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THE CHRISTIAN EDUCATION OF THE ADOLESCENT
IN THE HOME

A Study of Family Life
Conducted through the Students of
Lutheran High School, Saint Louis, Missouri

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
Master of Sacred Theology

by

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CHAPTER I

INTRODUCTION

Purpose of the Study

This study was an attempt to measure the amount and quality of Christian educational influence being exerted on the students of St. Louis Lutheran High School by their families, particularly their parents. The study further attempted to measure this influence in the light of certain factors existing in the backgrounds of the young people, e.g., age, religion of parents, and similiar factors.

Scope of the Study

The study was based on the assumption that Christian education is a function of the Christian family. Is this assumption valid? Do parents have the obligation themselves to be Christian educators of their children? To ask this question is to ask, "What is Christian education?"

Conceived of broadly, Christian education is the process whereby an individual is helped to grow in the kind of life which God intended him to live.¹ According to the

¹A more complete definition: "Christian education is the deliberate and systematic influence exerted by a mature Christian personality upon another Christian individual

revelation of God in Holy Scriptures, on which authority all the premises of this study are based, God Himself must act first if man is to live as God intended him to live. That is, God must put the spark of life, His life, into man.²

When the life of God exists in a man, it shows itself in many ways. "The fruit of the Spirit," says St. Paul, "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."³ The Christian grows in this life of God, just as a child grows physically. His vision widens; his area of service expands. With maturity comes stability, confidence, and an ever increasing measure of Christian virtues such as those St. Paul mentions.

But that growth does not progress unhindered. The Christian is held back by his own human nature, which rebels against the invasion of this new life. The Christian must fight his human nature; and in the measure in which he does

through instruction by precept and example, through Christian discipline, and through the harmonious development of all powers of the educant (physical, social, intellectual, aesthetic, spiritual), in accord with Christian doctrine as recorded in the Scriptures, for their individual and social use and directed to the end that God's name be glorified, His will be done, and man's eternal destiny be achieved." P. W. Lange, paper delivered at the Western District Teacher's Conference of the Lutheran Church-Missouri Synod, November 6, 1951 (mimeographed).

²Ephesians 2:1-10.

³Galatians 5:22-3.

fight and win, he grows in the life of God.⁴

God has not planned for the Christian to go through the process of struggle and growth alone, without help. He sends other Christians to the aid of the growing child of God. Their mission is to teach him the will of God for daily life, to equip him with knowledge and training to help others, to furnish an example of godly living, to strengthen him to meet temptation, to comfort him when he fails, to buoy him up in time of spiritual crisis, and always and ever to remind him of his redemption and regeneration as a child of God - all so that he might grow into a "perfect man, unto the measure of the stature of the fullness of Christ."⁵ This is Christian education. The Christians who perform these tasks are Christian educators.

With the responsibility of Christian education, then, God has entrusted all parents. When education is viewed fundamentally as a continual process of helping a child to grow in grace and in the knowledge of his Lord and Savior Jesus Christ, then St. Paul's exhortation to parents takes on a rich, impelling meaning: "Bring them up in the nurture and admonition of the Lord!"⁶

⁴Romans 7:14-25.

⁵Ephesians 4:4-16.

⁶Ephesians 6:4.

For the task of nurture and admonition the family is eminently suited, by its very structure. The family circle is the first world which the child knows. Of all the social units which influence the child during his life, the family makes the greatest and most enduring impressions. God has made it the matrix in which the life of God can develop.

No matter how much of the educational task the parents may be forced to turn over to the school and church, they cannot turn over the fundamental job of nurturing their child in Christian growth. This job is theirs as long as the family structure itself remains.

What any child is to become will be determined, to a serious degree, by that which happens to him in his home. The ideals by which he will be guided develop there; the habits that will control his daily conduct will be established there; the kind of appreciations by which his life will be directed, his manner in meeting people, his outlook upon the world, his growing conceptions as to the relative value of things, take their tone and color from his home. The home, therefore, holds a central place in the experience of any growing life.⁷

Because of their natural position of influence, parents are teachers of their children in their every contact with them. If they are not educating them in the life of God, they are teaching them the way of the flesh. Children are always learning, always growing. Earl S. Rudisill states it this way:

⁷Percy R. Hayward and Myrtle H. Hayward, The Home and Christian Living (Philadelphia: Westminster Press, 1931), p. 15.

The home is the most influential school in all the world. No other form of school can be compared with it because of its very character. Parents are teachers, whether they know it or not and whether they wish it or not. They have no choice in this matter. But it is in their power to determine what kind of teachers they will be.⁸

Thus the family is well suited for the job of Christian education as conceived of in this study: to channel the life of God to its members and help them grow in that life. In most Christian families, the children begin their spiritual life with Baptism. Thereafter, it is in the family circle that the first and most opportunities for spiritual growth arise. Says Richard R. Caemmerer:

The Christian family exists for the very purpose of fostering that growth. A family is at least two people, and those people are committed to each other's happiness and well-being. The family lives together for years, watches the stamp of time on its members, and rallies to meet the tests and trials of each and all. This means that the members of the Christian family have an unusual opportunity to contribute to the growth in the life of God within and between each other. The parents need to be patient not only with the physical weakness of their children, but with their spiritual immaturity as well. The adults in the household need to be conscious of each other's handicaps—and much more: They need to assume responsibility for overcoming them. The Christian family succeeds in its task as it literally becomes a field in which souls grow toward the fullness of the stature of Christ.⁹

⁸Earl S. Rudisill, Christian Family Life (Philadelphia: United Lutheran Publication House, 1944), p. 22.

⁹Richard R. Caemmerer, "The Christian Family - a Living Force in the Modern World," The Christian Family in the Modern World, edited by Walter F. Wolbrecht (St. Louis: Concordia Publishing House, c.1948), pp. 59-60.

This study dealt with children of adolescent age. By the time children reach this age, a great deal of vital direction has already been given to their lives. They have passed through their most formative years. Moreover, during adolescence, children slip out more and more from under the influence of their parents. As they discover the wider units of society, they want to free themselves from the authority which holds them down at home and strike out on their own. Outside interests absorb an increasing amount of their attention. The family becomes much less of an educational influence than it was before. This is especially true when social groups, recreational agencies, and commercial amusements are easily accessible, as they are in the city.¹⁰

These facts in no way lessen the responsibility of parents as teachers. The child never stops learning. He is growing all during his adolescent years, spiritually as well as physically, for good or for bad. In fact, says Frederick Tracy:

The period of youth . . . seems to be the psychological juncture for the great serious decisions and deliberate choices that shall determine the direction and the trend of all the remaining years.¹¹

¹⁰Ira S. Wile, The Challenge of Adolescence (New York: Greenberg, Publisher, Inc., c.1939), pp. 212-3.

¹¹Frederick Tracy, The Psychology of Adolescence (New York: The MacMillan Company, 1930), p. 204.

Moreover, the adolescent has needs vital to his developing Christian life which he did not have when he was an infant. The members of the family, particularly the parents, are in a position to supply those needs. Says Rudisill:

Since the adolescent is both child and grownup, yet neither, he feels some of the affections, desires, disappointments, and difficulties of both. He senses "stress and strain," he is drawn hither and thither, he is elated and then depressed, and he needs stabilizing influences from understanding, sympathetic souls. Here is an opportunity for parents which angels might crave.¹²

Not only must parents be especially patient, understanding teachers, but they must also be aware of the outside influences shaping the minds and characters of their children. They must remain in control of the educational situation by co-operating with the agencies which are stimulating the Christian growth of their children, and by counteracting or eliminating the influence of those agencies which are hindering that growth. And, approaching their responsibility from the negative point of view, they must not tear down by their own ill-chosen words or actions what other groups have contributed toward the growth of their child. If anything, then, the educational responsibility of the parents during the adolescent years of their children is increased, not lessened.

That responsibility for the Christian education of

¹²Rudisill, op. cit., p. 42.

their children is discharged, not only by formal instruction or by word of mouth, but in every activity of the family. The child is learning and growing every minute of the day, not only during formal instruction periods. As a matter of fact, it is just during the informal activities that he is learning most. He learns from the example of his parents; he learns from the leisure-time activities of the family; he learns from all the family patterns and practices which he observes and in which he participates.

The educational process is continuous. The children in the home are being moved, stimulated, every instant, and they are being changed in minute but nevertheless real and important degrees by each impression. There is never a moment in which their character is not being developed either for good or for ill. Religious education - that is, the development of their lives as religious persons - goes on all the time in the home, and it is either for good or for ill.¹³

The family is the testing ground for the things the child has learned intellectually. Every day there occur situations in which Christian love must be put to work. As he applies in real life situations what he has heard and seen, the child grows in knowledge and character.¹⁴ The author of Christian Family Life Education lists no less than eleven ways in which family members grow together:

1. Growth through experiment.

¹³Henry F. Cope, Religious Education in the Family (Chicago: University of Chicago Press, 1915), pp. 49-50.

¹⁴Caemmerer, op. cit., p. 59.

2. Growth through imitation.
3. Growth through discipline.
4. Growth through conversation.
5. Growth through thinking.
6. Growth through appreciation and aspiration.
7. Growth through conflict.
8. Growth through co-operative activity.
9. Growth through participation in distinctively religious activities.
10. Growth through recreation.
11. Growth through fellowship.¹⁵

Any attempt, then, to measure the amount and quality of Christian educational influence being exerted in a given home must take into account the entire round of family activities, from family worship to recreation, from conversation at meals to discipline for misbehavior. The family life in which a child grows spiritually is "a complex of attitudes and practices which absorb the basic energies of the family and which contribute to the happiness of the family circle and of those whom it influences. This life is a matter not merely of religious beliefs and of activities of worship; but it involves all of the activities and interests of the members of the family."¹⁶ The present study attempted to take into account as many of these activities and interests as could conceivably be measured by the method it employed.

The reader will note that the study did not attempt

¹⁵Christian Family Life Education (Chicago: International Council of Religious Education, c.1940), pp. 10-12.

¹⁶Caemmerer, op. cit., pp. 64-5.

to measure or evaluate the results of this educational activity. Questions which appear to be measuring the status of the student's own spiritual life were included only for the purpose of determining what the parents were doing to help the student grow spiritually. Whether these efforts of the parents were a success or a failure, was not within the scope of the thesis. In the final analysis, of course, this is the important thing, that the child does grow. But the fact remains that "the kingdom of God is within you."¹⁷ Any attempt to measure the Christian growth of a child would meet with considerable difficulty on account of the immeasurable factors involved.

Even if the status of the child's spiritual life could be measured, one could not necessarily attribute the results to conditions existing in his home. The home is only one of many factors affecting the child's growth. This is particularly true of adolescent children, who have already moved out into wider social units beyond the family circle.

Above all, it must be recognized that it is God Himself who gives spiritual life and causes that life to grow. God's co-workers in the home can only plant the seed and water the earth; God must give the increase.¹⁸ But plant

¹⁷Luke 17:21.

¹⁸I Corinthians 3:7.

and water they must; and this study measured the degree to which these parents were carrying out that responsibility.

In order to get as accurate a picture as possible, the study viewed these homes against the backdrop of pertinent background factors. When looking at the number of families who had family devotions, for example, it was important to know which of those families had two parents at home, which had Lutheran parents, etc. Total figures, e.g. the total number of students (or even the total number of either boys or girls) whose families reveal certain characteristics, can be very misleading.

However, the study did not attempt to attach any causal significance to these background factors. The fact that most Lutheran parents did a certain thing does not necessarily mean that their being Lutheran was the cause for their action. Other factors may have been present affecting the situation even more. Determining the reason for the parents' actions was beyond the scope of the thesis, and would require much further study. As a matter of fact, the student body of the St. Louis Lutheran High School was too homogeneous a group to admit of much comparative measurement within itself. The percentage of homes in which the parents were not Lutheran, for instance, was much too small to supply any significant data.

At the same time, background factors of this type are important for an understanding of the figures. Some sort

of relationship can be shown to exist between the actions of a family and its background. Specifically what this relationship is, especially whether it is causal or not, is left for further studies to prove.

One other factor might be noted in evaluating this study: no claim is made that the homes of the adolescents studied were typical of Christian homes, or Lutheran homes, or even of Lutheran homes containing Lutheran high school students elsewhere in this country. This was a study of a selective group, not a sample group. As such, its findings cannot be applied arbitrarily to other groups of families.

By way of summary: the young people with whom this study was concerned were at an age in which they needed special nurture as they grew in the life of God. The study asked the question, "What are the parents of these adolescents doing to help their children grow in that life?" In finding an answer, it explored, within its limits, all of the family activities which might have contributed toward that growth.

Method of Obtaining Data

Two questionnaires were administered to the entire student body of the St. Louis Lutheran High School. The study was conducted through the young people themselves for two reasons: one, they were readily accessible in their high school classes; two, the writer felt that they would be

honest in their answer to objective questions about their homes.¹⁹

The use of questionnaires permitted a much wider coverage than could have been obtained during the allotted time by personal interviews. The impersonal nature of the questionnaire avoided the irrelevant stimuli often involved in personal contact. Moreover, and most important, it preserved the anonymity of the students, encouraging them to be completely candid in their answers.

Says sociologist Ruth S. Cavan about questionnaires: "On objective and factual questions a rather high degree of reliability may be expected from adolescents, especially when the questions are carefully phrased."²⁰ Most questions were phrased so that they asked only for objective information, requiring no evaluation on the part of the students. Some questions were intentionally included which required a

¹⁹ In The Adolescent in the Family (New York: D. Appleton-Century Company, c.1934), a report of the Subcommittee on the Function of Home Activities in the Education of the Child, a section of the White House Conference on Child Health and Protection, co-authors Louise Stanley and E. W. Burgess state in their "Foreword" (p. xiv): "The conviction shared by the members of the Committee was that children could best give data on questions involving their attitudes to family relations and home activities. Psychiatrists have stated that children are generally more sensitive to the actualities of family relations than are their parents and much more frank in their statements upon them." This study measured children in the eighth, ninth and tenth grades.

²⁰ Quoted in Pauline V. Young, Scientific Social Surveys and Research (New York: Prentice-Hall, Inc., C.1939), p. 166.

certain amount of judgment or personal opinion on their part. This fact has been taken into consideration in drawing conclusions from the findings of the study.

The questionnaires were administered by the writer and four other graduate students of Concordia Seminary within the space of two days. From "Notes on Administering Questionnaires," a list of directions drawn up for the administrators, the following excerpts are taken:

The one factor that is more important than any other in making this study valid is a willingness to answer on the part of the students. The study is an attempt to determine the amount and quality of Christian educational influence which the families of these adolescents are exerting on them. The questions are such that they can be very definitely colored if the student is resentful or even apathetic. Thus a great deal depends on how the questionnaire is presented to the students.

It would be well, then, to gain their confidence and co-operation by assuring them:

- a. That they are helping in an important study by answering these questions.
- b. That truthfulness in answering is necessary if the study is to be of any value.
- c. That they will remain anonymous.
- d. That we are grateful to them for their help.

The questionnaires were administered to a sample group of eight students (two from each class, picked to insure variety of ability) previous to the final revision. On the basis of their answers and suggestions, corrections were made to insure clarity of language and meaning.

The Questionnaires

Questionnaire I supplied information for placing students into appropriate groups under nine different categories:²¹

1. Sex.
2. Age.
3. Status of home (Broken or unbroken).
4. Religion of parents.
5. Children of ministers or teachers.
6. Education of father.
7. Education of mother.
8. Number of children in the family.
9. Position of adolescent in the family (only, oldest, youngest, or middle child).

Categories six and seven were discarded during the tabulation when it became evident that the information supplied was either inadequate or possibly erroneous. The answer sheets to Questionnaire II (which supplied the bulk of the information) were scored separately under each of the seven remaining categories. Thus every student was measured seven times on the basis of different factors in his background.

Questionnaire II supplied the bulk of the information for the study.²² Its questions covered eight different areas of family life which might have a bearing on the Christian growth of the adolescent in the family. These areas are indicated by the headings of Chapters II-VII. The

²¹See Appendix B for a copy of Questionnaire I.

²²See Appendix C for a copy of Questionnaire II.

questions were set up in multiple choice style so that the answers could be scored on an electrical scoring machine.

No scientific data on the factors in a home which aid in the type of Christian growth described in this thesis, gathered on the basis of actual life studies, was available to the writer. Indeed, as has been pointed out previously, it appears that no such data of a truly scientific nature could be gathered. One's standard of measurement must be constructed on different ground. As a basis for the questionnaire used in this study, the writer appeals to the revelation of God in Holy Scripture. In His Word, God describes the conditions necessary if one is to have His life and grow in it. Where scholars in this field are referred to as authority for including a given question, the scholar's opinion is always evaluated in the light of God's Word.

Description of the Group Studied²³

A total of 577 students turned in both questionnaires. On the basis of information supplied in Questionnaire I, the students were classified according to various factors in their backgrounds. All items in Questionnaire II were then measured in the light of each one of these classifications. By way of illustration, final tabulations showed not only how many families had family devotions, but how many families

²³For detailed tabulations, see Appendix A.

with boys, with fourteen year-olds, with Lutheran parents, etc., had family devotions.

All classes attending the high school were measured, freshman through senior. The totals showed 271 boys, 306 girls. The average age of the boys was 15.49; of the girls, 15.52.

Five hundred of the 577 students came from unbroken homes, in which both father and mother were present. No distinction was made as to step-parents in this tabulation. Fifty-five children were living with only one parent; of these, twenty-three were cases of separation or divorce.²⁴ Twenty-one students were living with others, not their parents; of these, at least five were by reason of divorce.²⁵

By far the majority of homes (447) had parents who were

²⁴In tabulating answers to Questionnaire II, it became evident that a certain number of those who said they were living with only one parent were also living with one step-parent, indicating that their real father or mother had remarried. As far as could be determined from the answers, this was true of twenty-four of the total number of fifty-five. Sixteen of these were from the number who had been divorced, ten from the number who had been separated for other reasons. This fact should be noted in the tables in Chapters II-VII, where these groups are labeled "Living with one parent (divorce)" and "Living with one parent (other reason)."

²⁵Some of the remainder lived in an orphan's home and listed no reason for being away from their original home. This whole category of students living with others, not their parents, was not used in the tables which follow in the thesis, since it did not consistently represent a family group in the ordinary sense of the term.

both Lutheran. Twenty-nine homes had one parent Lutheran, the other unaffiliated. The twenty-four remaining homes in which both parents were still living were divided among various other combinations of religious affiliation. In the fifty-five homes in which only one parent was present, fifty-one of the parents were Lutheran.²⁶

Since the students being measured were from a Lutheran school, an unusual number of them were children of Lutheran ministers or teachers. It was thought advisable to identify this group, since at least the fathers in these homes had received special religious training, and this fact could be expected to have at least some effect on the statistics. Thirty-one children indicated that their fathers were ministers, nineteen that their fathers were teachers or professors in Lutheran schools. This is a total of fifty, or 8.7 per cent of the group measured.

Table 6 in Appendix A shows the distribution of students according to the number of children in the family. These figures were obtained with a view toward measuring the amount of experience which the parents had gained in raising children. For this reason, the students were asked to give the total number of children in their families, including those children not at home at the present time. The average

²⁶This group included cases in which parents had remarried, as explained in footnote twenty-four. In these cases, the real parent was Lutheran.

number of children was 2.8.

From the point of view of the child, however, the important thing is the number of children at home now. The students were also asked to indicate how many older and/or younger children were living with them at home. On the basis of this information they were placed into one of four categories: only child, oldest child, youngest child, "in-between" child. Note again that this classification refers to their position among the children living at home at the present time. Other children living with them besides brothers and sisters, e.g. cousins, boarders, etc., were counted as being in the family. Table 7 in Appendix A gives the complete statistics. The reader will note the preponderance of children in the "oldest" class: more than twice as many as in the "youngest." Noteworthy also is the fact that 166 list themselves as "only children," seventy more than the number of "only children" in Table 6.

CHAPTER II

FAMILY WORSHIP

The only kind of organism that grows is a living organism. If a child is to grow in the life of God, he must be alive spiritually. This means that he must be reborn, after his physical birth; for when he comes into the world, although alive physically, he is still dead spiritually.¹ Moreover, after he has become alive, he must take constant recourse to the source of that life in order to be fed, or else the life created in him will wither and die.²

The only source of this spiritual life is God Himself. In order that men might be rescued from death, God sent His Son, Jesus Christ, into the world. Jesus' life and death on the cross reconciled God and man, i.e., bridged the gulf between God and man so that the life of God could reach man.³

God gives His life to men through His Word, the Word that tells of Jesus Christ and His work. His plan is for His Word to be preached, read, taught; He works through the Word to make the men alive who hear or read it.⁴ He Himself

¹John 3:3.

²John 15:1-10.

³II Corinthians 5:17-19.

⁴I Peter 1:23-25.

takes possession of men's hearts as they hear the "word of reconciliation," and moves them to accept Jesus Christ as their Savior and thus be "born again" to live the life of God.⁵

If the family's task of Christian education is to nurture the child in the life of God, then its use of the Word of God is absolutely vital, since it is in His Word that God gives life. God not only effects the child's rebirth by means of the Word, but also feeds him through it so that he will grow in the life which God wants Him to lead.⁶

Holy Baptism

Most of the young people dealt with in this study received the life of God already as infants, in Holy Baptism. God gave them His life through the Word in that sacramental form.⁷ Parents perform their function as Christian educators not only by bringing their children to be baptized, but by recalling the fact of their Baptism to the children as they grow older, reminding them that they are children of God and are living an "eternal life." Both St. Paul and St. John found occasion to do this in their epistles to baptized

⁵Galatians 2:20; I John 5:11-12.

⁶II Timothy 3:14-17.

⁷Romans 6:3-11.

Christians, showing them how spiritually alive men ought to live.⁸

Five hundred and sixty-three students, or 97.6 per cent of the total, indicated that their parents had been instrumental in having them baptized (Table 1). With the questionnaire method of investigation, it was impossible to get an accurate picture of how their parents had been relating their Baptism to their daily lives. The question, "Have your parents or guardians ever talked to you about your Baptism (besides at your confirmation)?" showed only what percentage at least admitted of this possibility. Slightly over 24 per cent of the total number of students said that their parents had never talked to them about their Baptism, outside of the time of their confirmation. Table 2 shows the distribution of both the total number of children and the children according to their religious backgrounds.

