer such guidance, as well as the practicability of such an endeavor.

The sources which have been consulted for the study are both secular and religious. A large proportion of the second part of the study is based on evidence drawn from the writings of psychologists. Since it would be quite beyond the scope of this study to present, in all cases, the details of psychological investigation, the evidence will primarily represent the findings, interpretations and conclusions as expressed by these researchers.

CHAPTER II

DEFINING THE RESPONSIBILITY OF THE CHURCH

An Expanding Concern

It is the duty of the church to minister to the spirit-
ual needs of people. Since the beginning of Christianity it
has been striving to fulfill this ministry. However, it
would appear that there has been a failure to see the spirit-
ual implications of the totality of man's needs.

In recent years, however, a growing number of churchmen
have been seeking to broaden this concern to include man's
total existence, including his relationships both to God and
to his fellowman. In a recent publication, Principles of
Mental Health for Christian Living, C. B. Eavey strives to
make this matter quite clear.[1] He views man as created by
God with two major aspects of being, the material and the im-
material. The material is body and the immaterial is soul.
He defines the soul as including the life principle, the men-
tal capacities, and self-awareness. Also, as a part of the
immaterial aspect of man's being, he has been given a spirit.

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[1]C. B. Eavey, Principles of Mental Health for Christian
Living (Chicago: Moody Press, 1956), p. 29.

It is this aspect of man that most clearly distinguishes him from the animals. The spirit is the source of man's God-consciousness. It is the part of man which is the image of God. It is the seat of the divine in-dwelling, the organ of divine life.

These three aspects, body, soul and spirit, are always one complete and integrated person. Their functioning is one of constant and complex interrelationship. It is because of this interrelationship, because of this indivisibility of man's being, that Christians have a concern for developing and nurturing every human faculty. Eavey expresses his own conclusions by citing Terhune's Living Wisely and Well. "Ours it is to regulate our whole being so that we have a physically fit body and an adequately functioning mind, the two sustained by a strong and mature spirit."[2]

It is not within the scope of this study to defend or reject this tripartite view of man. It does, however, help to illustrate the fact that a man is a functioning whole. He can never be treated as though he were anything less.

Seward Hiltner points out that the sciences of man have made it necessary to abandon any dualistic or fragmentary approach to health and illness. The body, mind, emotions,

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[2]Ibid., p. 53.

spirit and interpersonal relationships of man are all in-
volved all of the time.[3]

The new Parent Guidance Series, developed under the aus-
pices of the Family Life Committee of the Board for Parish
Education of the Lutheran Church--Missouri Synod, is evidence
of an increasing concern and a more complete acceptance of
responsibility for the growth and development of the Christian
child. While its explicit purpose is "to help families with
their main task, rearing God-fearing children,"[4] it is clear
from the topics discussed that this is seen to include the
wholesome development of the child's entire personality. The
first publication in this series includes a chapter entitled,
"Mental Health and Your Child."[5] In a later publication of
the same series, H. G. Coiner writes:

> When the total needs of the total child--physical,
> mental, emotional, social, and spiritual--are consid-
> ered, the task broadens into the acquiring of know-
> ledge, skills, habits, and attitudes which are devel-
> oped only by both teaching and training.[6]

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[3] Seward Hiltner, The Church and Mental Health, edited by
Paul Maves (New York: Charles Scribner's Sons, 1953), p. 65.

[4] The Lutheran Church--Missouri Synod--Board for Parish
Education, "Your Child and You," No. 1 in Parent Guidance Series
(St. Louis: Concordia Publishing House, n.d.), inside cover.
Hereafter the Parent Guidance Series will be cited as PGS.

[5] Ibid., p. 25.

[6] "Parents Are Teachers," No. 6 in PGS, p. 5.

Here, again, it is evident that when the child is the focus of attention and concern, it can be a concern for nothing less than the whole child.

From these and similar statements of modern writers one senses that the church is expanding its concern for the individual to include his entire personality. Man must be approached and helped as a man, without ignoring the fact that he is composed of several interacting aspects. While the individual aspects of man's being help to understand how he functions, they can never be ministered to as though they existed for a moment apart from the total person.

Such an expanding concern is, in reality, only a re-expanding to be like the concern which was consistently demonstrated by the Lord Jesus. The Gospels are replete with examples of Jesus' ministry to people. Always it was a ministry geared to the need of the particular individual with whom He was confronted. He forgave sins, healed ailing bodies, quieted afflicted minds, comforted the distressed and dealt firmly with the obstinate. He ministered to man as man, "for He Himself knew what was in man."[7]

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[7]John 2:25b.

A Concern for Mental Hygiene

The significance of this expanding concern of the church
is, for this study, the fact that it can reach out now with
serious consideration of the personality needs of the indi-
vidual. This brings us to the general area of mental hygiene,
or mental health.

C. B. Eavey discusses the concept of health, reminding
the reader of the Anglo-Saxon derivation of the word. It
is derived from a word meaning "whole" or "sound." He points
out that health implies a wholeness or soundness that permits
a harmonious functioning of spirit, soul and body.[8] Again,
he states:

> Mental health is the outcome of so meeting and handling
> needs that the individual is adjusted to himself and the
> world at large with a maximum of effectiveness, satis-
> faction, cheerfulness, and socially considerate behavior,
> and is able to face and accept the realities of life.[9]

The achievement of such health goals is essentially
preventive, rather than ameliorative. It is educative,
rather than therapeutic.[10] While it is the job of the

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[8]Eavey, op. cit., p. 56.

[9]Eavey, op. cit., p. 58.

[10]H. D. Mensing, "Mental Hygiene and the Bible," Concor-
dia Theological Monthly, IX (August, 1938), 594.

physician and psychiatrist to assist in the healing of those who have either lost such "wholeness" or failed to achieve it, it is the responsibility of every individual to live in such a way as to prevent disorders from developing.

In an address to the National Association for Mental Health, William Menninger challenges the public to take preventive mental hygiene seriously. He points out that, while we have all considered it our responsibility to know something about physical hygiene and to apply its principles in our lives, we have completely failed to do this in the realm of mental hygiene. He urges that this is the first concern of those who are interested in avoiding some of the disaster of serious mental breakdown.[11]

The concern for mental hygiene, then, may be stated positively as a striving for "wholeness" or negatively as the effort to prevent personality disorders and neurotic adjustment. It is in a discussion of the negative kind that David Roberts describes neurotic conflict as resulting in self-estrangement, estrangement from other human beings

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[11]Wm. C. Menninger, "There Is Something You Can Do About Mental Health," Pastoral Psychology, II, No. 14 (May, 1951), 39.

and estrangement from God. These three estrangements are so functionally related, according to Roberts, that it is impossible to divorce one from the others.[12] Thus, in self-estrangement, which involves conflicts within the individual and lack of ability to accept oneself, we have the roots of estrangement from God and from our fellowman.

Here the fact begins to emerge that the personality adjustment of the individual does have some direct bearing on his relationships to God and his fellowmen. If this is true, a concern for man's spiritual life cannot be divorced from a concern for the wholesome development of his personality. H. D. Mensing, writing in the Concordia Theological Monthly, says of the psychology of his day:

> What makes the recent development of this embryonic science interesting especially to the theologian is the fact that religion is so intimately connected with mental hygiene and that to a great extent it is a practical application of religion to the mental life of the individual.[13]

He substantiates this further by noting that the Bible has always stressed right attitudes toward God and man. In Proverbs 23:7 it reads, "As a man thinketh in his heart,

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[12]David E. Roberts, The Church and Mental Health, edited by Paul Maves (New York: Charles Scribner's Sons, 1953), p. 23.

[13]Mensing, op. cit., p. 597.

so is he."[14]

Thus, in view of the fact that the mental life of the individual is inseparably a part of his spiritual life, the expanding concern of the church is a concern which embraces very seriously the matter of the personality adjustment of the individual. It becomes a concern for preventive mental hygiene.

Foundations of Personality

If it is a wholesome development of personality that one seeks to foster, it is necessary that he discover where and when this development takes place. While it is believed that the basic structure of personality is to some degree inherited, evidence still points consistently toward the early home environment as being extremely significant in determining the direction in which it develops. C. B. Eavey states:

> On the whole, children with warped and twisted personalities are not born thus. The circumstances under which the child grows up have most to do with the determination of his personality.[15]

Again, this same author says:

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[14]Ibid.

[15]C. B. Eavey, _Principles of Personality Building for Christian Parents_ (Grand Rapids: Zondervan Publishing House, 1952), p. 14.

Nothing is more important in the life of any individual than his life in his own family. . . . Each person gradually becomes what he is by imitation of and identification with other people. During the most plastic period of life, the child has comparatively few contacts with persons other than members of his family. Life in the family is, then, the most potent factor in the making of personality.[16]

Three considerations are more or less explicit in these statements of Eavey. First, personality is largely a learned, rather than an inherited quality. Secondly, because of what he calls a "plastic" quality in the child's personality, the earliest learning experiences become some of the most crucial. Finally, the dependence of the human infant determines that nearly all of the learning experiences of the first years take place in the family environment.

The report of the White House Conference on Child Health and Protection states the same conclusion. "The outstanding fact emerging from the study is the significance of the home for the personality development of the child."[17]

This fact receives further verification in the following statement from a current textbook, Mental Hygiene in Teaching. The authors state:

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[16]Ibid., p. 23.

[17]White House Conference on Child Health and Protection, The Adolescent in the Family (New York: Appleton Century Company, 1934), pp. 299-300.

Psychologists and psychiatrists agree that during the
first five years of life the foundations are laid for
many later personality traits. During those years the
guiding forces of a persons deepest attitudes toward
himself and other people are developed, and the pattern
for the control of his impulses is largely established.
. . . .
Psychiatrists are convinced that during the very first
months of life, long before an infant can talk or under-
stand words, critical learnings about human relation-
ships take place. Whether infants are fed promptly when
hungry and are fondled lovingly or whether their needs
arouse impatience in disinterested adults who handle
them without personal warmth may make quite a difference
in the expectations children develop toward the world
of adults. Babies who feel secure are likely to become
adults who enjoy other people and have an easy confidence
with them.[18]

Statements of similar effect may be found in nearly any

current piece of literature addressed to the matter of person-

ality foundations. Already in 1938 a writer in the Concordia

Theological Monthly states a similar conclusion. He says:

If mental hygiene, then, is a preventive measure, and
since personality development and growth has its incep-
tion at birth . . . then it stands to reason that child
psychology must be the foundation of an effective mental
hygiene. . . . The principle involved is, however, not
a modern discovery; for the Bible has always taught it.
"Train up a child in the way he should go; and when he
is old, he will not depart from it," Prov. 22:6."[19]

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[18]Fritz Redl and William W. Wattenberg, Mental Hygiene
in Teaching (New York: Harcourt, Brace and Company, 1951),
pp. 75-76.

[19]Mensing, op. cit., p. 595.

The conclusions of this writer appear to be altogether valid in the light of the evidence cited above. Personality clearly has its roots in the early family environment of the child. Mental hygiene, at its most basic level, must be characterized by an attention to the early parent-child relationships. The passage quoted by Mensing may be construed as suggesting this fact. However, it might be questioned whether the church or anybody else could understand the full significance of such a statement before the discoveries of the recent sciences of man.

Responsibility of Parents

This leads to the point of establishing who it is that bears primary responsibility for the development of personality. Such responsibility is pin-pointed immediately by William Menninger, a leading psychiatrist of the present generation. He says:

> You who are parents have the job of building and perfecting the physical and mental health of your children. You can have no more sacred trust than that.[20]

It appears to the author of this study that Dr. Menninger would have little difficulty convincing parents that they are

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[20]Menninger, op. cit., p. 40.

responsible for the physical development of their children.

Likewise, it seems as though the great majority of parents are

quite convinced that they are responsible for the intellec-

tual growth of the child. However, it is rare that one dis-

covers parents who are aware that they do much in the develop-

ing of the emotional life of the child with all that this

involves and who accept this as a responsibility.

A Lutheran churchman, writing in a recent issue of the

Parent Guidance Series, says:

> parents have a solemn, God-given, blessed responsibility,
> and they have the opportunity to make new and great con-
> tributions in Christian personality to church and society.[21]

C. B. Eavey notes that it is actually God Who governs

and directs the development of the individual, but that He

does this through natural channels. Thus, while recognizing

that God is working to make the person, the Christian parent

will want to do all he can as an agent through which God does

His work.[22] The point which is made here is one which is

commonly accepted in the realm of the physical. Very few

Christians would deny the fact that physical hygiene and the

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[21]"Parents Are Teachers," No. 6 in PGS, p. 4.

[22]Eavey, Principles of Personality Building for Chris-
tian Parents, pp. 17-18.

practice of medicine are channels through which God exercises
His protection, healing and governance. Yet, these persons
might be rather slow to accept the same as being true in
what to them is the mysterious development of an individual's
personality. That God normally directs the growth of human
personality through the parents is a fact which must be recog-
nized if parents are to accept their full responsibility.

This same author suggests three ideals which Christian
parents hold for their children. These are (1) well-balanced
personality, (2) a useful life in this world, and (3) a life
which is an honor to God.[23] The three are interrelated and
are goals toward which parents will work, rather than merely
hoping and wishing.

If parents are to accept this responsibility, it must
be further defined. Here, a statement is in order from Hand-
book of Child Guidance. Speaking of the parents' role over
against the child, the writer says:

> We guide him if we surround him with a background or
> teach him methods which will predispose him to solve
> his problems for himself in an effective manner. In
> educational, medical, and social service circles the
> term "guidance" refers to a planned influence that
> produces in the individual a repertoire of habits and

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[23]Ibid., p. 7.

attitudes which allow him to adjust <u>continuously</u> to the environments which do and will confront him.[24]

Thus, when parental responsibility is viewed as "guidance," it becomes a matter of manipulating an environment and planning the influences which bear upon the life of the child. In the second part of this study the concept of parental responsibility will take on more specific meaning.

Finally, the need for parents to accept their responsibility is seen in the following extract from Eavey. He states:

> there is no doubt whatever that much could be done with children that is not now being done. It is certain that many a life which is lived as a burden to the individual and as a liability to his fellows would be neither of these if it had been given right direction from the day of birth onward.[25]

The Need for Parent Education

For centuries people have been forced, in many areas of child training, to rely completely upon what is usually termed "common sense." The information which has been made available to us, through those who systematically study child development and parent-child relationships, has made it possible to

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[24]Ernest Harms, <u>Handbook of Child Guidance</u> (New York: Child Care Publications, 1947), p. 469.

[25]Eavey, <u>Principles of Personality Building for Christian Parents</u>, p. 6.

move beyond this approach. There is now the possibility that
people will begin to rely upon "informed common sense" or,
as some would call it, "uncommon sense."

The need is for instruction. L. J. Sherrill points to
this need in his Family and Church. He says:

> One often thinks longingly of "instincts," but there is
> no instinct to guide us into successful parenthood;
> indeed, we soon discover that we are completely ignorant
> of many important details. For that matter, natural
> impulses which we do have often lead to hurtful acts.
> When we mean to mother our children, it may turn out
> that we are smothering them emotionally instead. In
> trying so earnestly to help, we may deprive children of
> their chance to develop.[26]

Numerous other writers express similar concern for a
program of parent education. John E. Bentley, in his discus-
sion of "Parents and Child Guidance," emphasizes that skill,
knowledge and good sense are necessary for proper parenthood.
No one of them will be enough. He insists that many parents
are ill-fitted for the task. His remedial suggestion is that
child guidance clinics and other agencies must set up a pro-
gram for training the parents of our country.[27]

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[26]Lewis Joseph Sherrill, Family and Church (New York:
The Abingdon Press, 1937), p. 12.

[27]John E. Bentley, "Parents and Child Guidance," Handbook
of Child Guidance, edited by Ernest Harms (New York: Child
Care Publications, 1947), pp. 393-394.

Psychologist Percival Symonds, in The Dynamics of Parent-Child Relationships, likewise makes some clear and strong statements urging a program of parent education. His concluding statement is, "The further development of parent education, therefore, is essential for the best interests of society."[28] The recommendations submitted by the White House Conference on Child Health and Protection are of similar effect. They urge that public and private agencies alike must do all they can to give some guidance to parents in regard to this all-important task of parenthood.[29]

The Responsibility of the Church

From the evidence submitted thus far in this chapter one could reach several conclusions. First, the church, following the example of Jesus, has the responsibility to minister to the total needs of the individual. This fact is of even greater significance when it is remembered that the various aspects of man's being are constantly functioning in relationship to each other. Secondly, preventive mental hygiene is

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[28]Percival M. Symonds, The Dynamics of Parent-Child Relationships (New York: Bureau of Publications Teachers College, Columbia University, 1949), p. 143.

[29]White House Conference on Child Health and Protection, op. cit., p. 309.

of considerable help in avoiding the unhappiness and ineffec-
tiveness of maladjusted personality. Thirdly, personality
adjustment has a very direct bearing upon the spiritual life
of the individual, affecting his self-concept, his relation-
ships to other people and his relationship to God. Fourthly,
the earliest years of life determine to a great degree the
basic personality structure of the individual. Fifthly,
parents have a God-given responsibility for the wholesome
development of their children's personalities. Sixthly, the
task of parents is one which requires training and guidance.

If the validity of the above propositions is granted,
attention may now be focused directly upon the question of
ecclesiastical responsibility. Is it the rightful task of the
church to offer guidance to parents with regard to the per-
sonality development of their children? Paul Jacobs, writing
in the recent symposium, Helping Families Through the Church,
has this to say

> While the church has diligently attempted to meet the
> spiritual needs of the family, it has frequently failed
> to recognize that families have other needs. In other
> words, the total needs of the family, the needs of the
> body and the mind, are not always kept in view. The
> church wonders why Johnny Smith, whose parents are in
> church every Sunday and who completed eight grades in
> the parish school, was sent to the state reformatory
> for stealing a car. The church also wonders why Helen
> Jones, who answered most of the questions in her confir-
> mation class, was discovered to be pregnant and had to
> be sent to a home for unmarried mothers in a nearby city,

where her child was delivered. Evidently there are needs
which home and church failed to meet in the cases of
Johnny Smith and Helen Jones.[30]

The above statement seems to be based on the assumption that
the behavior involved was filling some previously unfulfilled
need in the personality of the young people in question. The
implicit conclusion is that if the needs had been satisfied in
a constructive manner, they would not have sought fulfillment
in unacceptable behavior. Furthermore, he explicitly states
that the home and the church are to be faulted for such failure.

Lucille Klaas, writing in Advance magazine, pleads the
need for parent training in the Lutheran Church--Missouri
Synod. She notes that social-service agencies, newspapers and
magazines are currently giving attention to the great need for
parent education. However, she points out that these secular
agencies cannot give the Christ-centered approach which is so
badly needed. Her conclusion is stated boldly. She says, "We
in the Lutheran Church have an obligation to train parents to
fulfill their responsibility to their families."[31]

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[30]Paul Jacobs, Helping Families Through the Church, edited
by Oscar Feucht (St. Louis: Concordia Publishing House, 1957),
pp. 69-70.

[31]Lucille Klaas, "Training for Christian Parental Respon-
sibility," Advance, Vol. V, No. 2 (February, 1958), 16-17.

Lewis J. Sherrill clearly conceives of the whole scope of family life as within the educational responsibility of the church. In his Family and Church he presents a complete chart of the areas in which the church should strive to teach. The most extensive section in this whole chart is "Preparation for and help in achieving successful parenthood."[32]

In the Preface to his Principles of Personality Building for Christian Parents, C. B. Eavey states that the book is intended for use as a basis for study in church school classes that deal with problems of child training. He makes his position even clearer when he says, "Of such classes there might well be many more than there are."[33]

Luther E. Woodward writes in The Church and Mental Health:

If the church is to promote maximal mental health in its children and youth it must of necessity concern itself with the education of parents along psychological lines, to acquaint them with the principles of personality development and help them to acquire the necessary appreciations and know-how in the home guidance of children.[34]

[32]Sherrill, op. cit., p. 162.

[33]Eavey, Principles of Personality Building for Christian Parents, p. 7.

[34]Luther E. Woodward, The Church and Mental Health, edited by Paul B. Maves (New York: Charles Scribner's Sons, 1953), p. 131.

Seward Hiltner, writing in the same symposium, points out that because the sciences of man have given us new tools for understanding the difficulties and the strivings of the inner life of man, the church must use these to guide people to a rich and genuine faith. He would have the church study not only the Gospel, but the man to whom that Gospel is being brought.[35]

Conclusion

From the conclusions drawn at the beginning of the above portion of this discussion and from the opinions just cited, it would be reasonable to assume that the church does have a definite responsibility to offer guidance to parents with regard to the personality development of their children.

The remainder of the study will be devoted to a discussion of some of the specific areas in which parents will need to have instruction and the practical implications of such an undertaking of this responsibility.

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[35]Seward Hiltner, The Church and Mental Health. p. 66.

PART II.

THE NEED FOR GUIDANCE

CHAPTER III

ESTABLISHING A SENSE OF SECURITY

Definition and Importance

One of the most important factors in the development of personality is the growth of an adequate sense of security. This sense of security is described by Eavey as a feeling of safety amid all the threats of life in this world. He notes that this security is first threatened when the child emerges into this world. The process of birth removes the infant from the warm unthreatened environment in the body of the mother to a new and strange world of noise. A feeling of aloneness results from his physical separation from the mother. Before birth all his needs were filled immediately and automatically. Now, for the first time, he experiences needs which are not immediately filled.[1] This is a part of what is often referred to as the trauma of birth. The security of the child is in the balance primarily because he is experiencing a great number of sensations for the first time and does not have the

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[1]C. B. Eavey, _Principles of Personality Building for Christian Parents_ (Grand Rapids: Zondervan Publishing House, 1952), pp. 101 ff.

least bit of an understanding of this new and strange world.
It frightens him to feel his needs unfulfilled even for a few
brief moments. These experiences tend to produce a feeling
of insecurity unless they are counteracted by positive
experiences.

The importance of developing a sense of security in a
child is clearly brought out by studies conducted by Percival
Symonds. He reports that the secure person tends to be capable
of cooperative activity, loyalty, honesty, and straightfor-
wardness. He is likely to be an individual who is dependable,
friendly, enthusiastic, interested, self-confident and real-
istic in his evaluation of himself.[2] The study shows that
individuals who are insecure seem to be consistently less
capable of such virtues.

Satisfaction of Needs

An important factor in establishing the basic security
of the child is the satisfaction of all of his needs. The
needs of the infant should be satisfied carefully and quickly.
They must be met with equal care whether they be physiological
or psychological, since the two are indistinguishable to the

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[2]Percival M. Symonds, The Dynamics of Parent-Child Rela-
tionships (New York: Bureau of Publications, Teachers College,
Columbia University, 1949), pp. 125-126.

child. Eavey voices these considerations and concludes with

the following statement:

> the small baby should have what he wants when he wants
> it. . . . A small baby is harmed by efforts at teaching
> him to control his needs and desires. As an infant, he
> needs the assurance that the world is safe, not a place
> of constant threat to his existence through frustration
> of needs.[3]

Margaret Ribble, after eight years of systematic study

of children in various environments, sets forth some impor-

tant considerations in her book, The Rights of Infants. She

points out that an infant has certain needs which must be

recognized and met. The serious frustration of any of these

needs can lead to various amounts of distortion in personality.[4]

She discusses at some length the nature of these needs. The

child needs to suck, not only as a means of satisfying biolog-

ical hunger, but as an outlet for tension as well. The skin

of the child needs to be stimulated daily for the proper devel-

opment of feeling. She regards this as the primary purpose

of the daily bath. The child senses his posture from the very

beginning and needs to be held snugly or to be tucked in his

crib snugly to avoid the anxiety which results in the feeling

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[3]Eavey, op. cit., p. 110.