Private Devotions

The most frequent opportunities for feeding on the Word of God within the family circle come in its worship or "devotions," both private and group. While the study did inquire into the students' personal worship habits, it was recognized that this aspect of their lives had only indirect

⁸Romans 6:1-14; Galatians 5:16-25; Ephesians 4 and 5; I John 3:9ff.

TABLE 1

PERSONS ARRANGING FOR BAPTISM OF CHILDREN

	Parents	Other relatives	Myself	Other friend	Total
Total children	(No.) 563 (Pct.) 97.6	6 1.0	6 1.0	4 .7	579 100.3

TABLE 2

NUMBER OF TIMES PARENTS OR GUARDIANS TALKED TO CHILDREN
ABOUT THEIR BAPTISM (BESIDES AT CONFIRMATION)

	Never	Once or twice	Several times	No answer	Total
Total children	(No.) 141 (Pct.) 24.4	200 34.7	233 40.4	3 .5	577 100.0
Both parents Lutheran	(No.) 93 (Pct.) 20.8	160 35.8	194 43.4	- -	447 100.0
One parent Lutheran	(No.) 18 (Pct.) 35.3	19 37.2	9 17.7	5 9.8	51 100.0
Parents other religions	(No.) 19 (Pct.) 35.2	14 25.9	21 38.9	- -	54 100.0

bearing on the study. The family may have had little or no influence on the private devotional life of its children. The most that could be said was that where the child was leading a healthy devotional life, the family was not preventing him from doing so. The figures are presented in Tables 3 and 4 for the sake of offering a complete picture.

Group Devotions

Most important for this study was the group worship of the family. Under this heading were included prayers at meals, and especially family devotions, where the Word of God was read and discussed.

Family worship answers needs which the weekly worship of the Christian congregation cannot answer; it can be conducted daily, and it can relate the Word to the more intimate needs of the family circle. The importance of family worship is illustrated in R. R. Caemmerer's discussion of its objectives:

The first objective of the family's use of the Word must be to keep clear the fact that the Word is an answer to need, and to the need of every member of the family circle. Family devotions are not a sop to God, but they are the taking of the Bread of Life from God. Hence the family devotions will always seek to make all of its members aware of the fact that through the Word which is being heard and the prayers said in response the family has a direct hold on God through Christ and is fostering the happiness and growth of each member of the family. As the Word holds Christ and God's way of life up before the minds of the family circle, it meets the need for forgiveness of sins, the problems of perplexity and sluggishness of faith, and the quest

TABLE 3

NUMBER OF TIMES STUDENTS READ BIBLE DURING PRECEDING WEEK

		Not at all	1 - 2 times	3 - 4 times	Once a day	Twice a day	No answer	Total
Girls	(No.)	190	68	28	17	-	3	306
	(Pct.)	62.1	22.2	9.2	5.5	-	1.0	100.0
Boys	(No.)	195	49	14	9	2	2	271
	(Pct.)	72.0	18.1	5.2	3.3	.7	.7	100.0
Living with both parents	(No.)	333	100	39	22	2	4	500
	(Pct.)	66.6	20.0	7.8	4.4	.4	.8	100.0
Living with one parent (divorce)	(No.)	17	5	-	1	-	-	23
	(Pct.)	73.9	21.8	-	4.3	-	-	100.0
Living with one par- ent (other reason)	(No.)	23	8	-	1	-	-	32
	(Pct.)	71.9	25	-	3.1	-	-	100.0

TABLE 4

NUMBER OF TIMES STUDENTS PRAYED PRIVATELY DURING
THE PRECEDING WEEK (BESIDES AT MEALTIME)

		Not at all	1 - 2 times	3 - 4 times	Once a day	Twice a day	No answer	Total
Girls	(No.)	12	27	33	109	124	1	306
	(Pct.)	3.9	8.8	10.8	35.6	40.5	.4	100.0
Boys	(No.)	24	43	43	92	68	1	271
	(Pct.)	8.9	15.9	15.9	33.8	25.1	.4	100.0
Living with both parents	(No.)	26	57	67	175	173	2	500
	(Pct.)	5.2	11.4	13.4	35.0	34.6	.4	100.0
Living with one parent (divorce)	(No.)	1	4	2	13	3	-	23
	(Pct.)	4.3	17.4	8.7	56.5	13.1	-	100.0
Living with one par- ent (other reason)	(No.)	4	6	4	9	9	-	32
	(Pct.)	12.5	18.8	12.5	28.1	28.1	-	100.0

for a greater will to prayer and praise.⁹

Saying "grace" at meals can be classified as family worship in the broad sense of the term, although prayer is only one part of worship. Table 5 gives the figures on family prayer at mealtime. Most families had the custom of saying "grace" at least once at each meal. The lowest percentage was recorded in the category "Parents other religions," where only half of the students said their families prayed at least once at mealtime.

Table 6 gives the distribution of students according to the number of times their families had family devotions (defined in the questionnaire as "reading the Bible or another religious book, praying"). The highest percentage of those having daily family devotions was 24.6, found in the category "Living with both parents."¹⁰ In this same category, 52.2 per cent indicated that they never had family devotions. Thus, even in this group, for every one family that had daily family devotions, two families had none at all. The same ratio applies to those families with both parents Lutheran.

In other groups, a far higher percentage indicated that

⁹R. R. Caemmerer, "The Christian Family - a Living Force in the Modern World," The Christian Family in the Modern World, edited by Walter F. Wolbrecht (St. Louis: Concordia Publishing House, c.1948), p. 62.

¹⁰Almost one-fourth of this number (6.8 per cent) were families in which the father is a minister or a teacher in a Lutheran school.

they never had family devotions. The highest was recorded in the group labeled "Parents other religions," which included cases of mixed marriage as well as cases in which one or the other of the parents had no religious affiliation.

Table 7 shows the frequency of family devotions according to the position of the child in the family. Notable is the comparison between the figures for "only child" and "middle child." By its very nature, the latter category indicates that there must have been at least three children in those homes. Yet 26.3 per cent in this group indicated that they had family devotions every day, over 11 per cent more than the families with "only children." By the same token, only 44.2 per cent of the "middle children" said that they never had family devotions, as compared with 70.5 per cent of the "only children."

More children in the family often means a varied age group, a greater variety of outside activities claiming the interest of the children, and less free time for everyone concerned. If this was true of the group studied, these facts still did not deter a comparatively large percentage of families from taking the time to hold family devotions. This observation, together with the findings regarding the smaller families, does not seem to bear out the validity of the reason often given for not having family devotions, viz., lack of time and variety of ages and interests.

TABLE 5

FREQUENCY OF FAMILY PRAYER AT MEALTIME

		Never	On special occasions	Before eating	After eating	Before and after	Total
Living with both parents	(No.) 21 (Pct.) 4.2	59 11.8	169 33.8	4 .8	247 49.4	500 100.0	
Living with one parent (divorce)	(No.) - (Pct.) -	5 21.8	13 56.5	1 4.3	4 17.4	23 100.0	
Living with one parent (other reason)	(No.) 5 (Pct.) 15.6	6 18.8	7 21.9	1 3.1	13 40.6	32 100.0	
Both parents Lutheran	(No.) 10 (Pct.) 2.2	50 11.2	140 31.4	2 .5	245 54.7	447 100.0	
One parent Lutheran	(No.) 5 (Pct.) 9.8	10 19.6	19 37.2	2 3.9	25 49.0	51 100.0	
Parents other religions	(No.) 10 (Pct.) 18.5	17 31.5	25 46.3	- -	2 3.7	54 100.0	

TABLE 6

FREQUENCY OF FAMILY DEVOTIONS (A)

		Never	Few times a year	About once a week	Almost every day	No answer	Total
Living with both parents	(No.) 261 (Pct.) 52.2	73 14.6	37 7.4	123 24.6	6 1.2	500 100.0	
Living with one parent (divorce)	(No.) 15 (Pct.) 65.3	4 17.4	1 4.3	2 8.7	1 4.3	23 100.0	
Living with one par- ent (other reason)	(No.) 23 (Pct.) 71.9	6 18.8	1 3.1	2 6.2	- -	32 100.0	
Both parents Lutheran	(No.) 221 (Pct.) 49.4	66 14.8	36 8.0	108 24.2	16 3.6	447 100.0	
One parent Lutheran	(No.) 34 (Pct.) 67.6	10 19.6	2 3.9	4 7.8	1 2.0	51 100.0	
Parents other religions	(No.) 43 (Pct.) 79.6	7 13.0	- -	1 1.9	3 5.5	54 100.0	

TABLE 7

FREQUENCY OF FAMILY DEVOTIONS (B)

		Never	Few times a year	About once a week	Almost every day	No answer	Total
One child	(No.)	73	8	3	11	1	96
	(Pct.)	76.1	8.3	3.1	11.5	1.0	100.0
Two - three children	(No.)	159	56	26	70	3	314
	(Pct.)	50.6	17.8	8.3	22.3	1.0	100.0
Four - more children	(No.)	69	19	10	45	3	146
	(Pct.)	47.3	13.0	6.9	30.7	2.1	100.0
Only child	(No.)	117	17	6	24	2	166
	(Pct.)	70.5	10.2	3.6	14.5	1.2	100.0
Oldest child	(No.)	101	37	25	65	5	233
	(Pct.)	43.3	15.9	10.7	27.9	2.2	100.0
Youngest child	(No.)	59	15	5	23	-	102
	(Pct.)	57.8	14.7	4.9	22.6	-	100.0
Middle child	(No.)	30	15	4	18	1	68
	(Pct.)	44.2	22.1	5.9	26.3	1.5	100.0

What does the family do when it worships? True family worship, like other group worship, has both elements of sacrament and sacrifice. God talks to the family, and the family talks to God. Since God talks to the family in His Word, that Word occupies an indispensable place in the family worship. Ordinarily, the family will discuss the word it has read, especially when children are included in the worship circle, in order to clarify difficult concepts and apply general principles to specific needs.¹¹ This is true, too, of readings in devotional books, where the material is often pitched at adult level.¹²

In family worship, the family will also pray together. If one person offers the prayer for the whole group, he will take into consideration both what God has said to them in His Word, and the needs and desires of each of the family members, even the youngest.¹³

Table 8 distributes the students according to these worship activities. It should be noted in studying the table that many devotional books include printed excerpts from

¹¹Caemmerer, op. cit., pp. 62-3

¹²Martin P. Simon, "Parent Training," Christian Preschool Education, edited by Herbert H. Gross (River Forest, Illinois: Lutheran Education Association, 1945), p. 52.

¹³Henry F. Cope, Religious Education in the Family (Chicago: University of Chicago Press, 1915), p. 140.

Scripture on their own pages, thus obviating the use of the Bible directly.¹⁴

TABLE 8
ACTIVITIES OF FAMILY WORSHIP¹⁵

		Living with both parents	Both parents Lutheran
Bible reading	(No.) (Pct.)	163 70.0	157 74.8
Reading of devotional book or pamphlet	(No.) (Pct.)	171 73.4	163 77.6
Discussion of material read	(No.) (Pct.)	110 47.2	102 48.6
Original prayers	(No.) (Pct.)	51 21.9	50 23.8
Hymn singing	(No.) (Pct.)	28 12.0	28 13.3

If family worship is to fulfill its function in the life of the child of God, i.e., if the child is to be fed with the Word of God, then the Word must be applied to the child's needs. The portions of Scripture read must be intelligible

¹⁴The devotional manual published by the Lutheran Church-Missouri Synod for the period of time during which the study was conducted printed one verse from the Bible and gave the reference for a suggested reading of greater length, which it did not print out. Most families included in Table 8 are members of this church body, and it seems reasonable to assume that many of them used this manual.

¹⁵Percentages are taken on the basis of those who indicated that they had family devotions at least a few times a year (Question 4 of Questionnaire II: Cf. Appendix C).

to the child and pertinent to his current problems and interests. Otherwise the use of the Word becomes a mere formality, a "rite carried out perfunctorily." Not only do such family devotions fail in their purpose, but they may implant an attitude of indifference or even revulsion toward the Word, which may last for years to come.¹⁶ This is particularly true during the age of adolescence, when the child is re-evaluating habitual family practices and forming lasting judgments.¹⁷

The study could not measure accurately whether or not the family devotions of the students were meeting the requirements of relevancy and intelligibility. All that could be measured was the students' own evaluation of his family devotions, whether they were interesting or uninteresting, too short or too long, etc. But if a student evaluated his family devotions as only "occasionally interesting," this did not mean that the parents were making no attempt to relate the Word to the student's life, since that student might have been unduly critical in his judgment, often a characteristic of adolescents.

¹⁶Caemmerer, op. cit., p. 15.

¹⁷Frederick Tracy, The Psychology of Adolescence (New York: The MacMillan Company, 1950), pp. 190-1.

As was the case with all the questions in this study involving the students' own judgment, then, the only really meaningful categories were the extremes: "almost never interesting," "too long," "almost always interesting," and "too short." If a student said that his family devotions were almost never interesting, then one could quite safely assume that the family devotions were falling short of their purpose, since at least a reasonable percentage of the devotions should have captured his interest if the parents were attempting to make them relevant and meaningful. In any case, only a negligible percentage checked this choice and even fewer said their devotions were too long.

A helpful device for making family devotions meaningful to the younger members of the family is letting the children themselves help to plan and conduct the worship periods. When they are directly involved in this way, their interest is more easily captured, and, above all, they have a chance to express their own needs. Birthdays and other anniversaries lend themselves particularly well to such a practice.

A sizeable percentage of the group (about 34 per cent) had never helped either to plan or conduct a family devotion (Table 10). A slightly higher percentage said they had helped once or a few times. About 22 per cent of the group indicated that they had done so often.

TABLE 9

STUDENTS' EVALUATION OF FAMILY DEVOTIONS

		Living with both parents	Both parents Lutheran
Almost never interesting	(No.) 11 (Pct.) 4.7	9 4.1	
Occasionally interesting	(No.) 58 (Pct.) 25.0	55 25.4	
Frequently interesting	(No.) 62 (Pct.) 26.8	59 27.2	
Almost always interesting	(No.) 101 (Pct.) 43.5	94 43.3	
Too long	(No.) 5 (Pct.) 2.1	5 2.3	
About the right length	(No.) 196 (Pct.) 83.4	185 84.1	
Too short	(No.) 34 (Pct.) 14.5	30 13.6	

TABLE 10

FREQUENCY WITH WHICH CHILDREN HELPED TO
PLAN OR CONDUCT A FAMILY DEVOTION

		Living with both parents	Both parents Lutheran
Never	(No.) 88 (Pct.) 34.9	79 33.5	
Once	(No.) 13 (Pct.) 5.2	13 5.5	
A few times	(No.) 97 (Pct.) 38.5	92 39.0	
Often	(No.) 54 (Pct.) 21.4	52 22.0	
Total	(No.) 252 (Pct.) 100.0	236 100.0	

Worship in the Local Congregation

The family nourishes its life with the Word of God not only within its own circle, but also in the larger gathering of Christian people in the local congregation. It does so in the Sunday worship service and in the reception of the Lord's Supper.

Parents who are sensitive to their position as Christian educators of their children will recognize this need for worship in the larger community, and encourage participation. But they teach most by their own example. Children who are forced to attend church and Sunday School because "it's good for them," while their parents stay away, do not forget the adult example when they themselves become of age. They are likely to stay away, too.

The tremendous influence wielded by parents in regard to the religious affiliation of their children was strikingly illustrated in a study made by Howard M. Bell in Maryland for the American Council on Education (1938). He found that only a negligible proportion of the young people measured adopted a belief different from that of either parent: 4.2 per cent for the Catholic youth, 2 per cent for the Protestants, and none for the Jewish.¹⁸

¹⁸Howard M. Bell, Youth Tell Their Story (Washington: American Council on Education, 1938), p. 196.

Participation in the worship of the local congregation by the family as a unit can be a strong unifying force binding the members of the family together. What is true of Christians in general is also true of the family, that they will grow together in one body as they speak to one another in "psalms and hymns and spiritual songs...giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."¹⁹

Tables 11-14 give figures on participation in the worship activities of the local congregation. Greatest frequency of church attendance of both mothers and fathers was found in the families where both parents were at home and both were Lutheran. Where both parents were at home and religious affiliation was not considered, almost 20 per cent more mothers than fathers attended church at least four times during the month preceding the study. Conversely, 9 per cent more fathers than mothers (in this case, more than twice as many) did not attend church at all. In the homes in which both parents were Lutheran, the figure on attendance four times or more was almost exactly the same for fathers as for mothers (70.7 as compared with 71.1).²⁰

¹⁹Ephesians 5:19-20.

²⁰Eleven per cent of the Lutheran fathers who attended church four or more times were ministers or teachers in Lutheran schools.

Infrequent church attendance was most characteristic, especially for fathers, of the group labeled "Parents other religions."

The same categories contain the high and low percentages in Table 13 as in Tables 11 and 12. Table 13 gives the number of times the family attended church together during the preceding month (at one time, or on one Sunday, since in some families the members could not by force of circumstance attend the same service).

The figures given in Table 14 are the answers to a necessarily general question: "Do you discuss the Sunday worship service (for instance, the sermon) at home?" For this reason, the results are in no way conclusive. However, the figures broadly follow the same trend as indicated in the two previous tables, with highest interest in the worship of the local congregation centered in families with both parents at home and both Lutheran.

This portion of the study was closely allied with another portion, treated in Chapter VII, regarding church-home co-operation. Parents influence their children considerably by their attitude toward the local church, its worship services, its pastor, and its members. The results given in the tables under "Church-Home Co-operation" in Chapter VII might be studied in connection with this section for a more complete picture.

TABLE 11

NUMBER OF TIMES FATHERS ATTENDED CHURCH DURING PRECEDING MONTH

		Not at all	One time	Two times	Three times	Four or more times	Total
Living with both parents	(No.)	79	16	33	48	324	500
	(Pct.)	15.8	3.2	6.6	9.6	64.8	100.0
Living with one parent (divorce)	(No.)	11	1	-	1	2	15
	(Pct.)	73.3	6.7	-	6.7	13.3	100.0
Living with one par- ent (other reason)	(No.)	3	1	-	1	3	8
	(Pct.)	37.5	12.5	-	12.5	37.5	100.0
Both parents Lutheran	(No.)	41	12	31	47	316	447
	(Pct.)	9.2	2.7	6.9	10.5	70.7	100.0
One parent Lutheran	(No.)	13	2	-	2	4	21
	(Pct.)	62.0	9.5	-	9.5	19.0	100.0
Parents other religions	(No.)	38	3	2	3	6	52
	(Pct.)	73.0	5.8	3.8	5.8	11.6	100.0

TABLE 12

NUMBER OF TIMES MOTHERS ATTENDED CHURCH DURING PRECEDING MONTH

		Not at all	One time	Two times	Three times	Four or more times	Total
Living with both parents	(No.)	34	20	35	72	339	500
	(Pct.)	6.8	4.0	7.0	14.4	83.8	100.0
Living with one parent (divorce)	(No.)	2	-	4	6	9	21
	(Pct.)	9.5	-	19.0	28.8	42.7	100.0
Living with one par- ent (other reason)	(No.)	2	1	4	9	15	31
	(Pct.)	6.5	3.2	12.9	29.0	48.4	100.0
Both parents Lutheran	(No.)	20	18	29	62	318	447
	(Pct.)	4.5	4.0	6.5	13.9	71.1	100.0
One parent Lutheran	(No.)	4	1	8	15	21	49
	(Pct.)	8.2	2.0	16.3	30.6	42.9	100.0
Parents other religions	(No.)	14	2	6	9	22	53
	(Pct.)	26.4	3.8	11.3	17.0	41.5	100.0

TABLE 13

NUMBER OF TIMES FAMILIES ATTENDED CHURCH TOGETHER
DURING THE PRECEDING MONTH

		Not at all	One time	Two times	Three times	Four or more times	Total	
Living with both parents	(No.) 113 (Pct.) 22.6	26 1.2	49 9.8	55 11.0	257 51.4	500 100.0		
Living with one parent (divorce)	(No.) 11 (Pct.) 47.7	2 8.7	- -	5 21.8	5 21.8	23 100.0		42
Living with one par- ent (other reason)	(No.) 5 (Pct.) 15.6	3 9.4	6 18.7	7 21.9	11 34.4	32 100.0		
Both parents Lutheran	(No.) 74 (Pct.) 16.5	26 5.8	46 10.3	50 11.2	251 56.2	447 100.0		
One parent Lutheran	(No.) 15 (Pct.) 29.4	5 9.8	6 11.8	12 23.6	13 25.4	51 100.0		
Parents other religions	(No.) 39 (Pct.) 72.1	- -	3 8.6	5 9.3	7 13.0	54 100.0		

TABLE 14

FREQUENCY WITH WHICH FAMILY DISCUSSES
SUNDAY WORSHIP SERVICE AT HOME

		Almost never	Occa- sionally	Almost every week	No answer	Total
Living with both parents	(No.)	100	285	115	-	500
	(Pct.)	20.0	57.0	23.0	-	100.0
Living with one parent (divorce)	(No.)	6	11	5	1	23
	(Pct.)	26.1	47.8	21.8	4.3	100.0
Living with one parent (other reason)	(No.)	8	18	6	-	32
	(Pct.)	25.0	56.2	18.7	-	99.9
Both parents Lutheran	(No.)	79	258	106	4	447
	(Pct.)	17.7	57.7	23.7	.9	100.0
One parent Lutheran	(No.)	13	26	11	1	51
	(Pct.)	25.4	51.0	21.6	2.0	100.0
Parents other religions	(No.)	22	25	7	-	54
	(Pct.)	40.7	46.3	13.0	-	100.0

The Lord's Supper

A final method by which the family literally feeds on the Word of life is by participation in the Sacrament of Holy Communion. This is the second of the two sacraments which God has instituted in order to convey His life to men.²¹ By its very nature, this sacrament also binds the family together into one body when its members partake of it mutually.

The danger inherent in regular and frequent participation in this sacrament, like other forms and rituals of the church, is that it can become a thoughtless conformity to custom.²² Recognizing this, parents can encourage preparation for the Lord's Supper by meditation and self-examination. Again, their best teaching method is by example. The very preparation for Holy Communion can become a unifying force for the family if it is done jointly.