[4]Margaret A. Ribble, The Rights of Infants (New York:
Columbia University Press, 1943), p. 34.

that he is not firmly supported. One of the most important
of the child's needs becomes especially acute when he reaches
the age of three months and begins to make some specific
emotional responses to his mother. This is the need for real
and genuine mothering. The mother-child relationship must be
the basic and unfailing one if the personality of the child
is to develop properly. It is crucial in the whole social
development.[5]

L. E. Woodward, writing in The Church and Mental Health,
focuses our attention upon some of the developmental factors
which need to be considered in a discussion of the needs of
the child. He notes that personality is the result of a pro-
cess of growing up. This growth involves certain stages,
each involving certain patterns of interest, new discoveries
and specific needs which demand satisfaction. If children
are to pass from one stage to another quickly and easily,
their needs must be fully satisfied and their interest and dis-
coveries accepted objectively, without highly charged moral
and emotional connotations. He says that proper acceptance
of these stages results in a sense of well-being and healthy

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[5]Ibid., pp. 34-85.

feelings of personal worth or self-acceptance. These are vital for emotional stability and mental health.[6]

After the very earliest adjustments to life in this strange new world of threats to infant security, numerous other obstacles must be faced. Rigid baby schedules which fail to consider the needs of the child, changes from one manner of feeding to another, weaning, toilet training and too early attempts to control the child's behavior are among the things which can easily produce anxiety in the child. Each of these matters must be handled considerately by parents who would protect the child's sense of security.[7]

Benjamin Spock, a popular authority on baby and child care, makes a strong case for breast feeding and urges that it not be stopped after the first few weeks. He points out that the warmth and love of the breast-feeding situation is of great emotional value to both mother and child. It brings them close together and promotes a strong feeling of security in the child.[8]

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[6]L. E. Woodward, The Church and Mental Health, edited by Paul B. Maves (New York: Charles Scribner's Sons, 1953), pp. 134-137.

[7]Eavey, op. cit., pp. 113-115.

[8]Benjamin Spock, The Common Sense Book of Baby and Child Care (New York: Duell, Sloan and Pearce, 1946), p. 33.

While the mother and child are no longer a physiological unit after birth, they still remain a psychological unit. The helpless infant is emotionally dependent, as well as physically dependent, upon the mother. In view of this fact, Margaret Ribble says:

Breast feeding is the first satisfaction a child gets from his mother after birth. This pleasure immediately begins to establish a focus on the mother and prepares the ground for the fostering of a continually richer relationship between them. As a result, the breast-fed baby is better nourished and his emotional development is smoothed considerably. For, naturally, breast-fed babies tend to have more trust and confidence in their mothers and consequently are easier to lead and direct.[9]

Thus, if the child is to be given a genuine feeling of security as the foundation of his personality, his needs must be considered and met very carefully in the early months. It is significant that Margaret Ribble devotes a whole chapter in her book to this matter. Her chapter is entitled, "Babies Must Not Be Thwarted." In this chapter she makes this statement:

The human infant in the first year of life should not have to meet frustration or privation, for these factors immediately cause exaggerated tension and stimulate latent defense activities. . . . Only after considerable degree of maturity has been reached can we train an infant to adapt to what we as adults know as the reality principle.[10]

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[9]Ribble, op. cit., p. 33.

[10]Ibid., pp. 72-73.

Love and Security

The one thing, above all others, that helps the child to feel safe and secure is a constant and abundant flow of love from his parents. If he cries or is frightened, he should be taken up and fondled. The reassurance of the mother's voice, the tenderness of her touch and the warmth of her body go far in establishing that desired security.[11]

L. E. Woodward stresses this point also. He says, "A child's initial confidence and sense of well-being is built upon the security of parental affection."[12] Nearly all writers on the subject express this basic fact.

The studies made by Symonds show that this affectionate relationship between parent and child hinges more upon how the parents actually feel than upon how they pretend to feel. Children sense the feelings of parents regardless of parental attempts to repress or hide negative feelings.[13] This brings us to a matter which will be considered later as "parental rejection." The point to be made here is that the parent who

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[11]Eavey, op. cit., pp. 111-112.

[12]Woodward, The Church and Mental Health, p. 133.

[13]Symonds, op. cit., p. xiii.

actually feels the child a burden and resents the trouble he causes cannot very well hide this from the child. The child begins to sense that he is a burden and does not feel that he is genuinely loved.

Another aspect of this is brought out by Martin Simon. He says, "Not the love which the parents feel, but the love which the child senses, gives him security. Love must be expressed."[14] This makes the point that it is not enough for the parent to feel that he loves the child. This must be shown to the child throughout their relationships with one another. Both loving words and loving actions will communicate this love to the child.

The White House Conference on Child Health and Protection discovered, through their research, that children who come from homes in which there were frequent overt demonstrations of affection and where parents showed sympathetic understanding of children tend to have a much better emotional adjustment than those children who come from homes where such is not the case. These affectionate homes are also characterized by

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[14]Martin P. Simon, Helping Families Through the Church, edited by Oscar Feucht (St. Louis: Concordia Publishing House, 1957), p. 169.

the confidential relationship which exists between the children and their parents.[15]

The results of a lack of affection in the early family relationships are demonstrated by numerous symptoms of insecurity. Examples of such symptoms are noted in the following excerpt:

> Absence of affection results in delinquency. Children reared in homes where affection is not shown become "bratty" children. Naughtiness is frequently a search for attention which the child hopes may result in an assurance of love.[16]

Thus, the child's behavior may be either a search for the affection which he needs so badly, or it may be characterized by a kind of aggression which expresses resentment because he does not feel he is appreciated.

Respect for Individuality

A final point needs to be made with regard to establishing the basic security of the child and thus laying the foundation for wholesome personality development. This has to do

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[15]White House Report on Child Health and Protection, The Adolescent in the Family (New York: Appleton Century Company, 1934), pp. 132-139.

[16]The Lutheran Church--Missouri Synod--Board for Parish Education, "Your Child and You," No. 1 in Parent Guidance Series (St. Louis: Concordia Publishing House, n.d.), p. 2. Hereafter the Parent Guidance Series will be cited as PGS.

with the individuality of the child. The studies of the Gesell
Institute of Child Development have contributed much to current
thinking along these lines.

Arnold Gesell and Frances Ilg, in their work, The Child
from Five to Ten, say that it is absolutely necessary that
parents have an attitude based upon respect for the unique in-
dividuality of the child. This must rule out all thoughts of
molding the child to suit parental whims as though he were a
piece of clay.[17]

As the child grows older, there is an accompanying pro-
cess of personality growth and development. This process is
timed differently for each child, a fact that must be remem-
bered and respected by parents. Benjamin Spock says, "Love
and enjoy your child for what he is, for what he looks like,
for what he does, and forget about the qualities that he
doesn't have."[18] He points out further that this is of ex-
treme practical importance for the self-concept of the child.
If the child is not accepted in this way, he will sense this
and will likely never be able to accept himself with confidence.

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[17]Arnold Gesell and Frances L. Ilg, The Child From Five
to Ten (New York: Harper and Brothers Publishers, 1946), p. 35.

[18]Spock, op. cit., p. 22.

The material presented in this chapter is by no means
exhaustive. Perhaps it is sufficient to point out that the
matter of establishing the child's basic sense of security is
an important and complex one. It is easy for well-intended
parents to undermine this growth of security unless they can
be made aware of some of the principles involved.

CHAPTER IV

PARENTAL PATTERNS

In view of the fact that the basic structure of person-
ality is determined by the kind of relationships experienced
in the home, numerous attempts have been made to study these
home environments. In spite of the fact that there are count-
less variables which distinguish one home from any and all
others, a certain amount of grouping or categorizing is pos-
sible. The generalizations thus derived are helpful in under-
standing and discussing the influences which shape a child's
personality. Several of these "types" will be discussed in
this chapter. Because these are generalizations, no single
home is likely to deserve classification as an extreme in any
"type."

Rejection

It is commonly believed and frequently stated that all
parents love their children. However, this is not in accord
with the true facts in the matter. The authors of Mental
Hygiene in Teaching speak of "the maternal instinct that makes
all mothers love their children" as being little more than a
sentimental legend. Attention is called to those children who

are "accidents" or illegitimates and who consequently are

obvious and admitted burdens on their parents or mothers.

However, rejection is not limited to this group. Countless

other children are resented without the parents being conscious

of the fact. The reasons may be deeply rooted psychological

disturbances in the parents. The concluding comments of these

authors point up the tragedy and seriousness of this partic-

ular parental pattern of behavior.

> People who received little love in their childhood homes
> may become cold parents, incapable of giving love. Often
> people who themselves were rejected as youngsters follow
> the example set by their own parents; deep inside they
> know no other way to bring up children. Unless outside
> help breaks the pathetic chain, rejected children may
> develop hostile personalities and become rejecting
> parents.[1]

While extreme cases of rejection are more common than is

usually believed, it is true that even in cases which are not

so severe much damage is done to the personalities of children.

The truth of the matter is that all parents have some negative

and hostile feelings toward their children. These negative

feelings are mixed with feelings of love and affection. This

combination of positive and negative feelings is what is re-

ferred to as ambivalence. When the greater feeling is hostile

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[1]Fritz Redl and William W. Wattenberg, <u>Mental Hygiene</u> in
<u>Teaching</u> (New York: Harcourt, Brace and Company, 1951), pp.
148-149.

and negative, we have what is called rejection. When the

positive feelings are predominant in the over-all family re-

lationships, it is regarded as an acceptant home.[2]

As was shown in the discussion of love in the previous

chapter, it is what the child senses that really counts.

Many parents, who are sure that they love their children, are

frequently causing the child to feel rejected. Eavey lists

some of the ways in which parents frequently cause the child

to have such feelings.

emphasis on the child's shortcomings; negative attitudes
like blame, disgust, ridicule, harsh remarks, humiliation
or nagging; rigid discipline; severe punishment; unfavor-
able comparison with other children; unreasonable demands;
and continuous dissatisfaction with behavior.[3]

The child who has feelings of rejection may react to

this in one or more of many possible ways. He may feel that

the world is against him and thus become very aggressive and

quarrelsome. Or it may result in pitiful attempts to gain

adult recognition. Such attempts to gain recognition are not

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[2]Percival Symonds, The Dynamics of Parent-Child Relation-
ships (New York: Bureau of Publications, Teachers College,
Columbia University, 1949), p. 23.

[3]C. B. Eavey, Principles of Personality Building for
Christian Parents (Grand Rapids: Zondervan Publishing House,
1952), p. 105.

always made through model behavior, for it is often less pain-

ful to be laughed at or punished than to be ignored.[4]

In a comparison of accepted children with those who had

feelings of rejection, the contrast becomes clear and signi-

ficant. Speaking of the results of such a systematic compari-

son, Percival Symonds reports:

> These findings can be summarized by saying that there is
> a tendency for accepted children to be more friendly,
> to resent authority less, to be less rebellious, to face
> the future more confidently, to be less confused, to have
> happy dreams more frequently, to have more normal wishes,
> to evaluate self more realistically, to have fewer feel-
> ings of being persecuted, to have less feeling of being
> insecure or inferior, to indulge in less self pity, to
> be less discontented, and to be less discouraged than
> rejected children.[5]

Even from such a brief sampling of the evidence in this

matter of parental rejection, it is clear that the matter is

an important one. It would seem that parents need to beware

of the possibilities that they might cause their children to

feel rejected.

Domination

Struggle, conflict, disappointment and a certain amount

of failure are a part of life. When the basic security of

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[4]Redl, op. cit., p. 150.

[5]Percival M. Symonds, The Psychology of Parent-Child Re-
lationships (New York: Appleton-Century-Crofts, Inc., 1939),
p. 93.

the child has been fairly well established, he needs to face
some of these more unpleasant realities and little by little
learn to cope with them. It is harmful to the child to pro-
tect him from all of these painful experiences, because it is
important that he gradually pick up skill in coping with them.
The role of parents is to help the child to meet these obsta-
cles wisely and learn to adjust to them.[6]

Where parents shelter their children from any unpleasant
or difficult experience, they are said to be overprotecting.
David Levy, in his studies of _Maternal Overprotection_, dis-
tinguishes two types--excessive domination and excessive
indulgence.[7]

In the case of parental domination there is a rather con-
sistent prevention of independent action. One way in which
this might be done is described by Levy as "infantilization."[8]
This is characterized by the continued performance of activi-
ties in the care of the child beyond the time when such
activities are ordinarily performed by mothers. Examples of
this might be dressing a child of five or six instead of merely

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[6]Eavey, _op. cit._, pp. 97-98.

[7]David M. Levy, _Maternal Overprotection_ (New York: Columbia
University Press, 1943), p. 107.

[8]_Ibid._, p. 53.

helping when help is needed, bathing an older child or butter-
ing bread for a twelve year old.

Closely akin to infantilization is the prevention of
social maturity. This happens when the mother must keep the
child constantly within her protective vision. He is not
allowed to go around the neighborhood with other children and
must be seen to and from the doors of the school. He is de-
fended against all hardship and conflict, while his battles
are either warded off or fought for him.[9]

Still another kind of parental domination is exemplified
in the overauthoritative and overstrict parent. He is for-
bidding and critical, forcing standards of behavior onto the
child when the child is in no way capable of these standards.[10]
Such excessive control causes the child to be fearful of any
independent activity and is frequently accompanied by feelings
of rejection. While such a child is usually no trouble to
other people, he finds it difficult to live with himself. He
is never sure whether his decisions are acceptable.

The Smith College Studies in Social Work, in a report on
paternal domination, describe the dominated child as a "passive,

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[9]Ibid., p. 71.

[10]Symonds, The Dynamics of Parent-Child Relationships,
p. 77.

submissive, dependent type of personality." He is usually

characterized by shyness, lack of self-confidence and initia-

tive, and a feeling of isolation and inadequacy. Quite a

number were found to be rebellious, resentful, negative, and

uncooperative in the home but cooperative elsewhere.[11]

Excessive Indulgence

In the case of excessive indulgence Levy points out that

the mother becomes entirely submissive and obedient to the

infantile impulses of the child.[12] She desires that the child

have everything he wants and tries never to frustrate him.

Actually, this becomes a case where the infantile impulses of

the child dominate the parent and the home. If such a pattern

is maintained beyond the first year or year and a half, it

prevents the child from growing up to face the realities of

life. When he gets outside the home, he finds he cannot dom-

inate people and is unable to cope with this frustrating

situation.

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[11]Dorothy Daniels Mueller, "Paternal Domination: Its
Influence on Child Guidance Records," Smith College Studies
in Social Work, XV (March, 1945), 202.

[12]Levy, op. cit., p. 107.

Symonds describes the child who has been excessively indulged as one who is assertive, demanding and without self-control. He is the typical spoiled child.[13] Levy's findings are comparable. He notes that in cases of indulgence the child becomes demanding, selfish, constantly demanding attention, affection and service. He is impatient with all denials of his wishes and impulses and, thus, cannot submit to any authority. Since he has not learned the give and take of social interaction, he has extreme difficulty in making and keeping friends.[14]

Both domination and indulgence are damaging to the development of the child's personality because of the fact that they prevent his growing up. In the case of the former, he cannot grow up because he is not given the right to think for himself. All his activities are ordered for him. In the latter, he fails to learn how to cope with the realities of life, especially in terms of human relationships.

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[13]Symonds, The Dynamics of Parent-Child Relationships, p. 51.

[14]Levy, op. cit., p. 150.

Home Atmosphere

All of the matters discussed thus far in this chapter have been important factors in the establishing of the home atmosphere. However, several other matters require brief discussion.

An important factor in the security of the child is the emotional security of his parents. This does much to determine the atmosphere in which the child will do his growing. The emotional security of parents will be evident in such matters as poise, self-control, amount of tension in the home, attitudes towards difficulties and failures, attitudes towards other people and outlook for the future.[15]

Closely connected with this are some rather significant discoveries of the White House Conference on Child Health and Protection. In their report on The Adolescent in the Family, these committeemen write, "there is a marked relation between nervousness of parents and the personality adjustment of the children."[16] The term "nervous" is not here indicative of a corresponding professional diagnosis, but is used to indicate

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[15]Eavey, op. cit., p. 103.

[16]White House Conference on Child Health and Protection, The Adolescent in the Family (New York: D. Appleton-Century Company, 1934), p. 140.

that the children studied viewed their parents as frequently
nervous. The study was made with college students.

Boys whose mothers were nervous most of the time, had a
good personality adjustment in only twenty-five per cent of
the cases. Boys who viewed their mothers as almost never
nervous, had a good adjustment in fifty-one per cent of the
cases.[17]

Girls whose mothers were nervous most of the time were
found to have good personality adjustment in twenty-five per
cent of the cases tested. Those whose mothers were almost
never nervous had a good adjustment in fifty-nine per cent
of the cases.[18]

Such evidence demonstrates clearly that there is a signi-
ficant correlation between the emotional adjustment of parents
and the personality development of the child. Thus, it would
be well if parents could take steps to understand their own
difficulties and attempt to make some improvements.

Another factor, suggested by Eavey, which disrupts a
wholesome home atmosphere is disunity between the parents.
If the love of parents for each other begins to fail, there

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[17]Ibid.

[18]Ibid.

is usually a subtle competing for the affections of the child.
The child then is forced to decide on the object of his affec-
tions and loyalties and is placed in a state of emotional
tension which is highly charged with feelings of guilt. This
is obviously harmful to his development.[19]

Thus, it is clear that the patterns of parental behavior
and attitudes are extremely important to the development of
the child's personality. Parents may require considerable
help in learning to evaluate the atmosphere they are creating
for their children.

A few generalizations might prove helpful in trying to
determine what makes for a good home atmosphere. Oscar Feucht
says of this:

> Good atmosphere in the home is composed of many parts--
> respect for parents and for children, a sense of fellow-
> ship and family unity, freedom for proper self-expression,
> sympathy, good counsel, hospitality, mutual confidence.
> These things give children and adults a sense of security
> and make home a true refuge.[20]

Percival Symonds lists numerous characteristics of an
acceptant and wholesome family atmosphere. Some of those listed
are (a) parental interest in child's plans and ambitions;

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[19]Eavey, op. cit., p. 105.

[20]Oscar E. Feucht, Helping Families Through the Church,
edited by Oscar E. Feucht (St. Louis: Concordia Publishing
House, 1957), p. 21.

(b) demonstrations of affection in word and action; (c) parents understand the child; (d) the child is accepted as a person; (e) the child is trusted; (f) the child's opinion is asked for and respected; (g) parents participate in some of the child's activities; (h) the child is encouraged to bring his friends into the home, and (i) parents do not expect more from the child than his capacities permit.[21]

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[21]Symonds, The Psychology of Parent-Child Relationships, p. 62.

CHAPTER V

CONSIDERATIONS IN DISCIPLINE

A General View

Discipline is a subject about which there is quite a wide-spread popular concern. Numerous individuals express their views without hesitation. Modern American educators are currently being criticized sharply for the lack of discipline in the schools. Parents are faulting each other for failure to discipline their children or for being too rigid in their discipline.

It would seem that not all have agreed upon a definition of the concept. Webster's Collegiate Dictionary defines "discipline" as (1) teaching or instruction; (2) that which is taught to pupils; (3) training which corrects, molds, strengthens, or perfects; (4) punishment or chastisement; (5) control gained by enforcing obedience or order; and (6) rule or system of rules affecting conduct or action. Thus, discipline must not be understood as primarily a matter of punishment and rigid control. C. B. Eavey, in his Principles of Personality Building for Christian Parents, offers a useful definition. He says that discipline must be viewed as

including all methods by which behavior is guided and controlled.[1]

The responsibility which parents have to exercise discipline is based upon the presupposition of parental authority. It is important that the nature of this authority be considered. Christians view it as a God-given authority, inherent in the very order of creation. The secular world concedes it to be a part of the order of nature.

The exercise of this authority also needs to be considered. Eavey points out that some parents seem to consider their authority as primarily for the purpose of breaking the will of the child. If this is how they view it, they are likely to be successful in doing just that.[2] His reaction to such a view is summarized in a passage which he quotes from the writings of Cicero. "The authority of those who teach is often an obstacle to those who learn."[3]

In suggesting his view of parental authority, Eavey states that it must be based upon love and respect. The person who is expected to submit to authority must love and

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[1]C. B. Eavey, _Principles of Personality Building for Christian Parents_ (Grand Rapids: Zondervan Publishing House, 1952), p. 120.

[2]_Ibid._, p. 173.

[3]_Ibid._, p. 164.

respect that authority figure. Furthermore, such respect must be earned since it cannot be demanded. This is the only effective and healthy basis for the exercise of authority.[4]

Finally, Eavey concludes that parents exercise their authority properly when they view theirs as being a leadership role. He sets forth the advantages of this view in the following excerpt:

> The leader depends upon the loyalty of others; the boss depends upon his power of authority. The leader arouses enthusiasm for co-operative effort; the boss drives the individual by fear. . . . The leader makes effort enjoyable; the boss makes everything distasteful.[5]

Another matter calls for attention as one seeks to establish for himself a general view of parental discipline. It is the matter of goals. What are the goals of discipline? What is the real purpose of exercising control? Is it primarily to reduce the amount of annoyance to adults? Is it largely a matter of administering justice to one who has done wrong? Lewis J. Sherrill summarizes quite well the opinions of most writers. He views all external control, whether by groups or by persons, as being directed toward the goal of inward control by each individual. Thus, the goal of

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[4]Ibid.

[5]Ibid., p. 175.

parental discipline and control is self-discipline and self-control.[6]

From this it follows that parents must have clearly in mind what they hope to accomplish by a given exercise of control. There ought to be some specific reasons for believing that it will benefit the child. The authors of Mental Hygiene in Teaching remind teachers, "There is a vast difference between having earned a rebuke and being able to profit from it."[7] It would seem that the same reminder is in order for parents.

In order to determine whether or not the exercise of control will be beneficial to the child in any given instance, parents will need to understand what they can reasonably expect the response of the child to be. This response will be largely determined by the child's ability to understand the situation calling for the exercise of control. If parents understand the basic personality of the child and his capacities, as they are developed at his stage of growth, they will be able to keep their demands within the limits of

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[6]Lewis J. Sherrill, Family and Church (New York: The Abingdon Press, 1937), p. 62.

[7]Fritz Redl and William W. Wattenberg, Mental Hygiene in Teaching (New York: Harcourt, Brace and Co., 1951), p. 307.

reason.[8] Thus, operating on a rational level instead of an emotional level in discipline, it becomes much easier to arrange matters so as to make obedience less painful for the child. In this way the cause of self-discipline is fostered.[9]

Various Methods of Discipline

If guiding, leading, directing and controlling behavior are the concepts which define and characterize discipline, it is easy to understand that there are many possible methods by which parents can carry out this function. The authors of Mental Health in Teaching discuss some of these methods under the caption, "Influence Techniques." They group them under four headings. The first of these is "Supporting Self-Control." The measures listed in this group are based on the assumption that the child would like to do what is right and to please the parent whom he loves and respects. These techniques are meant to help him remember when he has forgotten or to help him regain control of runaway impulses. Thus, the child is helped toward self-control. Some of the methods

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[8]Frances L. Ilg and Louise Bates Ames, Child Behavior (New York: Dell Publishing Company, Inc., 1955), p. 353.

[9]Norma E. Cutts and Nicholas Moseley, Better Home Discipline (New York: Appleton-Century-Crofts, Inc., 1952), p. 25.

that fall into this category are signal interference, prox-
imity, a judicious use of humor, planful ignoring and gripe
sessions. Signal interference might be a gesture, a mildly
disapproving glance or any other reminder. Proximity is ex-
plained as the nearness of an adult whom the child loves.
This sometimes gives the child the moral support he needs to
resist the temptation.[10]

The second grouping of influence techniques is called
"Situational Assistance." Often the environment of the child
is the stimulus for bad behavior. Restructuring the situation
may solve the problem. The techniques discussed under this
heading are geared to that end. The third set is listed as
"Reality and Value Appraisals." This grouping includes various
uses of reasoning, interpreting cause and effect and defining
limits of behavior.[11]

It is not until the fourth and final grouping that these
authors list the variety of reward and punishment techniques.
This grouping is called "Invoking the Pleasure-Pain Principle."
It is the opinion of Redl and Wattenberg that these are to be

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[10]Redl and Wattenberg, op. cit., pp. 280 ff.

[11]Ibid.

considered only when all other methods have failed or are
clearly ineffective.[12]

Cutts and Moseley, in their Better Home Discipline, re-
port the findings of a study which attempted to compare the
value of various methods of discipline. They found that kindly
reasoning is more effective than punishment. Scolding seems
to be the least effective of all methods, while causing con-
siderable damage in terms of guilt feelings and inferiority
feelings. Vague and cruel threats do little more than cause
tension. Severe or prolonged punishment tends to undermine
the feeling of being loved. Depriving is quite effective if
reasonable and closely associated with the particular misbe-
havior being checked. However, depriving a child of love is
always bad. Spanking, if done dispassionately and without
depriving the child of love, is quite effective with smaller
children. Forced apologies are always bad, since they force
a child to lie and stir up deep resentment.[13] In an entire
chapter, these authors elaborate the fact that "praise works
wonders." This is to be a sincere and honest signal or word
of commendation to reinforce good behavior.[14]

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[12]Ibid.