The study (Tables 15-17) showed the following: Most students (58.8 of the total) attended Holy Communion from four to six times a year. Most students attended almost every time with their parents. Joint preparation for Communion (defined in the Questionnaire as prayer and self

²¹Matthew 26:26-29; I Corinthians 11:23-30. Because of this function, Lutheran confessional writings refer to the sacraments as the "visible Word." "Apology of the Augsburg Confession," Triglot Concordia, edited by F. Bente (St. Louis: Concordia Publishing House, 1921), Article XIII (VII), p. 309.

²²Caemmerer, op. cit., p. 61.

examination) on the part of the family was almost unknown. For every three students who prepared themselves at least occasionally, one student almost never prepared himself.

TABLE 15

FREQUENCY WITH WHICH STUDENTS TAKE HOLY COMMUNION

		Never	1 - 2 a year	3 - 4 times a year	About once a month	Almost every week	No answer	Total
Total boys and girls	(No.)	7	37	339	187	3	4	577
	(Pct.)	1.2	6.4	58.8	32.4	.5	.7	100.0
Both parents Lutheran	(No.)	3	18	272	149	2	3	447
	(Pct.)	.7	4.0	60.9	33.3	.4	.7	100.0
One parent Lutheran	(No.)	-	8	27	16	-	-	51
	(Pct.)	-	15.7	52.9	31.4	-	-	100.0
Parents other religions	(No.)	2	9	28	11	1	3	54
	(Pct.)	3.7	16.7	51.7	20.4	1.9	5.6	100.0

TABLE 16

IMMEDIATE GROUP WITH WHOM STUDENTS GO TO HOLY COMMUNION

		Both parents Lutheran	One parent Lutheran	Parents other religions
Usually alone	(No.)	18	4	12
	(Pct.)	4.0	7.8	22.2
With friends	(No.)	58	9	11
	(Pct.)	13.0	17.7	20.4
With parents about half the time	(No.)	78	3	6
	(Pct.)	17.5	5.9	11.1
With parents almost every time	(No.)	293	34	20
	(Pct.)	65.5	67.6	37.0
No answer	(No.)	-	1	5
	(Pct.)	-	2.0	9.3
Total	(No.)	447	51	54
	(Pct.)	100.0	100.0	100.0

TABLE 17

FREQUENCY WITH WHICH STUDENTS PREPARE THEMSELVES
FOR COMMUNION BEFORE THE SERVICE

		Both parents ²³ Lutheran	One parent Lutheran	Parents other religions	
Almost never	(No.) (Pct.)	104 23.2	17 33.3	12 22.2	
Occasionally, by themselves	(No.) (Pct.)	152 34.1	13 25.4	13 24.0	
Almost always, by themselves	(No.) (Pct.)	176 39.4	17 33.3	23 42.6	
Occasionally, togeth- er with family	(No.) (Pct.)	12 2.6	1 2.0	- -	48
Almost always, togeth- er with family	(No.) (Pct.)	7 1.6	3 5.9	1 1.9	
No answer	(No.) (Pct.)	- -	- -	5 9.3	
Total	(No.) (Pct.)	451 100.9	51 99.9	49 100.0	

²³Total for this column is slightly higher than 100.0 per cent because four students picked more than one choice.

CHAPTER III

LIVING IN LOVE

When a man is reborn into the life of God, his new life is considerable different from the life of men who are still spiritually dead. He has a different motive power; his aim in life is different; his basic values are different; he turns to different sources for strength for living, particularly in times of crisis; he takes a different view toward his fellow man. In fact, he is reborn for the very purpose of living differently.¹

The Word of God describes the Christian's new life in many ways and at great length, but in the realm of social relations, between the Christian and his fellow man, the word which it uses as characteristic of every activity is "love."² Broadly speaking, Christian love includes all those activities in which a child of God thinks, speaks, and acts for the purpose of serving others. The Christian recognizes that in serving them, he is serving God; and insofar as God's life exists in him, he places his whole being - intellect, emotion, and will - at God's disposal.³

¹Ephesians 2:1-10.

²I Corinthians 13; I John 4.

³Matthew 25:31-40; Romans 12; I John 3:14-18.

The Christian grows in his new life of love just as he grows physically. He wants more and more to serve God, and he learns better how to do it.⁴ But he grows only if his spiritual life is put to the test in actual life situations. Just as a man's arms and legs become useless if he does not use them for a long period, so man's spiritual faculties disintegrate if he does not exercise them.⁵

As the Christian grows in the life of God, he casts off more and more of his old nature, which is constantly striving to gain control of him again. Because he still retains much of this former nature, even if he has been a child of God from infancy, the Christian lives in a constant conflict. As long as he abides "in Christ," i.e., as long as he goes to the Word of reconciliation for nourishment and commits his life completely to God for direction and motive, he has the power to throttle his natural desires and live actively, unselfishly, joyfully as a child of God.⁶ And the more successful he is in this endeavor, the stronger and more mature a Christian he becomes. This process of maturation through an active life of conflict is Christian education in the richest sense of the term.

⁴Hebrews 5:13-14.

⁵Ephesians 4.

⁶Romans 7:18-25; I John 5:18-21.

The best and most natural school - i.e., training ground - for the Christian life is the family. In the Christian family, children of God live intimately with one another day after day. Chances to serve one another abound. The very commonness of family life, the routine, the intimacy, offers a severe test for Christian love. Frictions strike sparks which flare up into the flame of anger if they are not extinguished. Tragedies occur which may make life black with sorrow if they are not understood. At the same time, the natural bond of affection between parents and children, brothers and sisters, helps create a sympathetic and understanding atmosphere which can absorb the hurts and wounds inflicted when the child of God fails in his responsibility of Christian love.

In its function as a training ground, the family grooms its children for God-pleasing lives in the larger world. Children learn how to get along with other people at home.⁷ If they learn God's will there, by actually experiencing Christian love at work - loving their parents and brothers and sisters, and being loved - they will live that way toward other people, too.⁸

It is impossible to isolate one set of family activities

⁷R. R. Caemmerer, "The Christian Family - a Living Force in the Modern World," "The Christian Family in the Modern World", edited by Walter F. Wolbrecht (St. Louis: Concordia Publishing House, c.1948), pp. 57-8.

⁸1 Peter 2:1-12.

as training in Christian love. Love is the element which makes every family activity Christian. Thus it is a factor to be considered throughout this study, not only in one chapter.

Certain family activities lend themselves more directly than others to the cultivation of Christian love, however, and these are treated in this chapter. The difficulty comes in putting a finger on one certain activity and saying, "This is training in Christian love." More often it is the way a certain thing is done, not necessarily the activity itself, which makes it Christian and excites a Christian response in the child being trained. And, what is more, the casual observer might even see great similarity between the methods of a Christian and a non-Christian person, if he does not know their respective reasons or motive for acting.

This study, therefore, was faced with certain grave problems, and found itself greatly restricted as to what it could accurately measure. It often found itself asking largely negative questions, e.g., "How often have you seen your parents quarrel during the past month?" and determining only whether an atmosphere prevailed in which Christian love could not be bred. In asking positive questions (for example, about demonstrations of affection or joint family activities) it recognized that favorable responses did not necessarily mean that these things were being done out of Christian love and were therefore training children in the life of God. But

it attempted to measure as best it could those acts and habits which to the outward eye were demonstrations of Christian love, thereby pointing out that in those cases, at least the framework existed in which Christian love could be generated and nurtured.

Before examining the statistics gathered, it might be well to point out that certain situations which would have been well suited for developing Christian virtues could not be included in this study; for instance, crises in the life of the family like the death of a parent or child, accidents, etc., or factors existing over a longer period of time, such as the handicap of a family member, a chronic illness, or similar factors. The study limited itself to the gamut of situations which almost every family experiences during the course of its normal existence.

Expressions of Love

While love is an attitude of the heart, it finds expression both in words and deeds among the members of the Christian family. Christian love is not equated with affection or sentiment in the commonly accepted sense of the term, but it does not withhold affection when it knows that the other person needs it for his welfare. In a Christian family, there will be a natural flow of affectionate words and deeds between parents and children, and by the same token,

an absence of quarreling and discord.⁹ Particularly along these lines do parents teach by their example. Even the smallest child is affected by constant tension and bickering between parents; but he is also affected by kind words and thoughtful deeds which pass between them. The same demonstrations of affection - or lack of them - are significant in relations between parents and children. By virtue of their position as the more mature influencing the less mature, the responsibility for avoiding arguments and generating good will rests largely with the parents.

Most children in this study who were living with both parents indicated that they had seen their parents quarrel very infrequently during the preceding month; 43 per cent had not seen them quarrel at all, 38 per cent had seen them quarrel once or twice (Table 18). Similar figures were recorded for positive demonstrations of affection: 47 per cent said that they had seen their parents show affection to each other often, 32 per cent said they had seen such demonstrations occasionally (Table 19).

The most meaningful answer in Table 19 was the absolute "never." Most questions asked for answers tempered by "almost," since it was recognized that honest students would shy away from unconditional terms like "always" or "never" when evaluating their parents' actions. But in this question,

⁹Colossians 3:14-21.

where both "never" and "almost never" were offered as choices, 50 students, or 10 per cent of the group "Living with both parents," said that they had seen their parents show no demonstration of affection at all during the preceding month. Forty-four students answered "almost never."

Most interesting, however, was the category "Living with one parent (divorce)." Sixteen students in this category answered the question, since evidently this number had one step-parent. While this number was small, it was noteworthy that every one of them said that they had never seen their parents show affection to each other during the preceding month. This was the only occurrence of such a phenomenon throughout the study.

In Tables 20 and 21, which give figures on the number of unpleasant arguments between students and parents, it must be recognized that much depended on the student's interpretation of the word "unpleasant." It was inserted as a qualifying adjective in order to eliminate from the tabulation every-day disagreements among family members which were not likely to have serious consequences. To the degree that this adjective was general and indefinite, these figures must be viewed as opinions, not objective facts.

The prevailing pattern was for both boys and girls to have slightly more arguments with mothers than with fathers. The pattern was more pronounced for the girls than the boys; in every age group, without exception, the number of girls

TABLE 18

NUMBER OF TIMES CHILDREN SAW PARENTS QUARREL DURING THE PRECEDING MONTH

		Not at all	1 - 2 times	3 - 4 times	Five or more	No answer	Total
Living with both parents	(No.) 215 (Pct.) 43.0	215 43.0	192 38.4	42 8.4	33 6.6	18 3.6	500 100.0
Living with one parent (divorce)	(No.) 13 (Pct.) 81.3	13 81.3	2 12.5	1 6.2	- -	- -	16 100.0
Living with one par- ent (other reason)	(No.) 7 (Pct.) 70.0	7 70.0	2 20.0	1 10.0	- -	- -	10 100.0

TABLE 19

NUMBER OF TIMES CHILDREN SAW PARENTS SHOW
AFFECTION TO ONE ANOTHER DURING PRECEDING MONTH

		Never	Almost never	Occa- sionally	Often	No answer	Total
Living with both parents	(No.) 50 (Pct.) 10.0	50 10.0	44 8.8	163 32.6	236 47.2	7 1.4	500 100.0
Living with one parent (divorce)	(No.) 16 (Pct.) 100.0	16 100.0	- -	- -	- -	- -	16 100.0
Living with one par- ent (other reason)	(No.) 5 (Pct.) 50.0	5 50.0	- -	3 30.0	2 20.0	- -	10 100.0

TABLE 20

NUMBER OF UNPLEASANT ARGUMENTS BETWEEN CHILDREN
AND FATHERS DURING PRECEDING MONTH

	None	One or two	Three or four	Five or more	No answer	Total
Boys, age thirteen - (No.)	37	18	7	5	-	67
fourteen (Pct.)	55.3	26.8	10.4	7.5	-	100.0
Boys, age fifteen - (No.)	65	49	10	5	10	139
sixteen (Pct.)	46.7	35.3	7.2	3.6	7.2	100.0
Boys, age seventeen - (No.)	36	15	3	3	7	64
eighteen (Pct.)	56.2	23.4	4.7	4.7	10.9	99.9
Total (No.)	138	82	20	13	17	270
(Pct.)	51.1	30.4	7.4	4.8	6.3	100.0
Girls, age thirteen - (No.)	40	20	1	5	3	69
fourteen (Pct.)	57.9	29.0	1.5	7.3	4.3	100.0
Girls, age fifteen - (No.)	82	52	8	6	5	153
sixteen (Pct.)	53.6	34.0	5.2	3.9	3.3	100.0
Girls, age seventeen - (No.)	53	20	4	3	3	83
eighteen (Pct.)	63.9	24.1	4.8	3.6	3.6	100.0
Total (No.)	175	92	13	14	11	305
(Pct.)	57.3	30.2	4.3	4.6	3.6	100.0

TABLE 20 (Continued)

NUMBER OF UNPLEASANT ARGUMENTS BETWEEN CHILDREN
AND FATHERS DURING PRECEDING MONTH

	None	One or two	Three or four	Five or more	Total
Living with both parents (No.)	281	165	33	21	500
(Pct.)	56.2	33.	6.6	4.2	100.0
Living with one parent (divorce) (No.)	11	6	-	1	18
(Pct.)	61.1	33.4	-	5.5	100.0
Living with one parent (other reason) (No.)	7	1	-	1	9
(Pct.)	77.8	11.1	-	11.1	100.0

TABLE 21

NUMBER OF UNPLEASANT ARGUMENTS BETWEEN CHILDREN
AND MOTHERS DURING PRECEDING MONTH

	None	One or two	Three or four	Five or more	Total
Living with both parents (No.)	237	202	39	22	500
(Pct.)	47.4	40.4	7.8	4.4	100.0
Living with one parent (divorce) (No.)	11	7	3	1	22
(Pct.)	50.0	31.8	13.6	4.6	100.0
Living with one parent (other reason) (No.)	9	16	2	3	30
(Pct.)	30.0	53.3	6.7	10.0	100.0

TABLE 21 (Continued)

NUMBERS OF UNPLEASANT ARGUMENTS BETWEEN CHILDREN
AND MOTHERS DURING PRECEDING MONTH

	None	One or two	Three or four	Five or more	No answer	Total
Boys, age thirteen - (No.)	26	32	6	3	-	67
fourteen (Pct.)	38.8	47.8	8.9	4.5	-	100.0
Boys, age fifteen - (No.)	61	57	8	8	5	139
sixteen (Pct.)	43.8	41.0	5.8	5.8	3.6	100.0
Boys, age seventeen - (No.)	35	21	6	1	1	64
eighteen (Pct.)	54.6	32.8	9.4	1.6	1.6	100.0
Total (No.)	122	110	20	12	6	270
(Pct.)	45.2	40.8	7.4	4.4	2.2	100.0
Girls, age thirteen - (No.)	30	29	5	5	-	69
fourteen (Pct.)	43.4	42.0	7.3	7.3	-	100.0
Girls, age fifteen - (No.)	75	59	12	6	1	153
sixteen (Pct.)	49.0	38.6	7.9	3.9	.6	100.0
Girls, age seventeen - (No.)	43	27	8	3	2	83
eighteen (Pct.)	51.8	32.6	9.6	3.6	2.4	100.0
Total (No.)	148	115	25	14	3	305
(Pct.)	48.5	37.7	8.2	4.6	1.0	100.0

who had anywhere from one to five arguments with their mothers was higher than those who had the same with their fathers. The percentages of total difference between the two, however, were not excessive: only 7.5 per cent more girls had one or two arguments with mother than with father, and this was the category showing the greatest difference.

These figures were borne out for the most part by the tabulations on the same question under the categories "Living with . . ." (also included in Tables 20 and 21). Of the five hundred students living with both father and mother, 56.2 per cent said they had no arguments with father during the preceding month, while only 47.4 per cent said they had no arguments with mother. In the cases which would seem to be most serious, viz. the cases of five or more arguments, fathers were slightly more involved than mothers, the difference being about an average of only 1.0 per cent, however. In other cases, those of from one to four arguments, mothers were always more involved. This was especially true among those families in which only one real parent was at home, for reasons other than divorce. In this category, 77.8 per cent of the students said they had no arguments with father, while only 30 per cent said they had no arguments with mother.

The man who lives in Christian love will forgive others when they wrong him; by the same token, he will ask forgiveness

himself when he has committed the wrong.¹⁰ This is an important lesson to be learned in the family. The question asked in the study was, "Do you ever ask your father (mother) to forgive you when you have done something wrong?" This approached the problem from the viewpoint of the students' lives - what they had already learned. What they had learned, however, might not necessarily have been from their parents, since other educational influences had already played a great part in their lives. Still, the question was asked with a view toward showing, to some extent at least, what rapport existed between parent and child with regard to forgiveness for wrongs committed, assuming thereby that the parent invited such expressions by his own attitude and example.

Since the question asked about general wrong-doing, not personal offenses against one parent or the other, and since a separate question was asked for both father and mother, the study was more of a comparison between the two parents than a general picture of how often the student asked forgiveness. In other words, the study really asked, not "Do you ask for forgiveness," but "Whom do you ask for forgiveness - father or mother?" More than 44 per cent of the boys said they almost never asked forgiveness of their fathers (Table 22). This does not mean that 44 per cent of the boys never asked forgiveness; they may have been among the 65 per

¹⁰Matthew 18:21-35.

cent who asked forgiveness at least occasionally from their mother.

The results (Tables 22 and 23) consistently showed the mother as the one to whom students went most often to ask forgiveness. This was true of both boys and girls, in every age group and in every type of home listed in the tables. Other patterns which were in evidence: girls asked for forgiveness more than boys, especially "almost every time;" and as the age of students increased, the percentage of asking decreased.

Adolescents will more readily admit faults and ask for forgiveness if parents show respect for them as individuals and treat them like gradually maturing young people who can make responsible judgments at least part of the time.¹¹ This will mean, on the part of the parents, honesty and readiness to admit those errors on their own part which are quite evident to their maturing children. Says Rudisill:

Parental consistency and readiness to admit errors and faults are appreciated by young people. They are long past the time when they believed that parents were perfect and knew everything. Unfairness, shifting standards, or a closed mind make co-operation almost impossible.¹²

¹¹Ira S. Wile, The Challenge of Adolescence (New York: Greenberg, Publisher, Inc., c.1939), pp. 12-13.

¹²Earl S. Rudisill, Christian Family Life (Philadelphia: United Lutheran Publication House, 1944), p. 44.

TABLE 22

FREQUENCY WITH WHICH CHILDREN ASK FORGIVENESS OF FATHERS

		Almost never	Occa- sionally	Almost every time	No answer	Total
Boys, age thirteen - fourteen	(No.)	27	25	13	2	69
	(Pct.)	40.3	37.2	19.4	3.0	99.9
Boys, age fifteen - sixteen	(No.)	63	40	21	15	139
	(Pct.)	45.3	28.8	15.1	10.8	100.0
Boys, age seventeen - eighteen	(No.)	31	14	12	7	64
	(Pct.)	48.4	21.9	8.7	10.9	99.9
Total	(No.)	121	79	46	24	270
	(Pct.)	44.8	29.2	17.1	8.9	100.0
Girls, age thirteen - fourteen	(No.)	24	21	18	6	69
	(Pct.)	34.8	30.4	26.1	8.7	100.0
Girls, age fifteen - sixteen	(No.)	55	44	46	8	153
	(Pct.)	35.9	28.8	30.1	5.2	100.0
Girls, age seventeen - eighteen	(No.)	38	25	15	5	83
	(Pct.)	45.7	30.2	18.1	6.0	100.0
Total	(No.)	117	90	79	19	305
	(Pct.)	38.4	29.5	25.9	6.2	100.0

TABLE 22 (Continued)

FREQUENCY WITH WHICH CHILDREN ASK FORGIVENESS OF FATHERS

		Almost never	Occa- sionally	Almost every time	No answer	Total
Living with both parents	(No.)	215	160	120	5	500
	(Pct.)	43.0	32.0	24.0	1.0	100.0
Living with one parent (divorce)	(No.)	11	-	3	-	14
	(Pct.)	78.6	-	21.4	-	100.0
Living with one parent (other reason)	(No.)	3	2	2	-	7
	(Pct.)	42.8	28.6	28.6	-	100.0

TABLE 23

FREQUENCY WITH WHICH CHILDREN ASK FORGIVENESS OF MOTHERS

		Almost never	Occa- sionally	Almost every time	No answer	Total
Living with both parents	(No.)	155	177	160	8	500
	(Pct.)	31.0	35.4	32.0	1.6	100.0
Living with one parent (divorce)	(No.)	7	2	14	-	23
	(Pct.)	30.4	8.7	60.9	-	100.0
Living with one parent (other reason)	(No.)	6	11	13	-	30
	(Pct.)	20.0	36.7	43.3	-	100.0

TABLE 23 (Continued)

FREQUENCY WITH WHICH CHILDREN ASK FORGIVENESS OF MOTHERS

		Almost never	Occa- sionally	Almost every time	No answer	Total
Boys, age thirteen - fourteen	(No.) (Pct.)	21 31.3	26 38.8	19 28.4	1 1.5	67 100.0
Boys, age fifteen - sixteen	(No.) (Pct.)	49 35.2	52 37.4	33 23.8	5 3.6	139 100.0
Boys, age seventeen - eighteen	(No.) (Pct.)	24 37.5	21 32.8	17 26.6	2 3.1	64 100.0
Total	(No.) (Pct.)	94 34.8	99 36.6	69 25.6	8 3.0	270 100.0
Girls, age thirteen - fourteen	(No.) (Pct.)	18 26.1	25 36.2	25 36.2	1 1.5	69 100.0
Girls, age fifteen - sixteen	(No.) (Pct.)	40 26.2	46 30.1	65 42.4	2 1.3	153 100.0
Girls, age seventeen - eighteen	(No.) (Pct.)	23 27.7	27 32.5	31 37.4	2 2.4	83 100.0
Total	(No.) (Pct.)	81 26.6	98 32.2	121 39.6	5 1.6	305 100.0

The question, "Do your parents ever admit to you that they are wrong?" lent itself to somewhat of a subjective answer on the part of the students, by its very nature. Again, the most meaningful answer was the absolute "never," checked by 14 per cent of the students whose parents were at home (Table 24).

Table 25 must be interpreted exclusively as a judgment on the part of the students. It gives the answers to the question, "Do your parents encourage you to figure things out for yourself, to make your own decisions? While inviting confidence and encouraging self-reliance may seem to be paradoxical, they go hand in hand. The parent who gently encourages a child to assume more and more of the responsibility of making his own decisions shows the child that the parent respects him for what maturity he has gained. The child will appreciate this, and reciprocate by placing confidence in his parent. Such encouragement is not, of course, to be an avoiding of responsibility on the part of the parents.