[13]Cutts and Moseley, op. cit., pp. 198-226.

[14] Ibid., pp. 245 ff.

It is clear, then, that there are many different ways in which parents can carry out their task of disciplining the child. It seems reasonable that parents might appreciate some guidance in discovering and using the best methods to influence the behavior of their children.

Punishment

More needs to be said about the forms of discipline which are usually regarded as punishment. Punishment includes all those measures which in any way cause the child physical or psychological pain, such as spanking, scolding, shaming or depriving the child of an object or privilege.

First of all, let it be said for the comfort of parents that all peoples and groups within American society use punishment in the training of their children. This includes doctors, lawyers, teachers, psychologists and psychiatrists.[15] There are times when punishment is necessary, but more often it is the resort of a defeated parent.[16]

Certain dangers are inherent in the use of punishment, which may cause more or less damage to the personality of the

[15]Ibid., p. 8.

[16]Sherrill, op. cit., p. 156.

child. Such damage is done when, for any reason, the use of punishment causes the child to feel that he is not loved and wanted by the parent. Added to this is the danger that it may fill him with a constant fear of punishment so great that he is tense.[17] If the punishment is too severe or is unfair, it may arouse a great amount of hostility and resentment in the child. This usually brings with it a nagging feeling of quilt, since the child feels that he should not be angry with the parent.[18]

Luella Cole, in her book on adolescent psychology, notes that children from homes where an autocratic type of discipline was used tend to develop one of two general reactions. They either become timid and compliant in their effort to be accepted, or they become aggressive and rebellious and thus express the resentment they feel because of harsh treatment.[19]

Eavey discusses the use of punishment in connection with strong feelings of inferiority. He says that such things as ridicule, failure to give the opinions of the child courteous consideration, condemning and criticizing behavior too

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[17]Cutts and Moseley, op. cit., p. 8.

[18]Redl and Wattenberg, op. cit., pp. 304-306.

[19]Luella Cole, Psychology of Adolescents (New York: Rinehart and Company, Inc., 1954), p. 317.

frequently, unfavorable comparisons to other children and shaming tend to make the child feel that he is a "bad" person and contribute greatly to the building of inferiority feelings which may plague him throughout his adult life.[20]

Eight "rules of thumb" are suggested by Cutts and Moseley for the wise use of punishment.

1) Be consistent in what you punish. 2) Be sure the child knows what he has done wrong. 3) Punish promptly. 4) Make the punishment fit the crime. 5) Do not use harsh, cruel, or prolonged punishments. 6) Do not scold, threaten or nag. 7) Let bygones be bygones. 8) Take the first opportunity to reinforce the child's knowledge that you love him.[21]

Finally, Christian parents need to consider carefully several warnings offered in the New Testament by the Apostle Paul.[22] Sherrill restates these passages to bring out the real intention of the Apostle. "Fathers, do not provoke your children to wrath, but nurture them." The second passage is similar: "Fathers, do not provoke your children lest they become discouraged." Thus, nagging and irritating a child into a passion of anger is counseled against. In the first case, the child is caused to become angry and resentful,

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[20]Eavey, op. cit., pp. 280-281.

[21]Cutts and Moseley, op. cit., p. 10.

[22]Eph. 6:4 and Col. 3:21.

while in the second passage he becomes discouraged with the idea of trying to please.[23] Either response fails completely to accomplish any worthy aim.

Love and Discipline

As was pointed out earlier, the only exercise of authority which can be either effective or healthy is one that is based upon love and respect. If the child is to love and respect the parent, he must feel as though they deeply love him. In a plea that correction should be constructive, Sherrill says, "One may readily believe that Biblical writers could have approved a later saying that no one has the right to punish who does not deeply love."[24] If the child senses that his parents love him, he will want to do the things that please them.

Often parents, in effect, cut off affection from a child because of disobedience. This, according to Eavey, does not advance the cause of obedience in any way and is very hard on the child's sense of security. In fact, when he has failed, it is likely that he needs the love of his parents even more.[25]

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[23]Sherrill, op. cit., pp. 122-123.

[24]Ibid., p. 122.

[25]Eavey, op. cit., p. 181.

Worse than this is a mistake made by numerous Christian parents. This mistake is viewed by Alfred Schmieding as the most harmful of all. How often is it not heard, "Jesus won't love you if you do that." Such an idea is totally indefensible and a serious falsification of the Gospel of God's love.[26] If there is one thing that is vital to the faith of a Christian it is the assurance that God, through Christ, always loves His children, even when they are guilty of misconduct and sin.

Luella Cole points to three disciplinary attitudes of parents which are considered to be basically dangerous for the personality development of a child. They are (1) Control by domination; (2) Lack of any discipline beyond that based upon temporary annoyance; and (3) An unpredictable variation between severity and leniency.[27]

This discussion should serve to establish the fact that parental discipline calls for careful thought and thorough understanding. It is a rare parent who can do the best for the child without some study or guidance in the matter.

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[26]Alfred Schmieding, Sex in Childhood and Youth (St. Louis: Concordia Publishing House, 1953), p. 29.

[27]Cole, op. cit., p. 325.

CHAPTER VI

GROWTH OF CHRISTIAN FAITH AND VALUES

Religion and Personality

The discussion presented in this chapter is meant to call attention to a few of the psychological factors operating in the growth of Christian faith and Christian values. Its chief purpose is to illustrate the need of parents for guidance in this particular area of their responsibility for the development of the child. The way in which parents carry out the task of teaching the Christian faith and a set of Christian values does much to determine the end result, in reference to both the spiritual life of the child and his personality adjustment.

In view of the fact that some persons have charged that religious faith is a psychological crutch and a sign of weakness in a person, it might be useful to note the following passage from the pen of a modern American psychiatrist:

> In psychiatry, unbroken and total dependencies upon other human beings are deplored as the sources of much functional illness. And yet, man cannot walk alone. He can accept and and practice a dependency upon God without psychological loss of face. The right kind of dependency, loving God, imitating His love and mercy in

our dealings and relations with our fellow man, is a
source of strength and not weakness.[1]

Dependency upon God, thus, might be considered a wholesome
and realistic regard for one's humanity. Such a person con-
fesses his finiteness in the face of the Infinite. He ac-
knowledges his own limitations and trusts in Him who has no
restricting bounds. He acknowledges, realistically, his own
sinfulness and trusts God to forgive and heal him. This same
writer also points out the need which a man has to confess
his sins and to be assured that they are forgiven.[2]

Because the main outlines of personality begin to form
already in the early months of the child's life, and in view
of the fact that an infant does not at that time have a devel-
oped capacity for using or understanding language, it is
important that one consider what kind of learning takes place.
Lewis J. Sherrill says that this earliest learning is a form-
ing of the emotional life.[3]

Christian education, then, involves more than just the
intellect of the person. It involves his emotions and will as

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[1]Edward A. Strecker, Basic Psychiatry (New York: Random
House, 1952), p. 364.

[2]Ibid., p. 354.

[3]Lewis J. Sherrill, Family and Church (New York: The
Abingdon Press, 1937), p. 17.

well. He learns by knowing, feeling, and doing. It is a matter of teaching the whole child the Christian faith and way of life.[4] From the very beginning, the child senses the emotional atmosphere of the home. He senses love and warmth or bitterness and tension. These, then, are incorporated into his own personality.

The developmental psychologists tell us that the capacity of the child to grasp religious ideas in an intellectual way begins to function about age four. However, already before this time children may respect prayers, imitate religious behavior and even repeat religious words. Thus, an attitude of respect for religious matters may be learned by imitation before an intellectual understanding. From four to six, a child very often demonstrates a great desire to understand matters pertaining to religion. This is exemplified by some of the extremely blunt questions which he asks his parents and teachers.[5] An understanding of this growing capacity of the child to learn religious ideas is necessary for parents. It

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[4]Clarence H. Benson, An Introduction to Child Study (Revised edition; Chicago: The Bible Institute Colportage Association, 1953), p. 64.

[5]Frances L. Ilg and Louise Bates Ames, Child Behavior (New York: Dell Publishing Company, Inc., 1955), pp. 326-331.

will help them to expect progress realistically and not to expect too much too quickly.

Often the young child will learn with enthusiasm those religious ideas and attitudes which seem relevant to his life. It is only with limited success and interest that he will learn religious ideas which do not seem to have meaning for a person of his particular age.[6]

The Process of Identification

The child does a large portion of his growing through a process of identification. L. E. Woodward describes this as being a simple matter of "hero worship." Consciously and unconsciously the child tries to be more like the persons he loves and respects the most. The first and most natural identification is with a parent. Generally speaking, it is difficult for parents to induce a child to develop beyond the degree of maturity and virtue which they themselves have achieved.[7]

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[6]Mary Alice Jones, Handbook of Child Guidance, edited by Ernest Harms (New York: Child Care Publications, 1947), p. 645.

[7]L. E. Woodward, The Church and Mental Health, edited by Paul B. Maves (New York: Charles Scribner's Sons, 1953), p. 141.

It is this process of identification, then, that determines what a child will regard as important and of value. His social and moral principles and, thus, his conscience, are fundamentally determined between the ages of four and six, when this identification is the strongest. The process continues after this period and becomes somewhat more flexible, undergoing minor alterations appropriate to the groups in which the child finds himself.[8]

It is in view of this identification that Clarence H. Benson can say, "His religion will be a reflection of the religion he finds about him."[9] So it is that the experience of teachers in the church has taught that it is extremely difficult to overcome the influence of a home which denies Christian faith and which teaches by the organization of its life a contrary way.[10]

If parents are to utilize this natural identification for the purposes of teaching their children a truly Christian faith and way of life, they must become intensely aware of their personal example in every area of their lives. They

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[8]Allison W. Davis and Robert J. Havighurst, Father of the Man (Boston: Houghton Mifflin Company, 1947), p. 177.

[9]Benson, op. cit., p. 97.

[10]Harms, op. cit., p. 643.

will also want to facilitate and promote a strong identifi-
cation by strengthening the bonds of love between their
children and themselves. If the child is going to want to
be like his parents, he must love them very much.[11]

Lewis J. Sherrill describes some of the ways in which
this phenomenon actually affects the child. A child who reg-
ularly sees his parents worshipping in the home learns very
early both an attitude and the practice of worship. The
child who hears the heart prayers of his parents learns their
concept of God and makes it his own. The attitude and prac-
tice of parents in regard to attendance at church services
and church-school teaches the child that it is either a
drudgery or a joy. Children catch attitudes from parents
when they least expect it. Fear, distrust, trust, friendli-
ness, gratitude, discontent, high moral values or their
opposite and deep respect or disrespect for the name of God
are all learned through this process of identification more
than by precept or reason. This kind of teaching, be it posi-
tive or negative, is going on constantly.[12]

A. L. Miller, writing in the Lutheran symposium, Helping
Families Through the Church, indicates a serious recognition

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[11]Davis and Havighurst, op. cit., p. 177-178.

12 Sherrill, op. cit., pp. 146-152.

of this phenomenon regarding the way in which a child learns.

> 1) If the child is to gain an adequate concept of God, he must find God in the complete pattern of daily home life.
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> . . . .
>
> 2) The family that seeks to provide effective religious education for its members will recognize that its daily practices and customs reflect the values that are important to it.
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> . . . .
>
> 3) Teaching is primarily a matter of influence, and the superior value of the example over precept has long been acknowledged.[13]

The conclusions which this writer draws from his recognition of the importance of the process of identification might well be stated here in support of the thesis of our study. He concludes:

> If, then, the role of Christian parents as teachers of religion requires so comprehensive an understanding of the way in which children learn, and if the fact that commonplace, everyday occurrences in the home have high educative value, it is quite clear that parents need assistance in spelling out the implications of God's Word for Christian training in the home.[14]

Sin and Forgiveness

One of the most important matters in the Christian rearing of children is teaching them a proper understanding of

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[13]A. L. Miller, Helping Families Through the Church, edited by Oscar E. Feucht (St. Louis: Concordia Publishing House, 1957), pp. 139-140.

[14]Ibid.

their sin and God's forgiveness. The actuality of sin is something which must be made clear to a child.[15] He must be taught to recognize his own negative and hostile feelings for what they are and must learn to accept responsibility for his behavior, whether it be right or wrong. Harsh treatment from parents which comes as a result of every display of unacceptable attitude or behavior, will only result in the child's repressing his negative feelings and denying his responsibility for bad behavior.[16] Thus, a child who has been treated harshly whenever he was in any way misbehaving grows up to find it very difficult to admit his wrong, even to himself. It is clear that this attitude is not desirable in terms of the Christian faith. Such a child has learned that to admit guilt brings wrath and a loss of affection rather than love and forgiveness.

Just as important as learning to accept responsibility for one's guilt is the necessity of learning to know and feel that, in Christ, God has washed our sin away and still loves us. When God forgives sin, it no longer should rest upon the

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[15]C. B. Eavey, Principles of Personality Building for Christian Parents (Grand Rapids: Zondervan Publishing House, 1952), p. 312.

[16]L. E. Woodward, op. cit., pp. 140-141.

sinner to make him feel guilty and unworthy. He is no long-
er expected to grieve over it as though to do penance for
his wrong.[17]

A brief study of parent-child relationships in the
Christian home, conducted and reported by Alfred Schmieding,
brings to light some rather alarming facts. The study was
conducted with a group of Lutheran children who were afflic-
ted with persistent and disturbing feelings of guilt. In an
effort to discover what had caused this condition he worked
closely with each child. His conclusions are stated as
follows:

> 1) a number of children did not have an adequate con-
> cept of the forgiveness of sin, which is freely offered
> to all in the Gospel and received by those who embrace
> in faith the redemptive work of the Savior; 2) in a
> large group of children the criticism and severe denun-
> ciation by parents and teachers of the child aroused a
> feeling of guilt, of which the child could not rid
> himself.[18]

The conclusions which Schmieding draws point clearly to the
fact that parents must teach and explain to the child the
Gospel of forgiveness and must actualize such forgiving love
in their own relationships with the child. The parent who

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[17]Eavey, op. cit., p. 312.

[18]Alfred Schmieding, Parent-Child Relationships in the
Christian Home (St. Louis: Lutheran Education Association and
the Board for Parish Education of the Lutheran Church--
Missouri Synod, 1949), p. 14.

talks about God's forgiveness but fails to treat the child

as though he is completely forgiven is giving the child a

distorted and pathological view of the Christian faith. Like-

wise, it is equally undesirable to talk about forgiveness for

wrongs apart from the Savior's atoning death.

The importance of the relationship of parents and their

children in terms of the child's concept of sin and God's love

and forgiveness is well described by Sherrill.

> Through the experience of loving and being loved, chil-
> dren receive some of their profoundest learning in
> religion. Here is furnished the background out of which
> a child may interpret the love of God toward him, for
> God is Father in heaven. At the beginning of life he
> has no insight into any love out of the unseen. He only
> knows the tender affection and patient care of those
> about him, his parents above all. Through such affec-
> tion as he receives he must grow into the idea that
> behind what is seen is an eternal love far more sacri-
> ficial than the best he has known. Parental love is
> imperfect, nevertheless, it is the best mirror we know
> to hold up to the universe to reflect a greater reality,
> the heart of God yearning over his world-wide family as
> a parent does over his own children.[19]

Is this perhaps the reason that Jesus emphasized so continu-

ously the importance of loving one another even as He loved

us and forgiving one another as we have been forgiven? Here,

in concrete human relationships a person can experience, at

least in approximate fashion, the kind of acceptant and

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[19]Sherrill, op. cit., p. 154.

loving regard which God extends to him. A failure to offer the child this kind of relationship takes its toll, both in the spiritual life of the child and in his over-all personality adjustment. He often is forced to bear the burden of guilt which actually has already been forgiven by God. This is a neurotic kind of guilt.

The concerns presented in this chapter are only a small sample of the ways in which the teaching of the Christian faith and way of life have a bearing upon the personality development of the child. Perhaps they are sufficient to point up the need for understanding and training in the task of parenthood.

CHAPTER VII

SHAPING ATTITUDES TOWARD SEX AND MARRIAGE

The Need for a Wholesome Attitude

One of the most difficult matters for many persons to
talk about is the matter of sex. This is often just as true
within the home as without, and sometimes it is even more
true within the home. The very fact that it is difficult for
parents to speak calmly, frankly, and objectively about
matters of sex is indicative of a basic attitude which would
seem to be something less than wholesome. If they feel this
inner compulsion to be hush on the subject, even with their
own children, one might assume that there exists deep within
them some vague feelings of shame or guilt about the entire
matter of sex.

Dr. H. W. Long, after many years in the medical profes-
sion, felt that such attitudes were doing so much harm in
terms of marital unhappiness, psychosomatic illness and men-
tal and emotional maladjustment that he addressed himself to
the subject in his book, Sane Sex Life and Sane Sex Living.
It is his opinion that the silence, hush and shame that has
been attached to the area of sex is a silent way of faulting

God for making us sexual creatures. Many people engage in

sex activities because they are compelled by biological urges

and because it is the only way provided for procreation, but

always regarding it as something less than pure and wholesome.[1]

Dr. Long deplores the silence and forced ignorance in

matters of sex.

> The Christian stream has been polluted. It has gone
> dirty in the age of hush. We are supposed to keep our
> mouths shut. We are not to give sex away. We breed
> youngsters in fatal ignorance. They are always asking
> questions. But we don't answer their questions. The
> church doesn't answer them. Nor the state. Nor the
> schools. Not even mothers and fathers. Nobody who
> could answer them, does. But they don't go unanswered.
> They are answered. And they are answered wrong instead
> of right. They get smutched instead of washed. They
> get answered blasphemously instead of reverently. They
> get answered so that the body is suspected instead of
> being trusted.[2]

The style of his writing and the message he speaks indicate

the importance with which he regards the need for a new atti-

tude on the subject.

The subject of sex cannot be avoided even for a little

while in the training of the child. It is an integral part

of his total personality. This is reason enough to take the

matter of sex attitudes seriously. A person cannot be a well-

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[1]H. W. Long, _Sane Sex Life and Sane Sex Living_ (New York:
Eugenics Publishing Company, Inc., 1937), p. 37.

[2]_Ibid._, p. 38.

balanced, well-adjusted person unless he has a good sex ad-
justment. It is an important part of one's philosophy of
life.[3]

Sex education begins as soon as the child begins to see
how the two sexes interact. If the child continually sees
his father being disagreeable to his mother, this is shaping
his attitudes towards his relationships with the opposite
sex.[4] This learning of attitudes is quite as important in
the over-all sex training of an individual as the acquisition
of factual information.

The relationships of love and affection which character-
ize the home are of great significance in sex education.
C. B. Eavey says that a mature adult love is largely made
possible only through the stage-by-stage development of love
throughout the years of a child's life. His later capacity
to give and accept love is fundamentally dependent on the
relationship of love which existed between the person as a
child and his parents.[5] Children need the love of the parent

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[3]Alfred Schmieding, Sex in Childhood and Youth (St. Louis:
Concordia Publishing House, 1953), p. 4.

[4]Benjamin Spock, The Common Sense Book of Baby and Child
Care (New York: Duell, Sloan and Pearce, 1946), p. 305.

[5]C. B. Eavey, Principles of Personality Building for
Christian Parents (Grand Rapids: Zondervan Publishing House,
1952), pp. 241 ff.

of the same sex to make acceptable the characteristic role of persons of that sex, and the love of the parent of the opposite sex to establish a pattern of intimate response to persons of the opposite sex. This is important for a success in adult love, marriage, and parenthood.[6]

If it is true that all of these person-to-person rela-tionships in the home are a part of sex education and train-ing for success in marriage, then it can hardly be denied that parents are in the most natural position to give such training. The attitudes of parents toward one another and toward sex will be learned by the child.

Giving Sex Information

It is commonly felt that a great number of parents are, for some reason or other, not giving their children adequate information in matters of sex. This failure is, in many cases, linked with the general lack of a confidential rela-tionship with the child. It is usually not a wilful neglect but is due to certain attitudes and inhibitions which

[6]L. E. Woodward, The Church and Mental Health, edited by Paul B. Maves (New York: Charles Scribner's Sons, 1953), pp. 142-143.

characterize the parent.[7] If parents must display embarrass-
ment when discussing matters of sex with their children, the
whole subject will be shaded with a greater or lesser degree
of anxiety.[8] The studies of the White House Conference show-
ed that very often these inhibitions were connected with
religious views.[9]

One of the first questions of parents usually has to do
with the "when" of giving sex information. Most of the man-
uals agree that this cannot be answered in terms of a speci-
fic age. Sex information must be given when the child needs
it. At a very early age he becomes conscious of and curious
about his own body and the bodies of other children. He
begins to ask questions about the differences between boys
and girls. These are the times for thoughtful parents to
give sex information in a kind, truthful, simple and matter-
of-fact manner.

In homes where there are strong bonds of love and con-
fidential relationships between parents and children, the

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[7]White House Conference on Child Health and Protection,
The Adolescent and the Family (New York: Appleton Century
Company, 1934), p. 211.

[8]Schmieding, op. cit., p. 15.

[9]White House Conference on Child Health and Protection,
op. cit., p. 208.

questions of the child will be raised quite naturally. This will continue until the parents, either by their embarrassment or by their refusals, give the child to believe that sex is not a matter for "good" children to be interested in and ask about. If, for any reason, children do not raise questions about sex, the parents may have to take the initiative. It is a common practice for parents to initiate conversation on other topics which they deem important for the child's development. Certainly, then, it is quite appropriate for them to initiate discussion on the subject of sex, which plays such an important role in the total personality adjustment of the child.[10]

The process of toilet training is another opportunity for sex training. Both the child and his parents are focusing considerable attention upon the eliminative functions and the physical organs involved. If it has not been done before this time, this provides a good opportunity to teach the child the correct vocabulary in regard to eliminative functions and sexual organs. Learning the correct vocabulary early will help the child to accept these parts of his body and their functions in a natural, matter-of-fact way. A child thus

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[10]Schmieding, op. cit., p. 5.

trained shows less tendency to use the vulgar vocabulary of the street which he will inevitably learn at a later time.[11]

Benjamin Spock urges that "stork stories" be left out of the child's sex training. The question in the child's mind about where babies come from is serious business to him. A false story tends to make him suspicious, and when he does find out the truth, he may either be confused or feel that his parent is something of a liar. Brief, honest, and matter-of-fact replies to the child's inquiries are the best.[12] The language used is not nearly so important as it might seem to the parent; however, most of the pamphlets and books on the subject will give parents some suggestions as to how it might be done.

As the child grows older, he will need more complete information. It is important that he be thoroughly prepared for puberty and that he have the opportunity to discuss his development with a parent during this stage of growth. In this connection Dr. Spock warns against the tendency which parents have to be negative. A girl who is warned that soon a "curse" will come upon her every month is likely to fear menstruation as a terrible trial and may even resent her

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[11] Ibid., pp. 29-30.

[12] Spock, op. cit., p. 306.

womanhood. Boys who are unduly warned about masturbation or "too many emissions" are likely to worry about being different or abnormal. Thus, the entire preparation must be pleasant and positive.[13]

L. E. Woodward notes that a wise parent will want to associate love and respect for personality with all of their teaching about the processes of procreation and maturing. Sexual relations will be interpreted, then, as a mutually satisfying way in which a man and wife express their love for each other.[14] In this way the child can grow up to regard the role of sex in his life as a wholesome, sacred, and pleasurable means of expressing love for his life-long partner. Such an attitude will go far in helping the child to accept the biological and psychological urges toward sex activity as a natural and good part of adulthood, while at the same time providing him with a strong positive motivation for exercising proper Christian self-control.

Alfred Schmieding charges that the Protestant church groups have failed to face squarely and realistically the need for sex education and the relating of matters of sex to

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[13]Ibid., pp. 309-311.

[14]L. E. Woodward, op. cit., p. 144.

doctrine and practice. The church has evaded the problem, simply maintaining that it is a responsibility of the home. While he, too, regards the primary responsibility as resting upon the parents, he, nevertheless, maintains that the school and the church must offer guidance.[15]

Fred McKinney, writing in the Handbook of Child Guidance, lists the following as commonly accepted goals in sex education: (1) to foster a happy marriage; (2) a well-adjusted, unified, and balanced personality; (3) a wholesome enrichment of emotions; and (4) chastity. Negatively, it is an attempt to prevent (1) sex perversions; (2) criminal offenses; (3) divorce; (4) serious mental problems or diseases; (5) social ostracism; and (6) extreme unhappiness.[16]

Conclusions

The topics discussed in this second part of the study (chapters three through seven) are only a few of the major areas in which parents need guidance. They are an attempt to show the serious implications of parent-child relationships. The evidence presented shows clearly that well-intending

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[15]Schmieding, op. cit., p. 2.