Table 25 gives the results, among other things, in the light of the position of the child in the family - only, oldest, youngest, or middle - which factor might have been expected to play some part in the students' answers. No significant trends presented themselves, however; the percentages were fairly well equalized throughout. The number of students answering "very much" was consistently much higher than those who answered "hardly at all."

TABLE 24

FREQUENCY WITH WHICH PARENTS ADMIT TO CHILDREN
THAT THEY ARE WRONG

		Never	Almost never	Occa- sionally	Almost every time	No answer	Total	
Living with both parents	(No.) 70 (Pct.) 14.0	99	175	141	5	500		67
		19.8	35.0	28.2	1.0	100.0		
Living with one parent (divorce)	(No.) 3 (Pct.) 13.1	1	8	10	1	23		
		4.3	34.8	43.5	4.3	100.0		
Living with one par- ent (other reason)	(No.) 2 (Pct.) 6.2	4	13	9	4	32		
		12.5	40.6	28.1	12.5	99.9		

TABLE 25

DEGREE TO WHICH CHILDREN THINK PARENTS ENCOURAGE THEM
TO MAKE THEIR OWN DECISIONS

		Hardly at all	Some- what	Quite a bit	Very much	No answer	Total	
Living with both parents	(No.) (Pct.)	33 6.6	116 23.2	176 35.2	175 35.0	- -	500 100.0	
Living with one parent (divorce)	(No.) (Pct.)	4 17.4	7 30.4	5 21.8	7 30.4	- -	23 100.0	
Living with one par- ent (other reason)	(No.) (Pct.)	1 3.1	7 21.9	12 37.5	10 31.2	2 6.2	32 99.9	
One child	(No.) (Pct.)	6 6.2	21 21.9	40 41.7	28 29.2	1 1.0	96 100.0	88
Two - three children	(No.) (Pct.)	11 3.5	73 23.1	115 36.7	115 36.7	- -	314 100.0	
Four - more children	(No.) (Pct.)	7 4.8	37 25.3	50 34.2	51 35.0	1 .7	146 100.0	
Only child	(No.) (Pct.)	9 5.4	36 21.7	64 38.6	55 33.1	2 1.2	166 100.0	
Oldest child	(No.) (Pct.)	7 3.0	49 21.1	86 36.9	90 38.6	1 .4	233 100.0	
Youngest child	(No.) (Pct.)	5 4.9	27 26.4	34 33.3	36 35.3	- -	102 99.9	
Middle child	(No.) (Pct.)	4 5.9	20 29.4	22 32.3	20 29.4	2 2.9	68 99.9	

Parents as Counselors

Parents can help their children most to grow spiritually if they have their confidence. The child can be reached best through his personal needs, problems which are important to him. The Christian parent will take an interest in his child's "problems, awakened urges, aspirations, worries, friendships, love interests, disappointments, surprises, and joys."¹³ He will invite intimate, heart-to-heart talks, and show sympathy and understanding in them.

The study attempted to measure the degree of confidence which the students had in their parents in several places throughout the questionnaire. The results are collected here for comparison and analysis (Tables 26-31). The tables show the following pertinent facts:

1. Mothers acted as sympathetic listeners to the joys and troubles of their children much more than fathers (Tables 28-29).¹⁴

¹³Ibid., p. 44.

¹⁴This finding is almost identical with that of E. W. Burgess and Louise Stanley in their report on the function of home activities in the education of adolescents: "Almost two-thirds of the girls and 41 per cent of the boys in large cities stated that they 'almost always' confide their joys and troubles to their mothers . . . The boys tend to be less closely bound to the mother than are the girls, the prevailing pattern being for the girls almost always to confide, the boys sometimes to confide. Nevertheless, for both boys and girls there is a marked tendency toward confidence in the mother." E. W. Burgess and Louise Stanley, The Adolescent in the Family (New York: Appleton-Century Co., 1934), p. 36.

2. Girls asked their mothers for help when they had problems much more frequently than they asked their fathers. Boys went to their mothers slightly more frequently than to their fathers (Tables 26-27).

3. For both boys and girls, the percentage of those who thought their mothers understood them most of the time was larger than the percentage of those who thought the same of their fathers (Tables 30-31).

4. As the age of boys increased, the number who went to their father for help or told them their joys and troubles decreased. This trend did not show up in the question regarding their mother (Tables 26-29).

5. Girls confided their problems, joys and troubles more than boys, to both parents (Tables 26-29).

6. Not much difference showed up between boys and girls in their estimate of how parents understood them. Nor was there much difference between the age groups. Only one slight trend showed itself, and that among the girls in their estimate of whether their mother understood them or not. As their age increased, their evaluation of their mothers' judgment decreased (Tables 30-31).

TABLE 26

FREQUENCY WITH WHICH CHILDREN ASK FATHERS FOR HELP
WHEN THEY HAVE A PROBLEM

		Almost never	Occa- sionally	Almost always	No answer	Total
Boys, age thirteen - fourteen	(No.) 15 (Pct.) 22.4	15 22.4	27 40.3	23 34.3	2 3.0	67 100.0
Boys, age fifteen - sixteen	(No.) 35 (Pct.) 25.2	35 25.2	55 39.6	37 26.6	12 8.6	139 100.0
Boys, age seventeen - eighteen	(No.) 18 (Pct.) 28.1	18 28.1	32 50.0	9 14.1	5 7.8	64 100.0
Total	(No.) 68 (Pct.) 25.2	68 25.2	114 42.2	69 25.6	19 7.0	270 100.0
Girls, age thirteen - fourteen	(No.) 12 (Pct.) 17.4	12 17.4	34 49.2	17 24.6	6 8.7	69 99.9
Girls, age fifteen - sixteen	(No.) 36 (Pct.) 33.5	36 33.5	72 47.0	39 25.5	6 3.9	153 99.9
Girls, age seventeen - eighteen	(No.) 17 (Pct.) 20.5	17 20.5	42 50.7	21 25.2	3 3.6	83 100.0
Total	(No.) 65 (Pct.) 21.3	65 21.3	148 48.6	77 26.2	15 4.9	305 100.0

TABLE 27

FREQUENCY WITH WHICH CHILDREN ASK MOTHERS FOR HELP
WHEN THEY HAVE A PROBLEM

		Almost never	Occa- sionally	Almost always	No answer	Total
Boys, age thirteen - fourteen	(No.)	9	40	17	1	67
	(Pct.)	13.4	59.7	25.4	1.5	99.9
Boys, age fifteen - sixteen	(No.)	23	66	44	6	139
	(Pct.)	16.5	47.5	31.7	4.3	100.0
Boys, age seventeen - eighteen	(No.)	12	38	13	1	64
	(Pct.)	18.7	59.4	20.3	1.6	100.0
Total	(No.)	44	144	74	8	270
	(Pct.)	16.3	53.3	27.4	3.0	100.0
Girls, age thirteen - fourteen	(No.)	4	17	47	1	69
	(Pct.)	5.8	24.6	68.0	1.5	99.9
Girls, age fifteen - sixteen	(No.)	9	44	99	1	153
	(Pct.)	5.9	28.8	64.7	.6	100.0
Girls, age seventeen - eighteen	(No.)	11	23	47	2	83
	(Pct.)	13.3	27.7	56.6	2.4	100.0
Total	(No.)	24	84	193	4	305
	(Pct.)	7.9	27.5	63.3	1.3	100.0

TABLE 28

FREQUENCY WITH WHICH CHILDREN TELL
JOYS AND TROUBLES TO FATHERS

		Almost never	Some- times	Almost always	No answer	Total
Boys, age thirteen - fourteen	(No.) 13 (Pct.) 19.4	13 19.4	36 53.7	16 23.9	2 3.0	67 100.0
Boys, age fifteen - sixteen	(No.) 31 (Pct.) 22.3	31 22.3	68 48.9	26 18.7	14 10.1	139 100.0
Boys, age seventeen - eighteen	(No.) 15 (Pct.) 23.4	15 23.4	37 57.8	6 9.4	6 9.4	64 100.0
Total	(No.) 59 (Pct.) 21.8	59 21.8	141 52.3	48 17.8	22 8.1	270 100.0
Girls, age thirteen - fourteen	(No.) 9 (Pct.) 13.1	9 13.1	35 50.7	18 26.1	7 10.1	69 100.0
Girls, age fifteen - sixteen	(No.) 30 (Pct.) 19.6	30 19.6	76 49.6	43 28.1	4 2.6	153 99.9
Girls, age seventeen - eighteen	(No.) 17 (Pct.) 20.4	17 20.4	39 47.0	24 29.0	3 3.6	83 100.0
Total	(No.) 56 (Pct.) 18.4	56 18.4	150 49.1	85 27.9	14 4.6	305 100.0

TABLE 29

FREQUENCY WITH WHICH CHILDREN TELL
JOYS AND TROUBLES TO MOTHERS

		Almost never	Some- times	Almost always	No answer	Total
Boys, age thirteen - fourteen	(No.)	9	35	23	-	67
	(Pct.)	13.4	52.2	34.3	-	99.9
Boys, age fifteen - sixteen	(No.)	19	75	39	6	139
	(Pct.)	13.7	54.0	28.0	4.3	100.0
Boys, age seventeen - eighteen	(No.)	7	44	13	-	64
	(Pct.)	10.9	68.8	20.3	-	100.0
Total	(No.)	35	154	75	6	270
	(Pct.)	13.0	57.0	27.8	2.2	100.0
Girls, age thirteen - fourteen	(No.)	3	16	50	-	69
	(Pct.)	14.3	23.2	72.5	-	100.0
Girls, age fifteen - sixteen	(No.)	6	46	99	2	153
	(Pct.)	3.9	30.1	64.7	1.3	100.0
Girls, age seventeen - eighteen	(No.)	5	21	56	1	83
	(Pct.)	6.0	25.3	67.5	1.2	100.0
Total	(No.)	14	83	205	3	305
	(Pct.)	4.6	27.2	67.2	1.0	100.0

TABLE 30

DEGREE TO WHICH CHILDREN THINK THEIR FATHERS UNDERSTAND THEM

		Hardly at all	Some of the time	Most of the time	Almost all of the time	No answer	Total
Boys, age thirteen - fourteen	(No.)	8	17	21	19	2	67
	(Pct.)	11.9	25.4	31.3	28.4	3.0	100.0
Boys, age fifteen - sixteen	(No.)	18	27	49	32	13	139
	(Pct.)	13.0	19.4	35.2	23.0	9.3	99.9
Boys, age seventeen - eighteen	(No.)	8	12	20	18	6	64
	(Pct.)	12.5	18.7	31.2	28.1	9.4	99.9
Total	(No.)	34	56	90	69	21	270
	(Pct.)	12.6	20.7	33.3	27.6	7.8	100.0
Girls, age thirteen - fourteen	(No.)	7	14	27	15	6	69
	(Pct.)	10.1	20.3	39.1	21.8	8.7	100.0
Girls, age fifteen - sixteen	(No.)	18	40	51	36	8	153
	(Pct.)	11.8	26.2	33.3	23.5	5.2	100.0
Girls, age seventeen - eighteen	(No.)	15	20	20	23	5	83
	(Pct.)	18.1	24.1	24.1	27.7	6.0	100.0
Total	(No.)	40	74	98	74	19	305
	(Pct.)	13.1	24.3	32.1	24.3	6.2	100.0

TABLE 31

DEGREE TO WHICH CHILDREN THINK THEIR MOTHERS UNDERSTAND THEM

		Hardly at all	Some of the time	Most of the time	Almost all of the time	No answer	Total
Boys, age thirteen - fourteen	(No.)	1	20	20	23	3	67
	(Pct.)	1.5	29.8	29.8	34.3	4.5	99.9
Boys, age fifteen - sixteen	(No.)	8	26	52	48	5	139
	(Pct.)	5.8	18.7	37.4	34.5	3.6	100.0
Boys, age seventeen - eighteen	(No.)	3	17	23	19	2	69
	(Pct.)	4.7	26.6	35.9	29.7	3.1	100.0
Total	(No.)	12	63	95	90	10	270
	(Pct.)	4.4	23.4	35.2	33.3	3.7	100.0
Girls, age thirteen - fourteen	(No.)	2	8	29	30	-	69
	(Pct.)	2.9	11.6	42.0	43.5	-	100.0
Girls, age fifteen - sixteen	(No.)	10	28	52	63	-	153
	(Pct.)	6.5	18.3	34.0	41.2	-	100.0
Girls, age seventeen - eighteen	(No.)	10	9	29	32	3	83
	(Pct.)	12.1	10.8	35.0	38.5	3.6	100.0
Total	(No.)	22	45	110	125	3	305
	(Pct.)	7.2	14.7	36.1	41.0	1.0	100.0

Family Partnership

Parents gain the confidence of their children, not only by verbally inviting them to confide in them, but by building an intimate companionship with them over a period of years. Such a companionship develops as they do things with their children, share experiences with them, and give them their share of responsibility at home.

The study inquired into several types of family activities, including both work and recreation. Work activities, or sharing family duties, can have two benefits: unifying the family as the members mutually contribute toward the family welfare; and teaching the children to assume their share of responsibility, a lesson which they need for all adult living. It must be recognized that by merely performing the activities here enumerated, especially if they are compelled by force to do them, the children do not necessarily gain either of the two benefits. Much depends on the parents' methods of giving their children responsibility, how they lead the children to see that in performing a given task they are making a real contribution to the ultimate goal of the family. Tables 32-36 deal with work activities in the home and assumption of responsibility by the student in personal matters.

Recreation and other leisure time activities lend themselves especially well to unifying the family, if these

things are planned and carried out together. The more a parent is with his child, and the closer he is to him, the greater influence for good he can wield.

The variety of outside interests which clamor for the attention of both parents and children in our age have greatly decreased the amount of time spent together by the family. Commercial amusement agencies have taken over the job of entertaining the family, so the family no longer has to find within itself the means to entertain itself. As a result, family members often do not have common interests; they seek companionship with others outside the home, forming units on the basis of age, sex, vocation, etc.¹⁵ All of this lays a greater responsibility on parents to seek ways and means of retaining the essential togetherness of the family - and also of retaining the position as Christian educators of their children during the informal moments of recreation, when their children are learning most quickly.

Since children spend weekdays in school, the fact that their mothers work during the day might not seem to have much significance for joint family activities. But there is more to the story than this. The housework must still be done, and if the mother works while children are in school, the chances are great that she will have to do her household chores while the children are at home, minimizing the amount

¹⁵Burgess and Stanley, op. cit., pp. 3-4.

of leisure time she can give her children. Then, too, there are the emotional strains which are more frequent and harder to bear when the mother is tired after a full day's work and still faced with work at home.

Those were the factors which gave rise to the question, "Does your mother work outside the home?" The following notable facts are evident in Table 37, where the answers to this question are recorded:

1. In those families with both parents at home, over 42 per cent of the mothers were working either full or part time.

2. In homes either broken now or broken at one time for reasons other than divorce, over 66 per cent of the mothers were working every day, full time.¹⁶

3. The highest percentage of mothers working every day, full time, was found in the category "Living with one parent (divorce)," made up of homes broken either now or previously by reason of divorce: 81 per cent.

Table 38 lists the number of evenings the whole family was together during the week preceding the study. This measurement was only partially useful, since the whole family could have been at home and each family member still following his own individual pursuit, with no joint activity.

¹⁶Some of the children who indicated in Questionnaire I that they were living with only one parent were evidently also living with one step-parent.

The figures were fairly well spread out, with no significant trends presenting themselves. Six children in the category "Living with one parent (divorce)," or 26 per cent, said their families were not together on a single evening.

The students were given a list of activities and asked to check which ones their families had participated in together (father or mother and at least some of the children) during the month preceding the study. The answers are recorded in Table 39.

Activities checked most frequently were: went shopping, went visiting, watched television, went to church. Those checked least frequently: went to concerts, took walks, did handicraft work, went to a museum or art gallery.

The students were also given a list of five activities and asked whether they had participated in them, together with their parents, at any time. These are listed in Table 40.

TABLE 32

HOME DUTIES PERFORMED BY BOYS DURING PRECEDING WEEK

		Age 13 - 14	Age 15 - 16	Age 17 - 18	Total
Set the table	(No.)	34	71	29	134
	(Pct.)	50.7	51.1	45.3	49.6
Cleared the table	(No.)	35	74	35	144
	(Pct.)	52.2	53.3	54.7	53.4
Washed or dried dishes	(No.)	39	76	39	154
	(Pct.)	58.1	54.7	61.0	57.0
Prepared a meal	(No.)	17	38	20	75
	(Pct.)	25.4	27.4	31.2	27.8
Made own bed	(No.)	30	78	28	136
	(Pct.)	44.8	56.1	43.7	50.3
Cleaned own room	(No.)	36	59	30	125
	(Pct.)	53.7	42.5	46.8	46.3
Helped clean house	(No.)	41	71	31	143
	(Pct.)	61.2	51.1	48.4	53.0
Went on errands for father	(No.)	54	111	49	214
	(Pct.)	80.5	79.8	76.5	79.3
Went on errands for mother	(No.)	41	79	34	154
	(Pct.)	61.2	56.9	53.1	57.0

TABLE 33

HOME DUTIES PERFORMED BY BOYS DURING PRECEDING YEAR

		Age 13 - 14	Age 15 - 16	Age 17 - 18	Total
Helped decorate own room	(No.)	46	65	29	140
	(Pct.)	68.7	46.8	45.3	51.7
Did fancywork or handicraft	(No.)	29	58	31	118
	(Pct.)	43.3	41.7	48.4	43.6
Washed automobile	(No.)	51	101	52	204
	(Pct.)	76.0	72.6	81.2	77.0
Helped repair automobile	(No.)	33	67	40	140
	(Pct.)	49.2	48.2	62.5	51.8
Did minor repairs around house	(No.)	53	110	54	217
	(Pct.)	79.0	79.0	84.4	80.3
Mowed lawn	(No.)	52	109	52	213
	(Pct.)	77.5	78.4	81.2	78.8
Worked in garden	(No.)	32	78	35	145
	(Pct.)	47.7	56.2	54.7	53.6
Helped wash or iron	(No.)	26	54	25	105
	(Pct.)	38.8	38.9	39.0	38.8
Shovelled snow	(No.)	54	127	57	238
	(Pct.)	80.5	91.3	89.0	88.0

TABLE 34

HOME DUTIES PERFORMED BY GIRLS DURING PRECEDING WEEK

		Age 13 - 14	Age 15 - 16	Age 17 - 18	Total
Set the table	(No.)	56	125	67	248
	(Pct.)	81.1	81.7	80.8	81.3
Cleared the table	(No.)	60	126	72	258
	(Pct.)	87.0	82.2	86.7	84.6
Washed or dried dishes	(No.)	65	140	76	281
	(Pct.)	94.2	91.5	91.7	92.2
Prepared a meal	(No.)	23	86	38	147
	(Pct.)	33.3	56.2	45.8	43.2
Made own bed	(No.)	57	119	67	243
	(Pct.)	82.6	77.8	80.8	79.6
Cleaned own room	(No.)	41	119	59	219
	(Pct.)	59.5	77.8	71.1	71.8
Helped clean house	(No.)	50	119	56	225
	(Pct.)	72.5	77.8	67.5	73.7
Went on errands for father	(No.)	54	120	62	236
	(Pct.)	78.3	78.4	74.7	77.4
Went on errands for mother	(No.)	29	62	33	124
	(Pct.)	42.0	40.5	39.8	40.6

TABLE 35

HOME DUTIES PERFORMED BY GIRLS DURING PRECEDING YEAR

		Age 13 - 14	Age 15 - 16	Age 17 - 18	Total
Made some of own clothes	(No.)	34	98	61	193
	(Pct.)	49.2	64.0	73.5	63.2
Helped decorate own room	(No.)	36	79	53	168
	(Pct.)	52.2	51.6	63.9	55.0
Did fancywork or handicraft	(No.)	35	72	47	154
	(Pct.)	50.7	47.0	56.7	50.5
Washed automobile	(No.)	34	72	39	145
	(Pct.)	49.2	47.0	47.0	47.5
Mowed lawn	(No.)	42	88	44	174
	(Pct.)	60.9	57.5	53.1	52.0
Worked in garden	(No.)	29	59	34	122
	(Pct.)	42.0	38.6	41.0	40.0
Helped wash or iron	(No.)	65	141	75	281
	(Pct.)	94.2	92.1	90.5	92.1
Shovelled snow	(No.)	46	96	49	191
	(Pct.)	66.7	62.8	59.1	62.6
Planned meals	(No.)	47	102	61	210
	(Pct.)	68.0	66.6	73.5	68.8

TABLE 36

PERSONAL RESPONSIBILITIES ASSUMED BY CHILDREN
DURING PRECEDING YEAR

		Living with both parents	One parent (divorce)	One parent (other reason)
Planned own clothes	(No.)	360	20	22
	(Pct.)	72.0	87.0	68.7
Selected own clothes at store	(No.)	432	20	22
	(Pct.)	86.4	87.0	81.2
Kept account of spending	(No.)	154	6	11
	(Pct.)	30.8	26.1	34.4
Kept plan for spend- ing (budget)	(No.)	131	9	9
	(Pct.)	26.2	39.2	28.1

TABLE 37

NUMBER OF CASES IN WHICH MOTHERS WORK OUTSIDE THE HOME

		Not at all	Every day, full time	Part - time	No answer	Total
Living with both parents	(No.)	287	98	111	4	500
	(Pct.)	57.4	19.6	22.2	.8	100.0
Living with one parent (divorce)	(No.)	3	17	1	-	21
	(Pct.)	14.3	81.0	4.7	-	100.0
Living with one parent (other reason)	(No.)	9	20	1	-	30
	(Pct.)	30.0	66.7	33.3	-	100.0

TABLE 38

NUMBER OF EVENINGS WHOLE FAMILY WAS TOGETHER DURING PRECEDING WEEK

		One evening	Two eve- nings	Three evenings	Four eve- nings	None at all	No answer	Total
Living with both parents	(No.)	51	110	115	180	43	1	500
	(Pct.)	10.2	22.0	23.0	36.0	8.6	.2	100.0
One parent (divorce)	(No.)	2	3	5	6	6	1	23
	(Pct.)	8.7	13.1	21.7	26.1	26.1	4.3	100.0
One parent (other reason)	(No.)	1	6	6	14	4	1	32
	(Pct.)	3.1	18.8	18.8	43.7	12.5	3.1	100.0

TABLE 39

JOINT FAMILY ACTIVITIES CONDUCTED DURING PRECEDING MONTH

		Living with both parents	One parent (divorce)	One parent (other reason)
Played games together	(No.)	142	6	4
	(Pct.)	28.4	26.1	12.5
Sang or played music	(No.)	124	6	5
	(Pct.)	24.8	26.1	15.6
Went shopping	(No.)	245	13	18
	(Pct.)	49.0	56.5	56.2
Went to movies	(No.)	114	11	10
	(Pct.)	22.8	47.8	31.2
Went to concerts	(No.)	57	-	2
	(Pct.)	11.4	-	6.2
Went visiting	(No.)	354	13	19
	(Pct.)	70.8	56.5	59.4
Went auto riding	(No.)	289	9	16
	(Pct.)	57.8	39.2	50.0
Watched television	(No.)	361	15	21
	(Pct.)	72.0	65.2	65.6

TABLE 39 (Continued)

JOINT FAMILY ACTIVITIES CONDUCTED DURING PRECEDING MONTH

		Living with both parents	One parent (divorce)	One parent (other reason)	
Took walks	(No.)	42	3	2	
	(Pct.)	8.4	13.1	6.2	
Went to sports event	(No.)	168	3	4	
	(Pct.)	33.6	13.1	12.5	
Did handicraft work	(No.)	76	5	2	
	(Pct.)	15.2	21.8	6.2	
Went to a museum or art gallery	(No.)	14	7	1	
	(Pct.)	2.8	30.4	3.1	∞
Went to a church service	(No.)	402	17	23	
	(Pct.)	80.4	73.9	71.9	
Went to another church activity	(No.)	204	5	11	
	(Pct.)	40.8	21.8	34.4	
Went to some activity at school	(No.)	156	5	8	
	(Pct.)	31.2	21.8	25.0	

TABLE 40

JOINT ACTIVITIES PERFORMED AT ANY TIME BY CHILDREN AND PARENTS

		Living with both parents	One parent (divorce)	One parent (other reason)
Purchased an article of home furniture	(No.) (Pct.)	313 62.6	17 73.9	24 75.0
Planned an evening of home recreation	(No.) (Pct.)	226 45.2	15 65.2	17 53.1
Entertained guests	(No.) (Pct.)	353 70.6	18 78.3	24 75.0
Purchased an automo - bile or part for same	(No.) (Pct.)	169 33.8	7 30.4	10 31.2
Planned a vacation trip	(No.) (Pct.)	325 65.0	13 56.5	15 46.9

CHAPTER IV

PROVIDING INFLUENCES WHICH STIMULATE GROWTH

The previous chapter has indicated that one of the vital factors affecting the child's growth in the life of God within the family is his personal relationship with the other members of the family. The child grows in Christian love as he sees and experiences it in action.