[16]Fred McKinney, Handbook of Child Guidance, edited by Ernest Harms (New York: Child Care Publications, 1947), p. 471.

parents are not immune from mistakes which may have a signi-
ficant ill effect upon the personality of the child. These
ill effects frequently cause the child great difficulty in
making a satisfying adjustment in one or more areas of adult
life. Not infrequently, the result is evident in nervous
breakdown, neurosis and severe mental breakdown.

On the other hand, it is clear that parents are in an
ideal position to make a major positive contribution to
their child's personality development. If they are to do this
they must have healthy attitudes, a thorough understanding
of the parent-child relationship and a sincere desire to do
what is best for the child. They are aware of the pitfalls.
They can avoid the most serious mistakes. They can more
nearly approach the goal of rearing a child who is healthy
both in body and in his mental and emotional life. Parents
who approach this goal are exercising their God-given respon-
sibility over against their offspring. Their parenthood,
if it revolves about their faith in Christ, is truly an honor
to God.

The only conclusion one can draw from the evidence is
that parents need to have some careful guidance. No group
of people should care more about the total welfare of people
than the Christian church. Martin Simon writes concerning

the total responsibility of parenthood:

It is up to the home. And it is up to the church to
see that the Christian home quits looking for crutches
only, and begins to do its duty. The home will, if the
church will. The hand that rocks the cradle determines
the history of the church and of the world. Get hold
of that hand and train it![17]

Somehow the church must extend help to Christian parents.

Part Three of this study will be a consideration of some of

the possible ways in which this task might be carried out by

the local congregation.

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[17]Martin P. Simon, Christian Preschool Education (Luth-
eran Education Association Yearbook, 1945), p. 59.

PART III.

PARENT EDUCATION IN THE CHURCH

CHAPTER VIII

PLANNING FOR PARENT EDUCATION IN THE PARISH

Broad Channels for Guidance

In any discussion of the possible ways in which the
local congregation might initiate a program of parent guid-
ance, one can only speak in terms of broad channels and
general possibilities. The local situation must, in every
case, be studied to determine how the responsibility shall
finally be carried out.

In his Family and Church, Lewis J. Sherrill suggests
that there are three broad channels through which guidance
may be brought to parents: (1) the sermon; (2) groups; and
(3) individual help.[1] A. L. Miller lists the same three
and adds the suggestion that the church library is a possible
channel.[2]

The sermon has certain advantages as a means of bringing
important considerations to the attention of parents. Its

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[1]Lewis J. Sherrill, Family and Church (New York: The
Abingdon Press, 1937), pp. 174-175.

[2]A. L. Miller, Helping Families Through the Church,
edited by Oscar E. Feucht (St. Louis: Concordia Publishing
House, 1957), p. 147.

chief advantage has to do with the number of persons reached. This is the one time when the majority of parents can be reached. The pastor will, therefore, want to use this opportunity to bring to the attention of parents some of the major principles of Christian parenthood and Christian family life.

It is also true, however, that the sermon has certain limitations as a means for parent education. First, not all of the persons in the worshipping congregation are parents. To focus a disproportionate amount of time on the problems of parents would be to neglect the needs of other groups. Second, the very presence of children would make it unwise to discuss some of the matters which must be considered in any parent guidance program. Finally, if parents are to be given fullest assistance, a setting which allows for informal group discussion is necessary. Thus, the very nature of the sermon and the setting in which it occurs impose certain limitations which would not allow for a thorough program of parental guidance.

The second possibility suggested above was that of groups. This is ordinarily the most suited channel for bringing to parents an adequate program of guidance. In view of this suitability, considerable attention will be given to group work later in this chapter.

A third possibility was that of individual help. Here attention is focused upon the role of the pastor as a personal counselor. Parents who are having serious difficulties may bring these to the attention of the pastor and seek his aid. An alert pastor can make himself available to parents as a resource person and accomplish much through this individual approach. The limitations of this method are obvious in that only those cases where trouble is already recognized will be brought to his attention. This already would become more a remedial service than a preventive one.

The church library is an important channel for carrying out a program of parent guidance. Such a library, if it is well stocked, well managed and well publicized, is likely to be valued highly and used extensively by many parents. Reading lists may be published in the church papers as an encouragement and reminder of the opportunity available to parents to borrow these materials. The value of the library is limited by the lack of inclination and initiative on the part of many to do serious reading. These same persons, however, might be willing to participate in group discussions and to attend the showing of appropriate films.[3]

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[3]Cf. Appendix A for materials suggested for church library.

A Group Approach to Parent Guidance

Parent groups are advised by all of the writers consulted for this study. The Parent Guidance Series, published by the Lutheran Church--Missouri Synod, is intended to serve as a basis of study for parent groups, as well as for use in the home by fathers and mothers.[4]

Group discussion methods have the advantage of allowing parents to share their difficulties and the responsibility for reaching wise solutions. This method has been reported as providing reassurance to parents who had become anxious about their own ability to do a good job in rearing their children. When they discover that other parents face difficulties similar to theirs, they actually gain in self-confidence.[5]

Hazel Cushing, in an article appearing in the periodical Mental Hygiene, lists some of the values which parents have said that they gained through participation in parent discussion groups. Parents indicated that (1) they received

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[4]The Lutheran Church--Missouri Synod--Board for Parish Education, "Your Child and You," No. 1 in Parent Guidance Series (St. Louis: Concordia Publishing House, n.d.), inside front cover.

[5]Norma E. Cutts and Nicholas Moseley, Better Home Discipline (New York: Appleton-Century-Crofts, Inc., 1952), p. 300.

personal assistance through insight into their own personalities, which in turn had a positive influence upon their relationships with their children; (2) they gained a thorough knowledge of the child and his development and how they could best aid that development; (3) they became aware of the universality of problems of childhood; (4) they came to understand the relationship between the child and his environment and the importance of the human beings in that environment; (5) they found their family relationships becoming increasingly satisfying; (6) they were helped to re-evaluate their definition of parenthood; (7) they felt that they were able to improve their own attitudes; (8) they acquired knowledge of certain specific techniques; (9) mothers were provided with a new and vital interest; (10) home and school were brought closer together (the study group to which these parents belonged was sponsored by the school); (11) parents were stimulated to do worthwhile reading; (12) parents were stimulated to increased intellectual activity; and (13) parents were provided with a new source and basis for husband-wife cooperation through this mutual interest.[6]

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[6]Hazel M. Cushing, "Parent Education as a Mode in Mental Hygiene," Mental Hygiene, XVII (October, 1933), 636-639.

From evidence such as that above, one can conclude that parent discussion groups have, in some instances, proven to be highly beneficial. A. L. Miller cites evidence to show that parents in large numbers are interested in having such help. Statistics are cited to show that in the United States parents are flocking to such study groups as are being offered and are subscribing to magazines geared to be of help to them in their role as parents.[7]

It is quite possible that a church, after soliciting the reactions of parents through a form of canvassing, might find enough interest to make it advisable to form a special study group for this purpose. If such a plan would be impossible in a church schedule which is already too crowded, there may be other ways in which the same things can be accomplished. However, it is the expressed opinion of some church men that parent education is so important that it must find a place in the program of the congregation. A. L. Miller even suggests that "less important organizations may need to be dropped in its favor."[8]

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[7] A. L. Miller, op. cit., p. 142.

[8] Ibid., p. 144.

If it is impossible to have a special group formed for parent education, such guidance might be incorporated into the program of some of the existing organizations. Lucille Klaas, writing in Advance, suggests several possibilities. It could become the topic of the regular Bible Class if that group is composed of persons for whom such a study would be appropriate and desired. Special classes could be conducted during the Sunday School hour for those parents interested. Parent-teacher leagues provide a natural platform for a program of parent guidance. Other suggestions which she makes are Ladies' Aids, Men's Clubs and Guilds.[9] There may be other possibilities in any given congregation. If the matter is deemed important, it will find its place in the schedule of adult education in the parish.

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[9]Lucille Klaas, "Training for Christian Parental Responsibility," Advance, V (February, 1958), 17.

CHAPTER IX

RESOURCES FOR PARENT GUIDANCE

It is the opinion of the writer that the leader of a parent study group does not need to be an expert in child psychology or mental health. He will, however, be required to have some acquaintance with the literature in this field and other resources which might be of help to such a group.

Many congregations are privileged to have within their membership doctors, psychiatrists, psychologists or social workers. In many cases these persons would be glad to make their services available to the group, either regularly or for purposes of a specific discussion. Such resource persons must not be overlooked.

Visual aids can be used to great advantage as a source of information and a basis for group discussion. There are many good films available for parent groups. A listing of some of the better films appears in Appendix B at the close of this study. It is important, however, that the films be chosen wisely and discussed carefully after their viewing. In this way misunderstandings can be corrected and anxiety can be avoided.

In working through the literature for this study, the author has discovered a number of books and pamphlet series which should prove to be useful in parent groups. The best of these, as determined by the judgment of the author, are described briefly in the following paragraphs. The criteria for judging the value of a book or pamphlet have been theological accuracy (where theological views are brought into the discussion), scientific accuracy and popular style.

Principles of Personality Building for Christian Parents, by C. B. Eavey. This volume contains 321 pages and attempts to cover the entire field of parental responsibility. The author is writing for Christian parents, and the views which he expresses seem to be soundly Christian. He does, however, operate with a tripartite view of man as body, soul, and spirit. This view is not commonly accepted either by theologians or psychologists. If any one volume is to be used by the group as a basic text, this one should be seriously considered.

Better Home Discipline, by Norma E. Cutts and Nicholas Moseley. In 305 pages, popularly written, these psychologists discuss the findings of their study of more than six thousand families. They deal with the problems of parents both scientifically and realistically. In the opinion of the reviewer, this volume could be referred to with advantage.

Child Behavior, by Frances L. Ilg and Louise Bates Ames.
These authors present this volume out of a background of
experience in conjunction with the Gesell Institute of Child
Development. It is a realistic guide to an understanding of
children's behavior from birth to ten. It alerts its reader
to various kinds of behavior which may appear at a particular
stage of the child's growth. The authors of this book be-
lieve that parents who are expecting a particular kind of
behavior before it occurs will be in a better position to
handle it wisely and without highly charged emotional reac-
tions. Some suggestions are made as to possible ways of
coping with undesirable behavior.

The Common Sense Book of Baby and Child Care, by Benjamin
Spock. This is a popular and widely used handbook for parents
written by an experienced medical doctor. In his discussions
he gives consideration to the psychological aspects of the
child's development as well as to physical care. This book
could serve as a useful reference volume for the parent
study group.

Parent Guidance Series, by various authors and published
under the auspices of the Family Life Committee of the Board
for Parish Education of the Lutheran Church--Missouri Synod.
To date, six of these pamphlets have been prepared. It is

planned that one pamphlet shall appear each year. The intention of the committee preparing this series is that the pamphlets serve as a basis for discussion in parent groups and be studied by parents together in the home. While the topics cover the whole range of parents' problems in rearing children, they are not intended to be a thorough discussion of any one problem. The suggested reading lists which appear at the close of each topic will guide the group to sources of further information. These pamphlets would be good starters.

Public Affairs Pamphlets, published by the Public Affairs Committee, a nonprofit educational organization whose purpose is to make available in summary form the research on various economic and social problems. These twenty-eight page pamphlets are authored by notably qualified persons and may be referred to with confidence by parent groups.

The Christian Parent is a periodical appearing each month throughout the year with the exception of August. The editor of this publication is Martin P. Simon, a well-known writer of family life materials, many of which have been distributed by the Lutheran Church--Missouri Synod. This magazine seeks to apply Bible principles as well as psychological findings to the problems of child training. It is widely

used by Christians of many denominations. Special articles appear in each issue dealing with various aspects of Christian child training and family life. Some of its regular departments are a counseling column, book reviews, study guides for parent groups, and family devotions for each month geared to the needs of families with children. Parents could profitably be encouraged to read this magazine regularly.

Local libraries should be checked for additional titles which may be helpful to the local church group. The above described books and pamphlets contain numerous bibliographies which can assist the group in expanding its church library.