Other factors in the home make their imprint on the child's mind and character, too. Some of these are quite tangible: the magazines which he reads, the opinions on current events which he hears expressed, the television programs which he watches. Others are not so easily identified: family habits and customs, family traditions and ideals, general home atmosphere. All of them together form the structure within which the child grows, and all of them have their part in shaping his life.

Basic Family Attitudes and Ideals

The most intangible of the influences bearing on the child in the family are the family's accepted ideals, the standard of values by which it judges everyday happenings and makes everyday decisions. Regardless of what parents say are the worthwhile things in life, children will take their cue from what their parents do, what they give their time to, what they place their confidence in. Are spiritual

values really the most important? How can they be, reason the children, if their parents pay only lip service to them, worshipping meanwhile at the shrine of material wealth and human approval? In this connection, Percy and Myrtle Hayward say:

Nothing can take the place of the impressions that will be gained from the religious life of the parents. In some way no matter what parents say about the relative values of religious matters and other and conflicting things in life, children will be influenced by what parents actually choose for themselves.¹

Measuring family attitudes and ideals objectively is veritably impossible; they cannot be reduced to facts and figures. They might be deduced by observing the family's actions over an extended period of time - watching how it faces up to crises, seeing what kind of goals it sets for itself in life, listening to its everyday conversation at the table,² noticing the things for which it sacrifices, etc. But to claim to identify them by asking a few questions in an objective study would be presumptuous.

The study did attempt to obtain at least a partial picture of the family's attitudes and ideals by asking whether certain topics arose in the family conversation and how the

¹Percy R. Hayward and Myrtle H. Hayward, The Home and Christian Living (Philadelphia: Westminster Press, 1931), p. 134.

²Henry F. Cope, Religious Education in the Family (Chicago: University of Chicago Press, 1915), pp. 168-9.

family acted in one given situation. The measurement was admittedly crude; all of the questions of this type admitted of subjective judgment on the part of the students, or even of misinterpretation. The results are presented in the hope that, if these factors are taken into consideration, the figures may still give a general idea of what the families considered important in life.

Most students said their parents talked about money only "some" of the time, although many indicated that money was a subject of discussion "quite a bit" of the time (Table 41). In each of the categories listed, the percentage of students who said their parents talked about money "almost all of the time" was higher than the percentage who said their parents talked about money "hardly at all."

TABLE 41

FREQUENCY WITH WHICH PARENTS TALK ABOUT MONEY

		Living with both parents	One parent (divorce)	One parent (other reason)
Hardly at all	(No.)	37	1	3
	(Pct.)	7.4	4.3	9.4
Some	(No.)	226	8	14
	(Pct.)	45.2	34.8	43.7
Quite a bit	(No.)	189	10	11
	(Pct.)	37.8	43.5	34.4
Almost all the time	(No.)	48	4	4
	(Pct.)	9.6	17.4	12.5
Total	(No.)	500	23	32
		100.0	100.0	100.0

More mothers than fathers referred to the protecting hand of God during the month preceding the study (Tables 42 and 43). Of the 112 fathers who referred to God "several times" (in the category "Living with both parents"), twenty-one were ministers or teachers.

Students were asked the question, "When someone in the family is sick, does your family pray together for his recovery?" The point of the question was this: parents have an opportunity, in times of family crisis, to make meaningful a Christian truth often learned intellectually by students, namely that God is the Preserver and Sustainer of physical life. They show that they believe this by naturally turning to Him in prayer; they can impress it on their children especially if they let their children see them at prayer, or, better yet, invite their children to pray with them.

Of course, the methods mentioned are not the only ones by which a parent can make such an experience meaningful, and it is recognized that the question was by no means all-inclusive. Most students said that they prayed privately when a member of the family was ill (Table 44). Eight students of the group labeled "One parent Lutheran," or 15.7 per cent, said they thought no one prayed at all during such a crisis, and the same was true of seven, or 13 per cent, of the students in the group "Parents other religions."

TABLE 42

FREQUENCY OF REFERENCE TO GOD BY FATHERS DURING PRECEDING MONTH

		Not at all	Once or twice	Several times	Can't remember	Total
Living with both parents	(No.)	206	121	112	61	500
	(Pct.)	41.2	24.2	22.4	12.2	100.0
Living with one parent (divorce)	(No.)	13	1	1	2	17
	(Pct.)	76.4	5.9	5.9	11.8	100.0
Living with one parent (other reason)	(No.)	2	-	2	-	4
	(Pct.)	50.0	-	50.0	-	100.0
Both parents Lutheran	(No.)	166	111	112	58	447
	(Pct.)	37.2	24.8	25.0	13.0	100.0
One parent Lutheran	(No.)	13	1	3	2	19
	(Pct.)	68.4	5.3	15.8	10.5	100.0
Parents other religions	(No.)	40	9	1	2	52
	(Pct.)	77.0	17.3	1.9	3.8	100.0

TABLE 43

FREQUENCY OF REFERENCE TO GOD BY MOTHERS DURING PRECEDING MONTH

		Not at all	Once or twice	Several times	Can't remember	Total
Living with both parents	(No.)	138	154	141	67	500
	(Pct.)	27.6	30.8	28.2	13.4	100.0
Living with one parent (divorce)	(No.)	4	8	4	5	21
	(Pct.)	19.1	38.0	19.1	23.8	100.0
Living with one parent (other reason)	(No.)	9	6	14	2	31
	(Pct.)	29.1	19.4	45.1	6.4	100.0
Both parents Lutheran	(No.)	114	137	133	63	447
	(Pct.)	25.5	30.8	29.6	14.1	100.0
One parent Lutheran	(No.)	12	12	18	6	48
	(Pct.)	25.0	25.0	37.5	12.5	100.0
Parents other religions	(No.)	24	17	8	5	54
	(Pct.)	44.4	31.5	14.8	9.3	100.0

TABLE 44

ORIGIN AND FREQUENCY OF PRAYER AT TIME OF ILLNESS

		Both parents Lutheran	One parent Lutheran	Parents other religions.
No one prays	(No.) (Pct.)	26 5.8	8 15.7	7 13.0
Student prays privately	(No.) (Pct.)	262 58.5	23 45.1	37 68.5
Occasionally family prays together	(No.) (Pct.)	84 18.8	15 29.4	4 7.4
Almost always family prays together	(No.) (Pct.)	61 13.6	4 7.8	3 5.6
No answer	(No.) (Pct.)	14 3.1	- -	3 5.6

Other Influences

Some of the more tangible influences which affect children are music, home furnishings, literature - all of them important because they convey not only intellectual impressions, but mood and emotion.³ Children carry with them into life the impressions made on them by the character of the art on the walls of their home, the songs hummed by their mother, the literature read and discussed in the family circle.

In inquiring into the musical atmosphere of the home, the study asked whether the students sang or listened to popular songs during the preceding month, in order to determine whether there was any enjoyment of music at all in the home. It would seem that the percentage of those who sang, played, or listened to sacred music should then have compared favorably with the former figure, if parents had been careful to control also this influence so that it might become a factor in helping Christian growth, Table 45 gives the results. The numbers of those who sang hymns were considerably below the numbers of those who sang popular songs (from 27 to 63 per cent), and the same is true of those who listened to sacred music as compared with those who listened to popular music (from 20 to 28 per cent below).

³Richard R. Gaemmerer, "The Christian Family - a Living Force in the Modern World," The Christian Family in the Modern World, edited by Walter F. Wolbrecht (St. Louis: Concordia Publishing House, c.1948), p. 66.

TABLE 45

TYPES OF MUSIC HEARD, SUNG, OR PLAYED BY CHILDREN
DURING PRECEDING MONTH

		Living with both parents	One parent (divorce)	One parent (other reason)
Sang hymns	(No.)	205	9	12
	(Pct.)	41.0	39.2	37.5
Listened to religious music	(No.)	359	15	20
	(Pct.)	71.8	65.2	62.5
Played religious music	(No.)	163	3	13
	(Pct.)	32.6	13.1	40.6
Sang popular songs	(No.)	341	21	18
	(Pct.)	68.2	91.4	56.2
Listened to popular songs	(No.)	453	21	29
	(Pct.)	91.6	91.4	90.6

The study placed a list of religious pictures and symbols before the students and asked them to check which were in their homes. The study did not ask which homes had no religious pictures or symbols, and since many students checked more than one choice, there was no way of determining over what percentage of the total these figures were spread. The tabulation is given in Table 46.

Table 47 lists the number of religious books found in the homes of the students, and Table 48 does the same for religious periodicals. Figures were also obtained for the number of secular periodicals taken in the home, with a view toward comparing these figures with those on religious periodicals (Table 49).

In the category "Both Parents Lutheran" (Table 49), 86 per cent of the families took at least one secular magazine; this figure might be compared with the figures for each of the religious magazines under the same category. Each of the religious magazines listed is connected directly with the Lutheran Church - Missouri Synod, which explains the considerably lower percentages found in the category "Parents other religions." Of course, evaluation of the figures eventually must take into account the respective merits of each of the magazines listed; the list here is meant only to give a general picture of the number of religious magazines, regardless of their respective merits or demerits, found in the homes studied.

TABLE 46

RELIGIOUS PICTURES AND SYMBOLS IN THE HOME

		Living with both parents	One parent (divorce)	One parent (other reason)	
Picture of Christ	(No.)	420	18	22	
	(Pct.)	84.0	78.3	68.7	
Other religious picture	(No.)	336	16	14	
	(Pct.)	67.2	69.6	43.7	100
Cross or crucifix	(No.)	299	11	19	
	(Pct.)	59.8	47.8	59.4	
Religious plaque	(No.)	317	15	17	
	(Pct.)	63.4	65.2	53.1	
Other religious symbol	(No.)	208	7	12	
	(Pct.)	41.6	30.4	37.5	

TABLE 47

RELIGIOUS BOOKS IN THE HOME

		Living with both parents	One parent (divorce)	One parent (other reason)
Bible	(No.) (Pct.)	494 98.8	23 100.0	31 96.9
Hymnal	(No.) (Pct.)	417 83.4	18 78.3	22 68.7
Prayer book	(No.) (Pct.)	464 92.8	23 100.0	24 75.0
Other religious or devo- tional book	(No.) (Pct.)	415 83.0	21 91.4	25 78.1
Religious novel	(No.) (Pct.)	268 53.6	7 30.4	12 37.5

TABLE 48

RELIGIOUS PERIODICALS IN THE HOME

		Both parents Lutheran	One parent Lutheran	Parents other religions
<u>Lutheran Witness</u>	(No.)	369	34	15
	(Pct.)	82.5	67.6	27.8
<u>This Day</u>	(No.)	216	12	11
	(Pct.)	48.3	23.5	20.4
<u>Youth</u>	(No.)	175	20	10
	(Pct.)	39.7	39.2	18.5
<u>St. Louis Lutheran</u>	(No.)	516	25	13
	(Pct.)	70.6	49.0	24.0
Other religious magazine or paper	(No.)	195	12	19
	(Pct.)	43.5	23.5	35.2

TABLE 49

NUMBER OF SECULAR MAGAZINES IN THE HOME

		Both parents Lutheran	One parent Lutheran	Parents other religions
None	(No.)	63	14	10
	(Pct.)	14.1	27.4	18.5
One	(No.)	73	9	12
	(Pct.)	16.3	17.7	22.2
Two	(No.)	102	11	12
	(Pct.)	22.8	21.6	22.2
Three	(No.)	85	8	7
	(Pct.)	19.0	15.7	13.0
Four or more	(No.)	124	9	13
	(Pct.)	27.8	17.6	24.1
Total	(No.)	447	51	54
	(Pct.)	100.0	100.0	100.0

Students were asked to estimate the number of books their fathers and mothers had read during the past year, for this reason: the answers would give an approximate idea of how parents were trying to broaden and deepen their own knowledge via literature, and thus be better able to contribute toward the growth of their children (although no distinction was made between secular and religious books in the question); and the answers would also indicate what sort of example parents were giving their children in regard to the value of reading for growth in knowledge. Since the students undoubtedly did not see their parents every time the latter read a book, only the idea of example could be measured with any degree of validity. And inasmuch as the answers could only be estimates on the part of the students, even the validity of this measurement might be questioned. In any case, the figures are presented as estimates, and should be evaluated as such (Tables 50-51).

Not much difference was recorded between mothers and fathers; in the group in which both parents were at home, 30 per cent of the students said that they thought their father had read no books at all during the preceding year, and an identical percentage said the same of their mother. Of the 125 students in this category who said their fathers had read five or more books, thirty-nine (about one-third) were children of ministers or teachers in Lutheran schools.

TABLE 50

CHILDREN'S ESTIMATE OF NUMBER OF BOOKS READ BY FATHERS
DURING PRECEDING YEAR

		None	One or two	Three or four	Five or more	No answer	Total
Living with both parents	(No.) (Pct.)	153 30.6	127 25.4	76 15.2	125 25.0	19 3.8	500 100.0
Living with one parent (divorce)	(No.) (Pct.)	5 33.3	2 13.3	3 2.0	5 33.3	- -	15 99.9
Living with one par- ent (other reason)	(No.) (Pct.)	2 33.3	- -	- -	4 66.7	- -	6 100.0

TABLE 51

CHILDREN'S ESTIMATE OF NUMBER OF BOOKS READ BY MOTHERS
DURING PRECEDING YEAR

		None	One or two	Three or four	Five or more	No answer	Total
Living with both parents	(No.) (Pct.)	153 30.6	150 30.0	78 15.6	97 19.4	22 4.4	500 100.0
Living with one parent (divorce)	(No.) (Pct.)	8 40.0	5 25.0	4 20.0	3 15.0	- -	20 100.0
Living with one par- ent (other reason)	(No.) (Pct.)	6 22.2	10 37.1	5 18.5	6 22.2	- -	27 100.0

Another factor which might be included among influences on children in the home is the presence of guests. They can share their experiences with family members, introduce topics of conversation which often broaden the vision of children, and in general do much to inject vitality into the family circle and stimulate growth. The family's treatment of guests, their courtesy and hospitality, can be in itself a lesson in Christian love.

Much depends, of course, on whom the family invites, how they entertain, what they talk about. Most of this the study did not attempt to measure. It limited itself to determining the frequency with which guests appeared in the home and the degree to which children were invited to participate in the conversation and entertainment when guests were present (Tables 52 - 53) A substantial percentage of students in the group "Living with both parents" indicated that their families invited guests almost every week (14.4 per cent), and the highest percentage answered "about twice a month" (29.2 per cent). The group which seemed to have had guests most infrequently was the one labeled "Living with one parent (other reason);" 53.1 per cent of this group said their families had guests only "a few times a year." Most students indicated that they were almost always invited to share in the conversation and entertainment when guests were present, and the percentage of those who said they were almost never invited to do so was almost negligible (Table 53).

TABLE 52

FREQUENCY OF INVITATIONS TO GUESTS

		Almost never	Few times a year	Once a month	Twice a month	Almost every week	Total
Living with both parents	(No.) 21 (Pct.) 4.2	21 4.2	144 28.8	117 23.4	146 29.2	72 14.4	500 100.0
Living with one parent (divorce)	(No.) 3 (Pct.) 13.1	3 13.1	6 26.0	6 26.0	5 21.8	3 13.1	23 100.0
Living with one par- ent (other reason)	(No.) - (Pct.) -	-	17 53.1	7 21.9	6 18.7	2 6.2	32 99.9

TABLE 53

FREQUENCY WITH WHICH CHILDREN ARE INVITED TO SHARE IN CONVERSATION
AND ENTERTAINMENT WHEN GUESTS ARE PRESENT

		Almost never	Occasionally	Almost always	No answer	Total
Living with both parents	(No.) 19 (Pct.) 3.8	19 3.8	100 20.0	324 64.8	57 11.4	500 100.0
Living with one parent (divorce)	(No.) 2 (Pct.) 8.7	2 8.7	-	21 91.3	-	23 100.0
Living with one parent (other reason)	(No.) 1 (Pct.) 3.1	1 3.1	6 18.7	25 78.1	-	32 99.9

Discipline

Highly significant for Christian growth in the home is the method of discipline employed there. Parents are exhorted in Scripture to wield a firm hand of control over their children, as part of their training, so that there is no question as to who has the authority in the home.⁴ But at the same time this is to be "admonition of the Lord" and applied always so that the child might grow.⁵ The period of adolescence is especially critical in regard to discipline.⁶

The question that appeared first in Questionnaire II was: "Are you punished at home when you are disobedient?" Fifteen questions later students were asked, "Have you been punished at home during the last month?" and "If so, how were you punished?" Much depended, particularly in the first question, on the students' interpretation of the term "punished." In the latter pair of questions, a check list of punishments was given, including "scolding" and "taking away privileges."

Some students may have interpreted "punishment" in the first question to mean only severe discipline, and this may

⁴Proverbs 13:24; 23:13; I Timothy 3:4.

⁵Ephesians 6:4.

⁶Ira S. Wile, The Challenge of Adolescence (New York: Greenberg, Publisher, Inc., c.1939), p. 235.

account for the rather substantial percentages in every group who answered that they were "hardly ever" punished when disobedient (Table 54). The highest percentages were found among those who answered that they were "sometimes" punished.

When Tables 54 and 55 are viewed together, some slight trends present themselves. More parents who had only one child punished their children "hardly ever" or "not at all" (during the preceding month) than those who had more children. By the same token, children who were alone in the home at the time of the study (classified as "only children") were punished, on the average, less frequently than those living with other children. "Youngest children" were punished less frequently than "oldest" or "middle" children. No other trends are readily discernible from the tables.

Table 56 gives the types of punishment administered to the students.⁷ As might be expected, since disobediences would vary greatly as to seriousness, the majority of punishments were in the form of scoldings. The majority of the more severe punishments were in the form of taking away privileges; but twenty-nine students whose parents were both at home said their parents slapped them for punishment, and fourteen said their parents whipped them.

⁷Percentages on this table are on the number who said they were punished at least once during the preceding month (Table 54). Some checked more than one type of punishment.

TABLE 54

FREQUENCY WITH WHICH CHILDREN ARE PUNISHED WHEN DISOBEDIENT

		Hardly ever	Some- times	Almost always	Every time	No answer	Total
Living with both parents	(No.) 101 (Pct.) 20.2	207 41.4	140 28.0	52 10.4	- -	500 100.0	
Living with one parent (divorce)	(No.) 7 (Pct.) 30.4	11 47.8	3 13.1	2 8.7	- -	23 100.0	
Living with one par- ent (other reason)	(No.) 8 (Pct.) 25.0	14 43.8	6 18.8	2 6.2	2 6.2	32 100.0	
One child	(No.) 25 (Pct.) 26.1	47 49.0	17 17.7	6 6.2	1 1.0	96 100.0	
Two - three children	(No.) 63 (Pct.) 20.1	127 40.4	94 30.0	29 9.2	1 .3	314 100.0	
Four - more children	(No.) 29 (Pct.) 19.9	61 41.7	36 24.7	20 13.7	- -	146 100.0	
Only child	(No.) 37 (Pct.) 22.3	85 51.2	31 18.7	11 6.6	2 1.2	166 100.0	
Oldest child	(No.) 45 (Pct.) 19.3	86 36.9	78 33.4	22 9.4	2 .9	233 99.9	
Youngest child	(No.) 27 (Pct.) 26.4	39 38.2	24 23.5	12 11.8	- -	102 99.9	
Middle child	(No.) 14 (Pct.) 20.6	20 38.2	16 23.5	12 17.7	- -	68 100.0	

TABLE 55

NUMBER OF TIMES CHILDREN WERE PUNISHED DURING PRECEDING MONTH

		Not at all	Once or twice	Three or more times	No answer	Total
Living with both parents	(No.)	203	253	40	4	500
	(Pct.)	40.6	50.6	8.0	.8	100.0
Living with one parent (divorce)	(No.)	10	10	3	-	23
	(Pct.)	43.5	43.5	13.0	-	100.0
Living with one parent (other reason)	(No.)	10	17	3	2	32
	(Pct.)	31.2	53.1	9.4	6.2	99.9
One child	(No.)	48	42	5	1	96
	(Pct.)	50.0	43.8	5.2	1.0	100.0
Two - three children	(No.)	120	166	25	3	314
	(Pct.)	38.2	52.8	8.0	1.0	100.0
Four - more children	(No.)	59	71	16	-	146
	(Pct.)	40.4	48.6	10.9	-	99.9
Only child	(No.)	83	72	9	2	166
	(Pct.)	50.0	43.4	5.4	1.2	100.0
Oldest child	(No.)	89	110	23	11	233
	(Pct.)	38.2	47.2	9.8	4.7	99.9
Youngest child	(No.)	45	53	4	-	102
	(Pct.)	44.1	52.0	3.9	-	100.0
Middle child	(No.)	23	34	11	-	68
	(Pct.)	33.8	50.0	16.2	-	100.0

TABLE 56

TYPE OF PUNISHMENT ADMINISTERED TO CHILDREN

		Living with both parents	One parent (divorce)	One parent (other reason)
Whipping	(No.)	14	2	-
	(Pct.)	4.8	15.4	-
Slapping	(No.)	29	2	3
	(Pct.)	9.9	15.4	15.0
Scolding	(No.)	172	8	13
	(Pct.)	58.7	61.5	65.0
Made to stay home	(No.)	67	3	3
	(Pct.)	22.9	23.1	15.0
Other privilege taken away	(No.)	135	3	7
	(Pct.)	46.0	23.1	35.0

The study also asked the students, "Do your parents talk over the situation with you before they punish you?" Since adolescents are old enough to be reasoned with, in most cases discipline will more likely result finally in growth if the parent discusses the matter with the child, pointing out the error of his action and possible ways of correction. This does not mean withholding punishment, but bringing the child to realize the reason and necessity for punishment, and especially to discuss methods of improving behavior. This question, too, was general and admitted of various interpretations. But the significant answer was "almost never," which would seem to leave little room for discussion of any kind, good or bad. Of the 454 students living with both parents who answered this question, 119 said their parents "almost never" talked over the situation with them before they punished them (Table 57).

The great majority of students said their father or mother "almost never" became violently angry with them (Table 58), but 29.4 per cent of the students living with both parents said this happened "occasionally." Again, the crux of the matter lay in their interpretation of the word "violently," although the term would seem sufficiently strong to include only those cases where the parent was going counter to the Scriptural exhortation to be "slow to wrath,"⁸

⁸James 1:19.

and to "provoke not your children to wrath."⁹

Finally, the students were asked, "Do you think your parents are unreasonable at times when they forbid you to do something?" This was also a judgment question, and the only answer which could be considered serious was the extreme, "very often." Only a very small percentage of the total (about 4.7 per cent) answered in this way (Table 59).

⁹Ephesians 6:4.

TABLE 57

FREQUENCY WITH WHICH PARENTS TALK OVER SITUATION
WITH CHILDREN BEFORE THEY PUNISH THEM

		Almost never	Occa- sionally	Almost always	No answer	Total
Living with both parents	(No.)	119	152	183	46	500
	(Pct.)	23.8	30.4	36.6	9.2	100.0
Living with one parent (divorce)	(No.)	8	5	7	3	23
	(Pct.)	34.7	21.8	30.4	13.1	100.0
Living with one parent (other reason)	(No.)	8	11	9	4	32
	(Pct.)	25.0	34.4	28.1	12.5	100.0

TABLE 58

FREQUENCY WITH WHICH FATHER OR MOTHER BECOMES
VIOLENTLY ANGRY AT CHILDREN

		Almost never	Occa- sionally	Quite often	No answer	Total
Living with both parents	(No.)	318	147	32	3	500
	(Pct.)	63.6	29.4	6.4	.6	100.0
Living with one parent (divorce)	(No.)	17	4	2	-	23
	(Pct.)	73.9	17.4	8.7	-	100.0
Living with one parent (other reason)	(No.)	19	8	2	3	32
	(Pct.)	59.4	25.0	6.2	9.4	100.0

TABLE 59

DEGREE TO WHICH CHILDREN THINK PARENTS ARE UNREASONABLE

		Almost never	Occa- sionally	Quite often	Very often	No answer	Total
Boys, age thirteen - fourteen	(No.)	15	39	7	6	-	67
	(Pct.)	22.4	58.1	10.4	9.0	-	99.9
Boys, age fifteen - sixteen	(No.)	40	80	12	4	3	139
	(Pct.)	28.8	57.6	8.6	2.9	2.1	100.0
Boys, age seventeen - eighteen	(No.)	26	29	4	2	3	64
	(Pct.)	40.6	45.3	6.3	3.1	4.7	100.0
Total	(No.)	81	148	23	12	36	270
	(Pct.)	30.0	54.8	8.5	4.4	2.2	99.9
Girls, age thirteen - fourteen	(No.)	23	31	10	5	-	69
	(Pct.)	33.3	44.9	14.5	7.3	-	100.0
Girls, age fifteen - sixteen	(No.)	57	67	20	7	2	153
	(Pct.)	37.2	43.8	13.1	4.6	1.3	100.0
Girls, age seventeen - eighteen	(No.)	41	28	6	4	4	83
	(Pct.)	49.4	33.8	7.2	4.8	4.8	100.0
Total	(No.)	121	126	36	16	6	305
	(Pct.)	39.6	41.3	11.8	5.2	2.0	99.9

TABLE 59 (Continued)

DEGREE TO WHICH CHILDREN THINK PARENTS ARE UNREASONABLE

		Almost never	Occa- sionally	Quite often	Very often	No answer	Total	
Living with both parents	(No.) 175 (Pct.) 35.0	175 35.0	245 49.0	51 10.2	22 4.4	7 1.4	500 100.0	117
Living with one parent (divorce)	(No.) 7 (Pct.) 30.4	7 30.4	11 47.8	2 8.7	3 13.1	- -	23 100.0	
Living with one par- ent (other reason)	(No.) 13 (Pct.) 40.6	13 40.6	12 37.5	6 18.7	1 3.1	- -	32 99.9	

CHAPTER V

MEETING SPECIFIC NEEDS OF ADOLESCENTS

The principles of Christian growth enunciated in Chapters II-IV are applicable to families with children of almost any age. The presence of adolescent children, however, often affects the parents' methods of implementing these principles, as has been pointed out. Moreover, since adolescent children have certain needs peculiar to their rapidly maturing age group, their families have responsibilities also in these specific areas. Two of the most important of these areas will be treated in this chapter: boy-girl relationships and vocational guidance.

Boy-Girl Relationships

In listing "Christian sex education" as one of his list of "Six Basic Needs of Youth," Nevin Harner says:

There can be no question as to the need of youth at this point. Many young people are caught in secret worries, tensions, and conflicts whose storm-center is sex. Many more are engaged in sexual conduct or misconduct which may effectually bar them and others from the abundant life. Meanwhile they find it extremely difficult to obtain reliable and wholesome information concerning this important phase of living.¹

This study did not conceive of the problem as merely imparting factual information regarding the nature and function

¹Nevin C. Harner, Youth Work in the Church (New York: Abingdon-Cokesbury Press, c.1942), p. 46.

of sex, but as grooming the child in every way, physically, intellectually, emotionally, for a healthy, Christian relationship with young people of the opposite sex. As Burgess and Stanley point out in their study, this includes imparting accurate information about sex as a part of the process of normal living, but also establishing attitudes which will guide him in boy-girl relationships, and providing a counselor who stands ready always to help when advice is needed.²

For the Christian, the second requisite mentioned, that of establishing attitudes, is all-important. On the part of parents, it includes implanting in children by their own example a view of marriage as nothing less than a picture of the relationship between Christ and His Church. The parents' treatment of one another will determine to a large extent their children's attitude toward other young people during the years of dating and courtship. As one married couple points out:

The basic root from which sex education really starts, which no method that may be used later on can ever excel or completely counteract, is the home relationship of father and mother. If they are happy in their relationships with each other - kind, tolerant, forbearing, and thoughtful of each other as they live in the home together - the children will unconsciously react to home and marriage as the natural outreach of the relationship of men and women with each other. If, however,

²E. W. Burgess and Louise Stanley, The Adolescent in the Family (New York: Appleton-Century Co., 1934), p. 209.

the home life is built upon antagonism or deceit or shamefacedness, or is in any way unwholesome, the children, without any attempt on the part of anyone to teach them, will get this impression in regard to what the relationship between the two sexes means; only very strong influences from outside the home will ever counteract even in part such a current within it.³

This phase of "sex education," or education in boy-girl relationships, has largely been dealt with already in Chapter III, since it is a part of "Living in Love."

There still remain two other requirements: imparting accurate information on the nature and function of sex, and furnishing the adolescent with a counselor who stands ready to help.

In attempting to determine how well the family had been fulfilling the first of those two requirements, the study asked the students to indicate two things: the source of their first information on sex; and how often their parents had ever discussed sex with them. The first information was requested in view of the fact that parents often fail in their responsibility because they give their information too late, after the child has received information from undesirable sources. The second point was covered because it was recognized that while circumstances may have prevented the parents from being the first to reach their children, they

³Percy R. Hayward and Myrtle H. Hayward, The Home and Christian Living (Philadelphia: Westminster Press, 1931), p. 88.

should have approached them at some time; and it asked the question also because some parents fail in their responsibility because they try to give all their information in one talk, instead of permitting the adolescents to return again and again to discuss problems as they arise.⁴

The study showed that only 24.1 per cent of the boys had received their first information about sex from their parents (Table 60).⁵ Eleven boys, or 4.1 per cent had received their first information from brother or sister, giving a total of about 28 per cent who had received their first sex information from the family.

Twice as great a percentage of girls, 57 per cent, listed parents as their first source of information on sex. This figure, together with those who checked "brother or sister," gives a total of about 63 per cent of the girls who received their first information on sex from the family.⁶

The source listed most consistently for the boys was

⁴Burgess and Stanley, op. cit., p. 209.

⁵The totals in this table are over one hundred per cent because some students indicated more than one "first source" of sex information.

⁶These figures were slightly higher than those obtained by Howard M. Bell in his Maryland study. He reports: "Only three out of every ten youth reported that they received most of their sex knowledge from parents or relatives." His figures were: for the girls, 45.1 per cent; for the boys, 16.8 per cent. Howard M. Bell, Youth Tell Their Story (Washington: American Council on Education, 1938), p. 40.

"other boys or girls." Next to their parents, this was also the most frequently checked source for the girls. It ranked especially high (about 50 per cent) among the girls of the seventeen-eighteen age bracket.

When measured in the light of whether the homes were broken or not, the figures showed that those homes ranked lowest in point of giving sex information which had only one real parent for reasons other than divorce (Cf. three final categories of Table 60).

Thirty-seven per cent of the total number of boys said that their parents had never discussed sex with them (Table 61). A slightly higher number (40.8 per cent) said their parents had discussed it "a few times."

Only 11.1 per cent of the girls said that their parents had never discussed sex with them, while 55.8 per cent said their parents had discussed it "a few times." More than twice as high a percentage of girls as boys said their parents had discussed sex "often" with them.

It is worthwhile noting that of those cases where parents did discuss the subject with their children, by far the majority of them did it more than once (378 students checked "a few times" or "often," while only fifty-eight checked "once").

Not much difference is to be noted on this table between homes with both parents at home and those with only one real parent at home.

TABLE 60

SOURCE OF FIRST INFORMATION ABOUT SEX

		Father or mother	Brother or sister	Other boys or girls	Other older person	Magazine or book	Total
Boys, age thirteen -	(No.)	17	4	36	5	12	74
fourteen	(Pct.)	25.4	6.0	53.7	7.5	17.9	110.5
Boys, age fifteen -	(No.)	31	2	83	25	17	158
sixteen	(Pct.)	22.3	1.4	59.7	18.0	12.2	113.6
Boys, age seventeen -	(No.)	17	5	37	9	9	77
eighteen	(Pct.)	26.6	7.8	57.8	14.1	14.1	120.4
Total	(No.)	65	11	156	39	38	309
	(Pct.)	24.1	4.1	52.7	14.4	14.1	114.4
Girls, age thirteen -	(No.)	46	2	19	2	9	78
fourteen	(Pct.)	66.7	2.9	27.6	2.9	13.1	113.2
Girls, age fifteen -	(No.)	84	13	46	10	13	166
sixteen	(Pct.)	54.9	8.5	30.1	6.5	8.5	108.5
Girls, age seventeen -	(No.)	44	3	33	1	7	88
eighteen	(Pct.)	53.1	3.6	49.8	1.2	8.4	116.1
Total	(No.)	174	18	98	13	29	332
	(Pct.)	57.0	5.9	32.2	4.3	9.5	108.9

TABLE 60 (Continued)

SOURCE OF FIRST INFORMATION ABOUT SEX

		Father or mother	Brother or sister	Other boys or girls	Other older person	Magazine or book	Total
Living with both parents	(No.) 219 (Pct.) 43.8	27 5.4	207 41.4	41 8.2	60 12.0	554 110.8	
Living with one parent (divorce)	(No.) 6 (Pct.) 26.1	- -	16 69.6	1 4.3	1 4.3	24 104.3	
Living with one par- ent (other reason)	(No.) 12 (Pct.) 37.5	2 6.2	20 62.5	2 6.2	3 9.4	39 121.8	

TABLE 61

NUMBER OF TIMES PARENTS HAVE EVER DISCUSSED SEX WITH CHILDREN

		Never	Once	A few times	Often	No answer	Total
Living with both parents	(No.) 117 (Pct.) 23.4	54 10.8	242 48.4	87 17.4	- -	500 100.0	
Living with one parent (divorce)	(No.) 6 (Pct.) 26.0	2 8.7	12 52.2	3 13.1	- -	23 100.0	
Living with one par- ent (other reason)	(No.) 5 (Pct.) 15.6	1 3.1	19 59.4	6 18.7	1 3.1	32 99.9	

TABLE 61 (Continued)

NUMBER OF TIMES PARENTS HAVE EVER DISCUSSED SEX WITH CHILDREN

	Never	Once	A few times	Often	No answer	Total
Boys, age thirteen - (No.)	23	11	28	5	-	67
fourteen (Pct.)	34.3	16.4	41.7	7.5	-	99.9
Boys, age fifteen (No.)	54	17	54	13	1	139
sixteen (Pct.)	38.9	12.2	38.9	9.3	.7	100.0
Boys, age seventeen - (No.)	23	4	28	8	1	64
eighteen (Pct.)	35.9	6.3	43.7	12.5	1.6	100.0
Total (No.)	100	32	110	26	2	270
(Pct.)	37.0	11.9	40.8	9.6	.7	100.0
Girls, age thirteen - (No.)	8	6	40	14	1	69
fourteen (Pct.)	11.6	8.7	58.0	20.2	1.5	100.0
Girls, age fifteen - (No.)	17	11	35	40	-	153
sixteen (Pct.)	11.1	7.2	55.5	26.2	-	100.0
Girls, age seventeen - (No.)	9	9	45	18	2	83
eighteen (Pct.)	10.8	10.8	54.3	21.7	2.4	100.0
Total (No.)	34	26	170	72	3	305
(Pct.)	11.1	8.5	55.8	23.6	1.0	100.0

Another of the requirements of education in boy-girl relationships is the providing of a counselor - normally, the parent himself - in whom the boy or girl can confide as problems arise. In investigating this area, the study asked two questions: "Do you talk over what happened on a date or other social affair with your father (mother)?" and "Do you confide in your father (mother) about the boy or girl whom you like especially (or with whom you are in love)?"

The results of the study in this area (Tables 62-65) confirmed the findings of Chapter III on parents as counselors.⁷ Both boys and girls went to mothers more often than to fathers (the boys slightly more often, the girls much more often). The girls consistently confided more often than boys, in both father and mother.

Boys were especially reluctant to confide in either mother or father regarding the person they liked best. Only about 21 per cent confided in their mother at least "quite a bit," and less than 8 per cent confided in their father that much.

Girls, too, were more reticent about the person they liked best than about their ordinary social relationships. Of the total number, 21 per cent said they confided in their

⁷Cf. Tables 26-31, pp. 71-6.

mother regarding this matter "hardly at all," and over 48 per cent said the same about their father.

As was the case in the tables under Chapter III, significant trends failed to show up in regard to the various age groups.

The categories "Living with one parent" were made up mostly of students living with their mothers. As has been indicated in various tables throughout the thesis, some of these mothers had remarried.⁸ In comparing the cases where only one real parent was in the home because of a divorce with those cases where only one real parent was at home for some other reason, it was evident that students in the former category went to their fathers for counselling far less than did students in the latter category. Since, in each group, almost all of the real parents were mothers, these figures indicated that students adjusted to step-fathers better after the death of their real father (which was the reason for separation in almost every case) than after their real father left because of divorce. The total figures are far too small to furnish really conclusive percentages, however.

⁸Cf. Footnote 24, p. 17.

TABLE 62

FREQUENCY WITH WHICH STUDENTS CONFIDE IN FATHER
ABOUT DATES AND SOCIAL AFFAIRS

		Almost never	Occa- sionally	Almost always	No answer	Total
Boys, age thirteen - fourteen	(No.)	22	23	19	3	67
	(Pct.)	32.8	34.3	28.4	4.5	100.0
Boys, age fifteen - sixteen	(No.)	61	41	26	11	139
	(Pct.)	43.9	29.5	18.7	7.9	100.0
Boys, age seventeen - eighteen	(No.)	23	28	7	6	64
	(Pct.)	35.9	43.7	10.9	9.4	99.9
Total	(No.)	106	92	52	20	270
	(Pct.)	39.2	34.1	19.3	7.4	100.0
Girls, age thirteen - fourteen	(No.)	19	30	13	7	69
	(Pct.)	27.6	43.5	18.8	10.1	100.0
Girls, age fifteen - sixteen	(No.)	59	53	35	6	153
	(Pct.)	38.6	34.7	22.8	3.9	100.0
Girls, age seventeen - eighteen	(No.)	29	34	16	4	83
	(Pct.)	35.0	41.0	19.2	4.8	100.0
Total	(No.)	107	117	64	17	305
	(Pct.)	35.0	38.4	21.0	5.6	100.0

TABLE 62 (Continued)

FREQUENCY WITH WHICH STUDENTS CONFIDE IN FATHER
ABOUT DATES AND SOCIAL AFFAIRS

	Almost never	Occa- sionally	Almost always	No answer	Total
Living with both parents (No.)	188	200	109	3	500
(Pct.)	37.6	40.0	21.8	.6	100.0
Living with one parent (divorce) (No.)	13	3	3	-	19
(Pct.)	68.4	15.8	15.8	-	100.0
Living with one parent (other reason) (No.)	4	-	3	-	7
(Pct.)	57.1	-	42.9	-	100.0

TABLE 63

FREQUENCY WITH WHICH CHILDREN CONFIDE IN MOTHER
ABOUT DATES AND SOCIAL AFFAIRS

	Almost never	Occa- sionally	Almost always	No answer	Total
Living with both parents (No.)	79	168	252	1	500
(Pct.)	15.8	33.6	50.4	.2	100.0
Living with one parent (divorce) (No.)	5	2	13	-	20
(Pct.)	25.0	10.0	65.0	-	100.0
Living with one parent (other reason) (No.)	6	6	19	-	31
(Pct.)	19.4	19.4	61.2	-	100.0

TABLE 63 (Continued)

FREQUENCY WITH WHICH STUDENTS CONFIDE IN MOTHER
ABOUT DATES AND SOCIAL AFFAIRS

		Almost never	Occa- sionally	Almost always	No answer	Total
Boys, age thirteen - fourteen	(No.) (Pct.)	18 26.8	26 38.8	22 32.8	1 1.5	67 99.9
Boys, age fifteen - sixteen	(No.) (Pct.)	39 28.1	51 36.6	45 32.4	4 2.9	139 100.0
Boys, age seventeen - eighteen	(No.) (Pct.)	16 25.0	29 45.3	19 29.7	- -	64 100.0
Total	(No.) (Pct.)	73 27.1	106 39.2	86 31.8	5 1.9	270 100.0
Girls, age thirteen - fourteen	(No.) (Pct.)	5 7.3	16 23.2	47 68.0	1 1.5	69 100.0
Girls, age fifteen - sixteen	(No.) (Pct.)	12 7.8	37 24.2	102 66.7	2 1.3	153 100.0
Girls, age seventeen - eighteen	(No.) (Pct.)	6 7.2	20 24.1	55 66.3	2 2.4	83 100.0
Total	(No.) (Pct.)	23 7.5	73 24.0	204 66.9	5 1.6	305 100.0

TABLE 64

DEGREE TO WHICH CHILDREN CONFIDE IN FATHER
ABOUT PERSON THEY LIKE BEST

		Hardly at all	Some- what	Quite a bit	Com- pletely	No answer	Total
Boys, age thirteen - fourteen	(No.)	42	14	4	1	6	67
	(Pct.)	62.7	20.8	6.0	1.5	9.0	100.0
Boys, age fifteen sixteen	(No.)	84	28	11	2	14	139
	(Pct.)	60.5	20.2	7.8	1.4	10.1	100.0
Boys, age seventeen - eighteen	(No.)	38	15	2	1	8	64
	(Pct.)	59.4	23.4	3.1	1.6	12.5	100.0
Total	(No.)	164	57	17	4	28	270
	(Pct.)	60.7	21.1	6.3	1.5	10.4	100.0
Girls, age thirteen - fourteen	(No.)	38	14	6	1	10	69
	(Pct.)	55.0	20.3	8.7	1.5	14.5	100.0
Girls, age fifteen - sixteen	(No.)	68	48	24	7	6	153
	(Pct.)	44.4	31.4	15.7	4.6	3.9	100.0
Girls, age seventeen - eighteen	(No.)	42	24	10	3	4	83
	(Pct.)	50.5	29.0	12.1	3.6	4.8	100.0
Total	(No.)	148	86	40	11	20	305
	(Pct.)	48.5	28.2	13.1	3.6	6.6	100.0

TABLE 64 (Continued)

DEGREE TO WHICH CHILDREN CONFIDE IN FATHER
ABOUT PERSON THEY LIKE BEST

		Hardly at all	Some- what	Quite a bit	Com- pletely	No answer	Total
Living with both parents	(No.) 286 (Pct.) 57.2	286 57.2	134 26.8	54 10.8	14 2.8	12 2.4	500 100.0
Living with one parent (divorce)	(No.) 13 (Pct.) 72.3	13 72.3	4 22.2	1 5.5	- -	- -	18 100.0
Living with one par- ent (other reason)	(No.) 2 (Pct.) 33.3	2 33.3	3 50.0	- -	1 16.7	- -	6 100.0

TABLE 65

DEGREE TO WHICH CHILDREN CONFIDE IN MOTHER
ABOUT PERSON THEY LIKE BEST

		Hardly at all	Some- what	Quite a bit	Com- pletely	No answer	Total
Living with both parents	(No.) 173 (Pct.) 34.6	173 34.6	131 26.2	134 26.8	49 9.8	13 2.6	500 100.0
Living with one parent (divorce)	(No.) 9 (Pct.) 42.8	9 42.8	3 14.3	3 14.3	6 28.6	- -	21 100.0
Living with one par- ent (other reason)	(No.) 10 (Pct.) 33.3	10 33.3	10 33.3	5 16.7	5 16.7	- -	30 100.0

TABLE 65 (Continued)

DEGREE TO WHICH CHILDREN CONFIDE IN MOTHER
ABOUT PERSON THEY LIKE BEST

		Hardly at all	Some- what	Quite a bit	Com- pletely	No answer	Total
Boys, age thirteen -	(No.)	35	15	12	3	2	67
fourteen	(Pct.)	52.2	22.4	17.9	4.5	3.0	100.0
Boys, age fifteen	(No.)	66	40	22	5	6	139
sixteen	(Pct.)	47.5	28.8	15.8	3.6	4.3	100.0
Boys, age seventeen -	(No.)	33	18	6	5	2	64
eighteen	(Pct.)	51.5	28.1	9.4	7.8	3.1	99.9
Total	(No.)	134	73	40	13	10	270
	(Pct.)	49.6	27.1	14.8	4.8	3.7	100.0
Girls, age thirteen -	(No.)	13	19	19	8	5	69
fourteen	(Pct.)	26.1	27.5	27.5	11.6	7.3	100.0
Girls, age fifteen -	(No.)	32	34	56	30	1	153
sixteen	(Pct.)	20.9	22.2	36.6	19.6	.7	100.0
Girls, age seventeen -	(No.)	14	21	31	13	4	83
eighteen	(Pct.)	16.9	25.3	37.3	15.7	4.8	100.0
Total	(No.)	64	74	106	51	10	305
	(Pct.)	21.0	24.2	34.8	16.7	3.3	100.0

The study asked one other question in connection with boy-girl relationships: "Do you have your friends come to your home for parties or after dates or other get-togethers?" Parents who encourage their children to bring their friends home - not only verbally, but by their hospitality, courtesy and interest when the friends are there - are performing the function of a Christian educator in the following ways: they are learning to know their children's friends, which in turn will help them to counsel their children more wisely: they are showing an interest in their children's current affairs, which will increase their children's confidence in them; and they are furnishing a wholesome setting for fun and recreation which will be a more powerful force for preventing boy-girl problems than dozens of admonitions.