CONCLUSION

The study here presented represents an effort to investigate the following thesis: "The Church has a responsibility to offer guidance to parents with regard to the personality development of their children."

The first part of the study was an attempt to define the nature and scope of the church's responsibility and concern in matters of personality. It was concluded that the church's concern, like that of the Lord of the Church, is for people. People are divisible only for academic purposes and can be ministered to only as complete and integrated units. It is the entire person who is brought into a new relationship with God through the merits of Jesus Christ. Thus, the church must also have a serious concern for the personality development of its people.

It was shown that a concern for personality is a concern for mental health. Physical health has long been considered a matter of Christian stewardship. Health calls for wholeness, soundness, and the best possible development of all God-given faculties. Mental health concerns are a direct parallel to those of physical health. They are a striving

toward that same wholeness and an attempt to make the best of the marvelous faculties given to man by his Creator. They are a struggle against personality sickness and distortion. The mental health concerns of the church are an attempt to free man from unnecessary burdens so that he can serve God and his fellowman more effectively and with greater joy.

Since personality includes the whole pattern of the mental and emotional life of the individual, it has a direct bearing upon his spiritual life. The evidence presented in the study indicated that man's personality significantly affects his self-concept, his manner of relating himself to other people, and even his capacity to incorporate into his own life experience the love and mercy which God gives him in the Gospel.

It was shown that personality is not entirely a mysterious and unidentified quantity. While it is not clear to what extent the broad outlines of personality are inherited, it is very clear that the early person-to-person relationships which the individual experiences are of extreme significance. This places the primary responsibility for personality development upon parents. The manner in which they live, talk, think, and feel goes far in shaping the attitudes and emotional patterns of their children.

In the entire second part of the study, evidence was offered to demonstrate the ill effects of certain qualities of parents. It high lighted parental patterns which are negative in their effect upon the child's personality development. It indicated that there are other more wholesome ways in which to carry out the task of rearing children.

Thus, something more than common sense and good intentions are necessary for a wise exercise of parental responsibility. The task is a complex one and pitfalls are numerous. If parents are to do the best possible job, they will need to have training and guidance. If the church has a serious concern and feels its responsibility toward the personality development of its people, it follows that it will accept the challenge to offer the necessary guidance to parents.

The final part of the study attempted to suggest some of the ways in which such guidance could be given. It was found that the sermon, discussion groups, personal counseling, and church libraries are some of the broad channels through which the church can offer help. The most suitable of these is the group approach. This may call for a special study group or may be incorporated into the study program of some of the existing organizations in the parish.

Resources are available and were discussed. There are many books and pamphlets available which would be well suited for the parent study group. Filmstrips and movies are available to assist the group. Many congregations have within their own membership professionally trained men who could be of great assistance.

It is the conclusion of this writer that the church can and must begin to offer parents the guidance which they need to fulfill their obligations as parents. This will include guidance with regard to the personality development of the children. The church can make parenthood a rich, satisfying, and Christ-centered vocation.

APPENDIX A

SUGGESTED TITLES FOR THE CHURCH LIBRARY*

Cutts, Norma E., and Nicholas Moseley. Better Home Discipline.

Eavey, C. B. Principles of Personality Building For Christian Parents.

Gesell, Arnold. The First Five Years of Life.

Gesell, Arnold, and Frances L. Ilg. The Child From Five To Ten.

Gesell, Arnold, Frances L. Ilg and L. B. Ames. Youth: The Years From Ten to Sixteen.

Ilg, Frances L., and Louise Bates Ames. Child Behavior.

Parent Guidance Series. "Your Child and You." No. 1

------. "Making Home Life Christian." No. 2.

------. "Happiness is Homemade." No. 3.

------. "Teen-agers Need Parents." No. 4.

------. "Guiding the Young Child." No. 5.

------. "Parents are Teachers." No. 6.

Patri, Angelo. How to Help Your Child Grow Up.

Public Affairs Pamphlets. "Coming of Age." No. 234.

------. "Enjoy Your Child--Ages 1, 2, and 3." No. 141.

------. "How to Discipline Your Child." No. 154.

------. "How to Teach Your Child About Work." No. 216.

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*Detailed information may be found in the Bibliography.

-----. "How to Tell Your Child About Sex." No. 149.

-----. "Keeping Up With Teen-agers." No. 127.

-----. "Mental Health is a Family Affair." No. 155.

-----. "The Shy Child." No. 239.

-----. "3 to 6: Your Child Starts to School." No. 163.

-----. "Understanding Your Child from Six to Twelve." No. 144.

Schmieding, Alfred. Sex in Childhood and Youth.

-----. Understanding the Child.

Spock, Benjamin. The Common Sense Book of Baby and Child Care.

Thompson, W. Taliaferro. An Adventure in Love.

A LIST OF FILMS AND DISTRIBUTORS*

Sound Movies

<u>Angry Boy</u>. 31 minutes. International Film Bureau. The problem treated in this film is not the occasional flare-up of the healthy child but the development, symptoms, and treatment of neurotic tendencies in this area.

<u>Baby Meets His Parents</u>. 11 minutes. Encyclopaedia Britannica Films. Shows the significance of parent-child relationships in the development of the child's personality.

<u>Children's Emotions</u>. 22 minutes. McGraw-Hill Book Company. A general look at the various emotions of the child. Good as an introduction of the subject to parent groups.

<u>Children Growing Up With Other People</u>. 23 minutes. Educational Film Department, United World Films. Shows the steps in the social development of a child from birth to adolescence.

<u>Children in Trouble</u>. 10 minutes. New York State Department of Commerce Film Library. Shows the working together of parents and teachers in the heading off of delinquency in an inferior environment.

<u>Children Learning by Experience</u>. 40 minutes. Educational Film Department, United World Films. Shows the natural desire of the child to learn and the way in which this desire may be giving constructive guidance.

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*The films listed in this Appendix are a sampling of those available. The listing has been restricted to films which are psychologically oriented. Parent groups will want to consult the listings presented by Oscar E. Feucht in <u>Helping Families Through the Church</u>, pp. 341 ff.

Families First. 17 minutes. New York State Department of
Commerce Film Library. Depicts the contrast between
the harmonious and the disharmonious family and the
effects of each upon the personality of children.

Family Circles. 31 minutes. McGraw-Hill Book Compnay. Con-
cerns itself with the problem of providing for the child
a stable home environment in an unstable society. In-
troductory and general, but highly recommended.

Farewell to Childhood. 20 minutes. International Film
Bureau. A study of the process of passing from child-
hood to maturity. For parents with adolescent children.

Fears of Children. 28 minutes. International Film Bureau.
Demonstrates the importance of the developmental needs
of the child in his emotional growth. The child in the
film is caught between an over-protective mother and a
domineering father.

Feeling of Rejection. 21 minutes. McGraw-Hill Book Company.
A vivid demonstration of the events in the childhood of
a girl who had feelings of rejection. Shows the effects
of rejection in adult life and nature of therapy required.

Friendship Begins at Home. 15 minutes. Coronet Films. The
conflicting needs of a child for independence and depen-
dence, and how these may be handled by parents.

Grief: A Peril in Infancy. 35 minutes. New York University
Film Library. Shows the critical importance of the emo-
tional climate surrounding the child. The grief depicted
is primarily the depriving of mother-love.

Growing Girls. 14 minutes. Encyclopaedia Britannica Films.
The physiology of menstruation. Shows the reaction of
a young girl to the onset of the period. This film,
while made for girls who are reaching the age of puberty,
can help parents to understand their role in preparing
their daughter for womanhood.

Helping the Child to Accept the Do's. 11 minutes. Encyclo-
paedia Britannica Films. Deals with the ethical train-
ing of the child.

Human Beginnings. 22 minutes. Eddie Albert Productions. A
    movie on sex prepared primarily for parents and teachers.

Human Growth. 19 minutes. Eddie Albert Productions. Shows
    the growth of the human infant from conception.

Know Your Baby. 10 minutes. National Film Board of Canada.
    Preparing siblings for a new baby and meeting the funda-
    mental needs of the newcomer.

Learning and Growth. 11 minutes. Encyclopaedia Britannica.
    A Gesell Institute film. Reveals normal infant ability
    by showing the possibilities and limitations in the
    training of infants under a year. Explains the learning
    process.

Life With Baby. 18 minutes. March of Time Forum Films. A
    developmental approach to the understanding of child
    behavior, done by the Gesell Institute.

Meeting Emotional Needs in Childhood. 33 minutes. New York
    University Film Library. The importance of an atmosphere
    of security for the growth of the sense of responsibility
    and the desire to act independently.

Overdependency. 32 minutes. McGraw-Hill Book Company. Shows
    the effects of a home life with an over-protective mother
    and a rejectant father. Explains some of the psychoso-
    matic symptoms and shows the process of therapy.

Palamour Street. 27 minutes. Health Publications Institute,
    Inc. Depicts a southern Negro family as it faces the
    everyday problems of life. The lead question is, "Can
    parents help their children grow up?" Stimulates good
    discussion with lay groups.

Preface to a Life. 29 minutes. United World Films, Inc.
    Shows how parents can make or break the personality of
    their child by the way they wisely or unwisely regulate
    him according to their preconceived notions of what he
    "ought" to be like.

Social Development. 16 minutes. McGraw-Hill Book Company.
    Social development from age two to puberty.

Terrible Two's--Trusting Three's. 20 minutes. McGraw-Hill
  Book Company. Helpful in understanding the behavior of
  this age group.

Why Won't Tommy Eat? 19 minutes. National Film Board of
  Canada. Psychological basis of childhood eating dis-
  turbances.

You and Your Parents. 14 minutes. Coronet Films. Prepared
  for adolescents but helpful to their parents also.
  Shows the source of rebelliousness in adolescents.

Your Children and You. 31 minutes. British Information Ser-
  vices. Problems of parents and children. Suggests ways
  of dealing with some of the problems of the first five
  years of life.

Your Children's Sleep. 23 minutes. Encyclopaedia Britannica
  Films. Helps parents gain an understanding of the
  child's sleeping patterns and sleep disturbances. Gives
  constructive advice on "going to bed routines."

Filmstrips

Christian Attitude About Sex, A. 40 frames. Script. Church
  Screen Productions. A helpful aid.

Story of Growing Up, The. 58 frames. Church Screen Produc-
  tions. Concerned with the child's understanding of his
  sexual growth.

Distributors

British Information Services, 30 Rockefeller Plaza, New York
  20, New York.

Church Screen Productions, P. O. Box 5036, Nashville 6,
  Tennessee.

Coronet Film, Coronet Building, Chicago 1, Illinois.

Eddie Albert Productions, Association Films, Ridgefield, New
      Jersey.

Encyclopaedia Britannica Films, Inc., 1150 Wilmette Avenue,
      Wilmette, Illinois.

Health Publications Institute, Inc., 216 North Dawson Street,
      Raleigh, North Carolina.

International Film Bureau, 57 East Jackson Boulevard, Chicago
      4, Illinois.

March of Time Forum Films, 369 Lexington Avenue, New York 17,
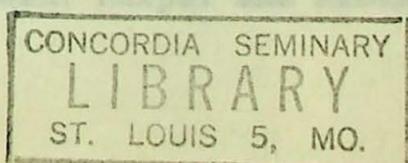   New York.

McGraw-Hill Book Company, Text-Film Department, 330 West
      42nd Street, New York 18, New York.

National Film Board of Canada, 1270 Avenue of the Americas,
      New York 20, New York.

New York State Department of Commerce, Film Library, 26 Wash-
      ington Place, New York 3, New York.

New York University Film Library, 26 Washington Place, New
      York 3, New York.

United World Film, 1445 Park Avenue, New York 29, New York.

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------. "Happiness is Homemade," No. 3. St. Louis: Concordia Publishing House.

------. "Teen-agers Need Parents," No. 4. St. Louis: Concordia Publishing House.

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------. "Enjoy Your Child--Ages 1, 2 and 3," No. 141, 1948.

------. "How to Discipline Your Children," No. 154, 1957.

------. "How to Teach Your Child About Work," No. 216, 1955.

------. "How to Tell Your Child About Sex," No. 149, 1956.

------. "Keeping Up with Teen-agers," No. 127, 1956.

------. "Mental Health is a Family Affair," No. 155, 1949.

------. "The Shy Child," No. 239, 1956.

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