As might be expected, a larger percentage of girls than boys said they invited friends into their home quite often (Table 66). Still, 25 per cent of the girls said they "almost never" invited friends into the home. In the category "Living with both parents," which made no distinction between boys and girls, the percentage of those answering "almost never" was slightly higher than the percentage of those answering "quite often." For an overall picture, one might take the answers of the total number of students living at home with one or both parents. The percentages of these answers ran as follows: "almost never," 23.7 per cent; "occasionally," 41.6 per cent; "quite often," 25.6 per cent.

TABLE 66

FREQUENCY WITH WHICH CHILDREN INVITE FRIENDS INTO THE HOME

		Almost never	Occa- sionally	Quite often	No answer	Total
Boys, age thirteen - fourteen	(No.) 26 (Pct.) 38.8	26 38.8	26 38.8	13 19.4	2 3.0	67 100.0
Boys, age fifteen - sixteen	(No.) 62 (Pct.) 44.6	62 44.6	58 41.7	18 13.0	1 .7	139 100.0
Boys, age seventeen - eighteen	(No.) 25 (Pct.) 39.0	25 39.0	27 42.1	11 17.2	1 1.6	64 99.9
Total	(No.) 113 (Pct.) 41.8	113 41.8	111 41.1	42 15.6	4 1.5	270 100.0
Girls, age thirteen - fourteen	(No.) 21 (Pct.) 30.4	21 30.4	32 46.4	16 23.2	- -	69 100.0
Girls, age fifteen - sixteen	(No.) 36 (Pct.) 23.5	36 23.5	63 41.2	54 35.3	- -	153 100.0
Girls, age seventeen - eighteen	(No.) 20 (Pct.) 24.1	20 24.1	31 37.3	30 36.2	2 2.4	83 100.0
Total	(No.) 77 (Pct.) 25.2	77 25.2	126 41.3	100 32.8	2 .7	305 100.0

TABLE 66 (Continued)

FREQUENCY WITH WHICH CHILDREN INVITE FRIENDS INTO THE HOME

		Almost never	Occa- sionally	Quite often	No answer	Total
Living with both parents	(No.)	162	211	122	5	500
	(Pct.)	32.4	42.2	24.4	1.0	100.0
Living with one parent (divorce)	(No.)	8	6	9	-	23
	(Pct.)	34.7	26.1	39.2	-	100.0
Living with one parent (other reason)	(No.)	10	12	10	-	32
	(Pct.)	31.2	37.5	31.2	-	99.9

Vocational Guidance

Another need which becomes increasingly evident during the age of adolescence is for help in choosing a suitable vocation for life. Harner calls it "Christian vocational guidance" and includes it, too, among his "Six Basic Needs of Youth." Says Harner:

It might be supposed that this need was being met satisfactorily - what with the rather extensive efforts along this line of the public schools and other character-building agencies. However, it seems that the program of vocational guidance has not yet caught up with the need. This is indicated by the fact that less than one-fourth of the young people questioned in the Maryland study said they had been given fairly adequate vocational guidance. Of those who had received such guidance and were now out of school, almost three-fourths regarded it as of help to them. Apparently young people welcome vocational guidance, find it valuable when they receive it, but are not getting as much of it as they would like.⁹

What can parents do to help meet this need? They can help their children evaluate their own abilities, review the field of vocations, and try to match the one with the other. Or as Rudisill puts it, they can "make suggestions, furnish information, and point out dangers."¹⁰

However, vocational guidance includes not only helping the young person select a suitable job, but also helping him to acquire a proper attitude toward vocations in general -

⁹Harner, *op. cit.*, p. 42. The study to which he refers is the one cited in footnote number six of this chapter.

¹⁰Earl S. Rudisill, *Christian Family Life* (Philadelphia: United Lutheran Publication House, 1944), p. 46.

an attitude which is best described as an awareness of the Christian calling.¹¹ This will mean teaching him, again by everyday references and attitudes of parents toward their own vocations - that ultimately they are working for God, although He works through a human employer;¹² that their chief aim is to serve people, not make money or serve themselves;¹³ and that their vocation gives them an opportunity and a responsibility to witness to Jesus Christ as they perform their appointed tasks unselfishly, faithfully and cheerfully.¹⁴

About an average of 75 per cent of the students living at home said they had received some help from one or the other of their parents in choosing their vocation (Table 67). It must be remembered that in this total group were thirteen and fourteen year-olds who had undoubtedly given little serious thought as yet to a life's occupation. With this in mind, the figure of 75 per cent seems commendably high. Over half of the total number of students (about 52 per cent) said they had received help from a teacher or counselor at school.

¹¹Richard R. Caemmerer, The Church in the World (St. Louis: Concordia Publishing House, 1949), pp. 54-6.

¹²Ephesians 5:6-9.

¹³I Peter 4:8-11.

¹⁴I Peter 2:18-25.

TABLE 67

SOURCE OF HELP IN CHOOSING VOCATION

		Living with both parents	One parent (divorce)	One parent (other reason)
Father	(No.)	390	9	15
	(Pct.)	78.0	39.2	46.9
Mother	(No.)	379	16	27
	(Pct.)	75.8	69.6	84.4
Teacher, counselor	(No.)	263	8	20
	(Pct.)	52.6	34.8	62.5
Sister or brother	(No.)	112	7	6
	(Pct.)	22.4	30.4	18.7
Other older person	(No.)	231	13	17
	(Pct.)	46.2	56.5	53.1

No attempt was made, as for instance in Bell's Maryland study, to determine whether the student thought his vocational guidance was adequate. An attempt was made, however, to get some idea of why the student had chosen a particular vocation. It was recognized that his attitude might have been shaped by many agencies, not only the home. For this reason, the results were more of general interest than of direct significance for the study.

Almost half of the number of students living at home had already picked their future vocation, and most of the other half had an idea of what they might do, but were as yet undecided (Table 68). Two of the choices listed as reasons for choosing their vocation might be classified as consistent with a proper view of the Christian calling: "Because I think I can help other people most in that job," and "Because I think I am best fitted for that type of work." Three-fourths of the students who gave a reason for picking their vocation took one of these two choices (Table 69). Interesting is the fact that only 6.4 per cent of the students said that the most important reason for choosing their vocation was because their mother or father had done that type of work. Slightly over 12 per cent gave "making good money" as their most important reason.

CHAPTER VI

SERVING THE WORLD OUTSIDE THE FAMILY

The primary characteristic of the life of the child of God is love which shows itself in acts of service to others. These acts of service are not to be confined to the family circle, nor to the people of whom the Christian is "fond" in the ordinary sense, nor even to all the people with whom the individual is acquainted. As the Christian grows in his life of love, he expresses that love to an ever-widening circle of people - to be sure, beginning with his family, but going beyond them to the neighborhood, the community, the nation, the world. Nor will his love be directed only toward fellow Christians. He aims at witnessing to his new life, through acts of concern and service, to everyone in need, so that all men may "see his good works and glorify his Father which is in heaven."¹

As has been stated previously, parents train their children for lives of love and service primarily by the way they treat each other and the children themselves, within the family circle.² But they also teach in other ways: by their example in social living outside the family, and by involving the children in actual projects of service to others.

¹Matthew 5:13-16; I Peter 1:22-2:12.

²Cf. Chapter III.

Christian Witness to the Neighborhood and Community

Closest of the outside world to the family are immediate neighbors. Here parents have opportunity to teach by example. What are their relations with neighbors? Are they friendly and helpful, or selfish and hard to get along with? Children observe these things and take their cue from their parents' actions.

The study inquired only negatively into the parents' relations with neighbors, asking "Have your parents had an argument with any of your neighbors during the past year?" Only a negligible percentage answered that their parents had argued three or more times with neighbors during the year preceding (Table 70).

TABLE 70

NUMBER OF ARGUMENTS BETWEEN PARENTS AND NEIGHBORS
DURING PRECEDING YEAR

		Living with both parents	One parent (divorce)	One parent (other reason)
None	(No.)	405	17	27
	(Pct.)	81.0	73.9	84.4
One or two	(No.)	79	5	4
	(Pct.)	15.8	21.8	12.5
Three or more	(No.)	8	1	-
	(Pct.)	1.8	4.3	-
No answer	(No.)	7	-	1
	(Pct.)	1.4	-	3.1
Total	(No.)	500	23	32
	(Pct.)	100.0	100.0	100.0

The students were given a short check list of typical charitable acts, or acts which ordinarily would demonstrate concern for people, and asked to check first, which his family had done, and second, which he himself had shared in. Here again the parents could have taught by example, but the best method of training would have been by giving the children opportunities to perform the acts themselves. Children learn best by doing, also in the activities of "visiting the imprisoned, clothing the naked, comforting the sad, and cheering the broken in heart."³

Table 71 gives the number and percentage of families which participated in the charitable acts listed, and Table 72 gives the number of children who participated in those same acts. In almost every case, the number of children was considerably below the number of families (the only exception: praying for prevention of world war). That the number of children would be lower is to be expected; opinions might vary, however, as to how much lower they should be. In these cases, the percentages of children ran anywhere from 20 to 60 per cent lower.

The study also inquired into the number of community organizational meetings which the parents attended regularly. In civic organizations, labor unions, businessmen's

³Henry F. Cope, Religious Education in the Family (Chicago: University of Chicago Press, 1915), pp. 75-85.

organizations, and similar groups, the Christian has opportunity also to give evidence of his concern for the welfare of others, and often has the chance to wield a great moral influence for good. Again, parents who give evidence of their interest in such affairs by actual participation in them, by their example are teaching their children what is their responsibility in the world.

The efforts of the study in this area were weak, however. It might be seriously questioned whether students understood the terms used, e.g. "Civic charitable organization." While this is true, the figures still seem notably low regarding participation in community activities (Table 73).

In an effort to determine the general consciousness in the home of current affairs, both in the church and in the world (a prerequisite for doing something about the situation), the study offered a check list of subjects which might have been discussed in the home during the preceding week or two (Table 74). Percentages of families who discussed two topics of general current interest (candidates for president of the United States, Korean war) hovered between 70 and 80 per cent. About the same number discussed the "Conquest for Christ," a nation-wide project sponsored by the Lutheran Church - Missouri Synod at the time of the study. Percentages pertaining to the other two subjects (personal and foreign mission work) were considerably lower.

TABLE 71

CHARITABLE ACTS OF FAMILY DURING PRECEDING YEAR

		Living with both parents	One parent (divorce)	One parent (other reason)
Contributed to Community Chest or Red Cross	(No.) (Pct.)	455 91.0	19 82.6	26 81.2
Sent packages of food or clothing overseas	(No.) (Pct.)	152 30.4	6 21.6	6 18.7
Took food or clothing to needy person in neighborhood	(No.) (Pct.)	155 31.0	4 17.4	8 25.0
Visited sick or aged friend, relative	(No.) (Pct.)	389 77.8	16 69.6	23 71.9
Prayed at home for prevention of world war	(No.) (Pct.)	235 47.0	9 39.2	12 37.5

TABLE 72

CHARITABLE ACTS OF FAMILY PARTICIPATED IN BY CHILDREN
DURING PRECEDING YEAR

		Living with both parents	One parent (divorce)	One parent (other reason)
Contributed to Community Chest or Red Cross	(No.) (Pct.)	165 33.0	6 26.1	7 21.9
Sent packages of food or clothing overseas	(No.) (Pct.)	66 13.2	3 13.1	4 12.5
Took food or clothing to needy person in neighborhood	(No.) (Pct.)	82 12.4	2 8.7	7 21.9
Visited sick or aged friend, relative	(No.) (Pct.)	282 56.4	11 47.8	20 62.5
Prayed at home for preven- tion of world war	(No.) (Pct.)	260 52.0	12 52.2	13 40.6

TABLE 73

MEETINGS WHICH FATHERS (OR MOTHERS) REGULARLY ATTEND

		Living with both parents	One parent (divorce)	One parent (other reason)
Labor union	(No.)	316	5	5
	(Pct.)	63.2	21.8	15.6
Businessman's organization	(No.)	53	3	-
	(Pct.)	10.6	13.1	-
Political organization	(No.)	25	1	2
	(Pct.)	5.0	4.3	6.2
Civic musical organization	(No.)	29	-	1
	(Pct.)	5.8	-	3.1
Other civic charitable organization	(No.)	96	-	2
	(Pct.)	19.2	-	6.2

TABLE 74

SUBJECTS DISCUSSED IN THE HOME DURING THE PRECEDING WEEK OR TWO

		Living with both parents	One parent (divorce)	One parent (other reason)
Candidates for president of United States	(No.) (Pct.)	387 77.4	9 39.2	24 75.0
Conquest for Christ	(No.) (Pct.)	403 80.6	16 69.6	22 68.7
War in Korea	(No.) (Pct.)	397 79.4	18 78.3	26 81.2
Bringing person to church	(No.) (Pct.)	127 25.4	7 30.4	9 28.1
Foreign mission work of church	(No.) (Pct.)	199 39.8	2 8.7	7 21.9

TABLE 74

SUBJECTS DISCUSSED IN THE HOME DURING THE PRECEDING WEEK OR TWO

		Living with both parents	One parent (divorce)	One parent (other reason)
Candidates for president of United States	(No.) (Pct.)	387 77.4	9 39.2	24 75.0
Conquest for Christ	(No.) (Pct.)	403 80.6	16 69.6	22 68.7
War in Korea	(No.) (Pct.)	397 79.4	18 78.3	26 81.2
Bringing person to church	(No.) (Pct.)	127 25.4	7 30.4	9 28.1
Foreign mission work of church	(No.) (Pct.)	199 39.8	2 8.7	7 21.9

Since a most natural expression of interest in current affairs in a democratic country is by participation in elections, the study also inquired how many times the parents had voted during the preceding two years (Table 75). A large percentage of the students indicated that they did not know whether their parents had voted or not - perhaps a significant fact in itself, since this study was concerned with the impression of various activities on the lives of the children. The largest percentage of students who answered that their parents had not voted at all (34.4) was in the group who were living with one parent for a reason other than divorce.

Concern for others outside the family which is uniquely Christian naturally finds expression in evangelization, direct witnessing to one's faith, telling others directly about the Lord Jesus' sacrifice for men. Ordinarily, such witness will eventuate in an invitation to the individual to attend worship services, where he can hear more of the Word of God and see Christian people busy at their normal activity of speaking and singing to God, and in turn listening to Him.

The study asked what the families had done during the preceding year in the way of bringing outsiders to church. It asked this question because it dealt with a more concrete activity than general witness (talking about Jesus as Savior, etc.), although the latter may have been more important and more of a true Christian witness. Almost half of the students with both parents Lutheran said their families had talked to

TABLE 75

NUMBER OF TIMES FATHER OR MOTHER VOTED
DURING PRECEDING TWO YEARS

		Living with both parents	One parent (divorce)	One parent (other reason)
Not at all	(No.)	25	5	11
	(Pct.)	5.0	21.8	34.4
In at least one election	(No.)	44	3	3
	(Pct.)	8.8	13.0	9.4
In two or more elections	(No.)	235	5	8
	(Pct.)	47.0	21.8	25.0
Don't know	(No.)	179	10	10
	(Pct.)	35.8	43.4	31.2
No answer	(No.)	17	-	-
	(Pct.)	3.4	-	-
Total	(No.)	500	23	32
	(Pct.)	100.0	100.0	100.0

someone about coming to church, and about one-fourth of them said their families had actually brought someone (Table 76).

Most of a Christian's witness to his personal faith in Christ is tied up with his ordinary, every-day activities - how he goes about his job, his attitude toward other people, his whole bearing and outlook on life. Such witness defies measurement, as can readily be seen. The study asked only one question in an effort to at least touch upon the vast area of Christian witness via personality, and that question dealt with the mother: "Is your mother a cheerful person?" This was again a question which involved personal judgment on the part of the students, in their interpretation of "cheerful." Most serious would have been the answer "hardly ever;" only ten out of 531 chose it (Table 77).

Combatting social prejudice is another important part of Christian witness. Parents pass on their prejudices to their children, and prejudices which create in the children aversions for certain people greatly hinder them in their activity of love and service. The study chose one common area of social prejudice, that of race relations, specifically between whites and Negroes, since this was a perennially burning issue in the locale of the study, St. Louis. In an effort to make the problem concrete, the study set up a hypothetical situation, asking "What do you think your parents would do if a Negro family moved next door?"

The critical observer will note three things regarding

TABLE 76

ACTIVITIES OF FAMILY TOWARD BRINGING OUTSIDERS
TO CHURCH DURING PRECEDING YEAR

		Both parents Lutheran	One parent Lutheran	Parents other religions
Have brought no one	(No.)	120	16	26
	(Pct.)	26.8	31.3	48.2
Have talked to one or more persons about it	(No.)	203	23	16
	(Pct.)	45.5	45.1	29.6
Have brought someone	(No.)	112	11	6
	(Pct.)	25.0	21.6	11.1
No answer	(No.)	12	1	6
	(Pct.)	2.7	2.0	11.1
Total	(No.)	447	51	54
	(Pct.)	100.0	100.0	100.0

TABLE 77

DEGREE TO WHICH MOTHERS OF STUDENTS ARE CHEERFUL

		Living with both parents	One parent (divorce)	One parent (other reason)
Hardly ever	(No.)	8	1	1
	(Pct.)	1.6	5.0	3.2
Some of the time	(No.)	64	3	7
	(Pct.)	12.8	15.0	22.6
Most of the time	(No.)	182	7	10
	(Pct.)	36.4	35.0	32.2
Almost all of the time	(No.)	241	9	13
	(Pct.)	48.2	45.0	42.0
No answer	(No.)	5	-	-
	(Pct.)	1.0	-	-
Total	(No.)	500	20	31
	(Pct.)	100.0	100.0	100.0

the question. 1. It asked for the students' opinions, so the figures obtained were not on the basis of objective facts. 2. The situation was hypothetical, an attempt to measure only the impression that the student had gained thus far from his parents. 3. The important thing in this, as in every action of a Christian, would have been the motive behind the action, which the study could not measure.

A check list of five answers was given to the students.⁴ Most of the students said they had no idea how their parents would feel (Table 78). Did this mean that their parents had never given voice to their attitude toward Negroes, whether positive or negative? Certainly not in all cases. But if it did mean that in some cases, then this was a significant fact in itself - the parents were not teaching at all.

Less than one-fourth of the children whose parents were Lutheran felt sure that their parents would not mind it if a Negro family moved next door. Only 13 per cent of the children whose parents fell into the classification of "other religions" checked this answer.

On the whole, the figures were difficult to interpret because of the variable factors involved. In any case, it seemed to the writer that no highly significant figures were in evidence - no single answer was seized upon by a high percentage of students.

⁴Cf. Question 83, Appendix C.

TABLE 78

CHILDREN'S OPINION ON HOW PARENTS WOULD FEEL
IF NEGRO FAMILY MOVED NEXT DOOR

		Both parents Lutheran	One parent Lutheran	Parents other religions
Parents would want to move somewhere else	(No.) (Pct.)	88 19.7	12 23.5	18 33.3
Parents would not like it, but would stay	(No.) (Pct.)	92 20.6	7 13.7	12 22.2
Parents would not mind it	(No.) (Pct.)	105 23.6	11 21.6	7 13.0
Parents would demand that the Negro family move	(No.) (Pct.)	23 5.1	- -	1 1.9
No idea how they would feel	(No.) (Pct.)	138 30.8	21 41.2	16 29.6
No answer	(No.) (Pct.)	1 .2	- -	- -
Total	(No.) (Pct.)	447 100.0	51 100.0	54 100.0

Stewardship in the Local Church

The Christian has a special responsibility of love and service to his fellow Christians.⁵ Christian people band together into local congregations for the specific purpose of fulfilling that obligation. They strengthen one another's faith by worshipping together, serving one another, and undertaking projects of charity and mission work together.

Important in this program of the local church are its various societies, committees, and other organizations. Parents impress the importance of stewardship of time and talents on their children by their own participation in these activities. This was the thought underlying the study's investigation into the number of church meetings which the parents regularly attended (Tables 79-80).

For fathers, the meeting attended most frequently was "Voter's meeting," the one attended least frequently was "Bible Class or Sunday School." For mothers, the meeting attended most frequently was "Ladies' Aid;" least frequently, "Bible Class or Sunday School."

Finally, the study inquired into the students' own systems of contributing money for church work, assuming that the parents would have some hand in training (or failing to

⁵Galatians 6:10.

train) their children to be good stewards also of their treasures. About one-fourth of the children whose parents were both Lutheran had worked out a system for contributing a certain amount out of their own savings during the course of the year (Table 81). Almost the same number said they did not contribute their own allowance or earnings.

TABLE 79

MEETINGS WHICH FATHERS REGULARLY ATTEND

		Living with both parents	Both parents Lutheran
Men's club at church	(No.) (Pct.)	190 38.0	188 42.0
Voter's meeting at church	(No.) (Pct.)	28 56.2	280 62.5
Other church board or club meeting	(No.) (Pct.)	239 47.8	236 52.8
Bible class or Sunday School	(No.) (Pct.)	111 22.2	107 23.9

TABLE 80

MEETINGS WHICH MOTHERS REGULARLY ATTEND

		Living with both parents	Both parents Lutheran
Ladies Aid at church	(No.) (Pct.)	200 50.0	192 42.9
Other women's organization at church	(No.) (Pct.)	179 35.8	171 38.2
Bible class or Sunday School	(No.) (Pct.)	101 20.2	96 21.4

TABLE 81

CHILDREN'S SYSTEM OF CONTRIBUTING TO CHURCH

		Living with both parents	One parent (divorce)	One parent (other reason)
Does not contribute own allowance or earnings	(No.) (Pct.)	129 25.8	7 30.4	13 40.6
Give as much as can afford each week	(No.) (Pct.)	206 41.2	5 21.8	12 37.5
Have system worked out for contributing certain amount for whole year	(No.) (Pct.)	133 26.6	4 17.4	5 15.6
No answer	(No.) (Pct.)	32 6.4	7 30.4	2 6.2
Total	(No.) (Pct.)	500 100.0	23 100.0	32 99.9

CHAPTER VII

WORKING WITH OUTSIDE EDUCATIONAL AGENCIES

Recent sociological studies emphasize the fact that the family is much less of an educational influence today than it was fifty or a hundred years ago. This is true, not only because of the educational job assumed by the church and/or the state, but also because agencies which vie for the time and energy of young people during their leisure hours have become increasingly attractive and readily accessible.¹

The question might well be raised as to whether this shift in educational influence has occurred in the field of religious education to the degree that it has in general education. While the family has transferred its authority to the school to teach the facts of history, mathematics, and geography, has it transferred to the same degree its authority to teach character and spiritual values? Can it really transfer this authority? As this thesis has attempted to point out previously, the family, like it or not, plays a part in the religious education of its children which it cannot delegate to anyone else.²

¹Ira S. Wile, The Challenge of Adolescence (New York: Greenberg, Publisher, Inc., c.1939), p. 13.

²Cf. Chapter I.

At the same time, the family must recognize that various educational agencies outside of its own circle do have their influence, also religiously, on the child. But while they may - often must - delegate much of the actual educational procedure to these outside agencies, they can never delegate their own primary responsibility for the education of their children. This means, then, that they must know which agencies are influencing their children, know what sort of influence they are wielding, and be in close touch with them so that they can either co-operate with them or correct them if they are proceeding in the wrong direction.

Christian Family Life Education lists the following agencies as tending to reinforce, supplement, or nullify the religious experience of the family within its own circle:

1. Homes of neighbors, friends, playmates.
2. School.
3. Playground and community.
4. Amusement centers.
5. Church.⁵

The present study chose four areas of influence for investigation: the church, the school, the adolescent's circle of friends, and places of amusement.

Church - Home Co-operation

With the church, as well as with the home, lies the

⁵Christian Family Life Education (Chicago: International Council of Religious Education, c. 1940), p. 12.

responsibility for educating Christians religiously. Christian parents call ministers of the gospel expressly for this task - to guide them in their Christian growth. The home and the church must work together toward a mutual educational goal, or each will vitiate the work of the other.

This study approached the problem of church-home co-operation from the viewpoint of the parents: what were the parents doing to foster co-operation? Were they keeping informed on the program of the church, especially where it touched their children? Says Hayward regarding this point:

The attitude of children to the church and the extent to which the church will be able to minister to their lives will be determined more by the home than by the church itself. A church program of average value can have unusual results when the home is sympathetic and co-operative, while a church with a high-grade program is handicapped when the home is apathetic or opposed to its work.⁴

Some of the aspects of general church-home co-operation have been treated under Chapters II and VI, namely attendance at worship services and church meetings.⁵ The specific agency of the church which touches the young people, however, is the young people's society. Parents who are sensitive to the educational potential of such a society, for good or for

⁴Percy R. Hayward and Myrtle H. Hayward, The Home and Christian Living (Philadelphia: Westminster Press, 1931), pp. 131-2.

⁵Cf. Tables 11-14, 79-80.

bad, will keep in close touch with its activities, discuss them with their children, and help to improve them if they are not performing the function for which they are intended.

About 63 per cent of the group whose parents were both Lutheran belonged to their church's young people's society and attended regularly, while 26 per cent belonged but did not attend regularly (Table 82). Of this group, almost half said their parents knew exactly what their children did at the last meeting or social (Table 83). About 40 per cent said they had a "vague idea." Only 15 per cent said their parents had no idea at all.

Many churches sponsor activities specifically for the entire family, with the thought of keeping the family together at a church-sponsored gathering, rather than splitting them up. Whether the activity succeeds in this purpose or not depends on the type of program planned. "Movie nights" and other purely spectator type entertainments would not always seem to lend themselves to fostering family unity. The entertainment must be well planned to include every age group, each one sharing in the group activity with the other.

Of the family activities specifically identified, "Picnic" was the one attended most frequently (Table 84). Over half of the group labeled "Parents other religions" attended no activity at all.

TABLE 82

NUMBER OF CHILDREN BELONGING TO CHURCH
YOUNG PEOPLE'S SOCIETY

		Both parents Lutheran	One parent Lutheran	Parents other religions
Do not belong	(No.)	34	8	11
	(Pct.)	7.6	15.7	20.4
Belong, but do not attend regularly	(No.)	119	19	22
	(Pct.)	26.6	37.2	40.7
Belong and attend regularly	(No.)	283	23	21
	(Pct.)	63.3	45.1	38.8
No answer	(No.)	11	1	-
	(Pct.)	2.5	2.0	-
Total	(No.)	447	51	54
	(Pct.)	100.0	100.0	99.9

TABLE 83

KNOWLEDGE OF PARENTS ABOUT ACTIVITIES
AT LAST YOUNG PEOPLE'S MEETING

		Both parents Lutheran	One parent Lutheran	Parents other religion
They have no idea	(No.)	62	11	15
	(Pct.)	15.0	26.2	35.7
They have a vague idea	(No.)	166	18	8
	(Pct.)	40.2	42.9	19.1
They know exactly	(No.)	185	13	19
	(Pct.)	44.8	30.9	45.2
Total	(No.)	413	42	42
	(Pct.)	100.0	100.0	100.0

TABLE 84

CHURCH-SPONSORED ACTIVITIES ATTENDED BY FAMILY

		Both parents Lutheran	One parent Lutheran	Parents other religion
None	(No.)	36	10	28
	(Pct.)	8.0	19.6	51.8
Picnic	(No.)	274	21	13
	(Pct.)	61.2	41.2	24.0
Family night	(No.)	152	13	7
	(Pct.)	33.0	25.4	13.0
Movie night	(No.)	194	19	10
	(Pct.)	43.4	37.2	18.5
Other activity	(No.)	284	25	14
	(Pct.)	63.5	49.0	25.9

In discussing home and church co-operation, it must be remembered that the "church" is not a vague, shadowy concept, but a congregation of living people. Co-operation between home and church, then, is a co-operation between fellow Christians. If the parents want to encourage a right attitude among the younger family members, they will refrain from constant carping and negative criticism over against the people of the church. Says Hayward:

A desirable attitude to the church will mean, for one thing, an absence of criticism, in the presence of the children, of the church, its pastor, and its leaders. With small children especially this is desirable; they are not able to balance a criticism in one respect by appreciation in others and so attain a reasonable and fair attitude. The feelings of parents themselves have a contagious influence even though nothing is said. It is difficult for children to develop an appreciation of that which their parents oppose, and it is in the field of appreciations, rather than in that of a mere attendance upon a church activity, that a deep religious life develops.⁶

The figures (Tables 85-86) show that there was more criticism of both pastor and people in homes with both Lutheran parents than in other homes. It must be taken into account that other portions of the study showed that there was a greater participation in the church program as a whole on the part of this group. Very few children in any of the groups, however, indicated that their parents criticized "frequently."

⁶Hayward, op. cit., p. 132.

TABLE 85

FREQUENCY WITH WHICH PARENTS TALK AGAINST PASTOR
(OR ASSISTANT PASTOR) OF CHURCH

		Almost never	Occa- sionally	Fre- quently	No answer	Total
Both parents Lutheran	(No.)	299	94	31	23	447
	(Pct.)	67.0	21.0	6.9	5.1	100.0
One parent Lutheran	(No.)	42	6	1	2	51
	(Pct.)	82.3	11.8	2.0	3.9	100.0
Parents other religion	(No.)	43	8	2	1	54
	(Pct.)	79.7	14.7	3.7	1.9	100.0

TABLE 86

FREQUENCY WITH WHICH PARENTS TALK AGAINST CERTAIN
MEMBERS OF CONGREGATION

		Almost never	Occa- sionally	Fre- quently	No answer	Total
Both parents Lutheran	(No.)	238	174	17	18	447
	(Pct.)	53.3	38.9	3.8	4.0	100.0
One parent Lutheran	(No.)	38	11	1	1	51
	(Pct.)	74.5	21.5	2.0	2.0	100.0
Parents other religion	(No.)	38	13	1	2	54
	(Pct.)	70.4	24.0	1.9	3.7	100.0

School - Home Cooperation

What is true of the necessity for co-operation between the educational forces of the church and the home, is also true for the school and the home. The danger is always present of effecting a divorce between religious information gained at school and religious life at home. The two must be inseparably connected; but this immediately assumes some sort of a liaison between school and home.⁷

Financial and other material support of the school by the parents is indispensable; but hand in hand with concern for buildings and equipment should go concern for what subject matter is being taught and who is teaching it, and how the parent can co-operate in the teaching process. The standard agency for establishing such a connecting link is the Parent-Teacher Association. Parents can also establish a bond between school and home by discussing homework with children, particularly the religion lessons, perhaps even tying them in with family devotions.

About half of the students in all groups listed in Table 87 said their parents were thoroughly acquainted with the type of course their children were taking in school. The majority of the remainder checked "a little" or "quite a bit."

⁷Richard R. Caemmerer, "The Christian Family - a Living Force in the Modern World," The Christian Family in the Modern World, edited by Walter F. Wolbrecht (St. Louis: Concordia Publishing House, c. 1948), p. 64.

About an average of 20 per cent of the total number of children living at home said they "almost never" discussed their homework with parents (Table 88). About half of them said they discussed it "occasionally."

With regard to the agencies for parent-teacher contact and general school support, the figures are given in Tables 89-90. Well over half of the students indicated that neither parent attended Parent-Teacher Association meetings regularly.

The Children's Friends

Not to be forgotten as an educational force influencing the Christian growth of the child is the circle of friends with whom he associates most. Parents will want to be acquainted with the friends of their children and be in a position to discuss their relationships freely. Moreover, they will give the children an opportunity to entertain their friends at home, where they have the advantage of enjoying themselves in a wholesome environment.

This area was treated already under Chapter V, in the discussion of "Boy-Girl Relationships."⁸ Only one additional question was asked in this portion of the study: "Have your parents met the friends you associate with most?" About half of the children said their parents had met "almost all" of their best friends (Table 91). No one home background seemed to have an advantage over another in this field.

⁸Cf. Tables 61-65.

TABLE 87

AMOUNT OF PARENT'S KNOWLEDGE ABOUT CHILDREN'S ACADEMIC COURSES

		None	A little	Quite a bit	Complete	No answer	Total
Living with both parents	(No.) (Pct.)	15 3.0	50 10.0	149 29.8	261 52.2	25 5.0	500 100.0
Living with one parent (divorce)	(No.) (Pct.)	- -	8 34.8	4 17.8	11 47.8	- -	23 100.0
Living with one par- ent (other reason)	(No.) (Pct.)	- -	5 15.6	10 31.2	17 53.1	- -	32 99.9

TABLE 88

FREQUENCY WITH WHICH CHILDREN DISCUSS HOMEWORK WITH PARENTS

		Almost never	Occa- sionally	Fre- quently	No answer	Total
Living with both parents	(No.) (Pct.)	99 19.8	226 45.2	152 30.4	23 4.6	500 100.0
Living with one parent (divorce)	(No.) (Pct.)	6 26.1	2 8.7	15 65.2	- -	23 100.0
Living with one par- ent (other reason)	(No.) (Pct.)	7 21.9	17 53.1	8 25.0	- -	32 100.0

TABLE 89

NUMBER OF PARENTS WHO REGULARLY ATTEND PARENT-TEACHER MEETINGS

		Neither parent	Mother only	Father only	Both parents	No answer	Total
Living with both parents	(No.) 306 (Pct.) 61.2	57 11.4	12 2.4	93 18.6	32 6.4	500 100.0	
Living with one parent (divorce)	(No.) 17 (Pct.) 73.9	4 17.4	1 4.3	- -	1 4.3	23 99.9	
Living with one par- ent (other reason)	(No.) 17 (Pct.) 53.1	13 40.6	- -	- -	2 6.2	32 99.9	

TABLE 90

NUMBER OF PARENTS WHO BELONG TO BOOSTERS OR MOTHER'S CLUB

		Boosters	Mother's club
Living with both parents	(No.) 167 (Pct.) 33.4	160 32.0	
Living with one parent (divorce)	(No.) 2 (Pct.) 8.7	- -	
Living with one parent (other reason)	(No.) 3 (Pct.) 9.4	5 15.6	

TABLE 91

NUMBER OF CHILDRENS BEST FRIENDS WITH WHOM PARENTS ARE ACQUAINTED

		None	One or two	About half	Almost all	No answer	Total
Living with both parents	(No.) (Pct.)	10 2.0	89 17.8	135 27.0	247 49.4	19 3.8	500 100.0
Living with one parent (divorce)	(No.) (Pct.)	1 4.3	4 17.4	4 17.4	14 60.9	- -	23 100.0
Living with one par- ent (other reason)	(No.) (Pct.)	1 3.1	5 15.6	10 31.2	15 46.9	1 3.1	32 99.9

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Places of Amusement

Finally, the study dealt with the places at which students spent their leisure hours. It approached the problem strictly from the viewpoint of the parents' acquaintance with these agencies. All three questions asked, "Do your parents know the places . . . ?" It was recognized that mere acquaintance with the places was not enough, but that at the same time such acquaintance was at least the bare necessity.

Tables 92-94 give the figures on these questions. A consistent trend was for parents to know less about the leisure-time whereabouts of boys than girls. For example: In Table 94, almost 20 per cent of the boys said their parents "generally" did not know where they went after dates or other social affairs, while about 27 per cent said their parents "almost always" knew. For the girls, on the other hand, only about 6 per cent checked "generally not," while 63 per cent checked "almost always."

Homes with only one real parent at home for reasons other than divorce showed up poorest in respect to awareness of their children's whereabouts, although the percentages did not show too significant a difference. An interesting note is that, in every type of home, parents knew less frequently where their children went after dates and social affairs than where they went on the dates themselves.

TABLE 92

NUMBER OF PLACES KNOWN BY PARENTS AT WHICH
CHILDREN SPEND LEISURE TIME

		Almost none	Some	Most	Almost all	No answer	Total
Boys	(No.)	16	44	54	139	18	271
	(Pct.)	5.9	16.2	19.5	51.8	6.6	100.0
Girls	(No.)	4	18	47	228	9	306
	(Pct.)	1.2	5.9	15.4	74.5	2.9	99.9
Living with both parents	(No.)	14	55	85	326	20	500
	(Pct.)	2.8	11.0	17.0	65.2	4.0	100.0
Living with one parent (divorce)	(No.)	1	2	2	18	-	23
	(Pct.)	4.3	8.7	8.7	78.3	-	100.0
Living with one par- ent (other reason)	(No.)	3	4	9	15	1	32
	(Pct.)	9.4	12.5	28.1	46.9	3.1	100.0

TABLE 93

FREQUENCY WITH WHICH PARENTS KNOW WHERE CHILDREN GO ON DATES

		Gener- ally not	Some- times	Usually	Almost always	Total
Boys	(No.)	22	37	52	68	179
	(Pct.)	12.3	20.6	29.1	38.0	100.0
Girls	(No.)	11	9	30	184	234
	(Pct.)	4.7	3.8	12.8	78.7	100.0
Living with both parents	(No.)	26	38	71	224	359
	(Pct.)	7.2	10.6	19.8	62.4	100.0
Living with one parent (divorce)	(No.)	2	2	2	13	19
	(Pct.)	10.5	10.5	10.5	68.5	100.0
Living with one parent (other reason)	(No.)	2	4	7	11	24
	(Pct.)	8.3	16.7	29.2	45.8	100.0

TABLE 94

FREQUENCY WITH WHICH PARENTS KNOW WHERE CHILDREN
GO AFTER DATES AND OTHER SOCIAL AFFAIRS

		Gener- ally not	Some- times	Usually	Almost always	Total
Boys	(No.)	43	57	61	60	221
	(Pct.)	19.5	25.8	27.6	27.1	100.0
Girls	(No.)	16	22	57	164	259
	(Pct.)	6.2	8.5	22.0	63.3	100.0
Living with both parents	(No.)	46	72	104	201	423
	(Pct.)	10.8	17.0	24.6	47.5	99.9
Living with one parent (divorce)	(No.)	3	2	4	8	17
	(Pct.)	17.6	11.8	23.5	47.0	99.9
Living with one parent (other reason)	(No.)	6	4	8	11	29
	(Pct.)	20.6	13.8	27.6	38.0	100.0

CHAPTER VIII

CONCLUSION

The question posed by this study, as stated in Chapter I, was: "What are the parents of these adolescents doing to help their children grow in the life of God?" The answer to this complex question has been presented in Chapters II-VII, largely in the many figures recorded in the tables. In addition to presenting these tables, the thesis has attempted to pick out significant facts from them and also to note trends whenever they could be determined with any degree of certainty.

It might be well to recall once again the fact that, for the most part, the study could only measure the educational process in broad outline. It could only determine whether or not the families were setting up the framework within which they might reach their children to "bring them up in the nurture and admonition of the Lord." The actual nurture involved a multitude of techniques, many of them intangible, and most of them differing in the case of each child. A careful measurement of this involved process would have required separate case studies for each family. Moreover, the study covered too broad a field to investigate each specific area in great detail. Thus it painted the educational picture only with the broadest strokes.

Throughout the thesis, the writer limited himself to presenting first a brief description of the educational process itself, thereby giving the reasons for including a given question in the study; and then presenting the facts as they were obtained, in as clear a manner as possible. He avoided any precise evaluation of these facts, i.e., rating the families as "good" or "bad" in their role as Christian educators, for two reasons: 1. Scripture itself lays down too few imperatives regarding specific educational techniques to serve as a measuring stick. 2. No parallel studies were known to the writer which could serve as a basis for comparison. Thus, to give the families a general rating now, on the basis of all the facts presented in the preceding chapters, would be an even more questionable procedure.

Without assigning any precise rating to a certain group of families, however, one might note certain strong points or weak points in their procedure, judged according to the basic principles which the thesis set up in each chapter as Scriptural and educationally sound.

Perhaps the most notable of the weak points was in the field of family worship.¹ The seriousness of this situation lies in the fact that the family's communion with God is vital to every other aspect of family life treated in the

¹Cf. Tables 6-7, pp. 30-1.

study. God gives life through His Word. If the family members do not keep the spark of God's life glowing within them, they cannot grow in that life at all, regardless of what family activities are carried on. The proper framework may exist, but if there is no life within it, there can be no growth.

Other weak points which might be noted were lack of joint family activities which permitted a reasonable amount of interaction between parents and children, and limited participation in community affairs. X

On the other hand, many strong points were also in evidence. Two of the most notable of these were the absence of discord in the families, and a high degree of confidence in parents on the part of the children.

The Background Factors

All facts were obtained in the light of certain factors existing in the backgrounds of the various families. Since the group was largely homogeneous, not much valid comparison could be made between the various types of homes. For example, while five hundred children came from homes in which both real parents were living, only twenty-three came from homes in which only one real parent was living because of divorce. The latter figure was too small to furnish any really meaningful percentages. It must be noted, however, that with exceedingly few exceptions, those homes were

strongest (again, judged according to the standards set forth in the thesis) in which both parents were living, and both parents were Lutheran.

The Role of Mothers

In many areas of the study, particularly those dealing with rapport between children and parents, separate questions were asked about mother and father. This was a weakness of the questionnaire in one respect, since it did not reveal whether some children had confidence in neither parent.²

At the same time, it did offer opportunity for comparison between mothers and fathers. This comparison showed what a vital role especially the mothers played in the Christian educational development of their children. It was to her that the children went most often for help, for comfort, for advice. Not only the girls of this study but also the boys approached their mothers more often than their fathers. It would seem, then, that the most significant work of Christian nurture, at least from the aspect of personal parent-child relationships, was done by the mothers.

Unused Data

A tremendous amount of data was accumulated during the

²For a discussion of this problem, cf. pp. 61-2.

course of the study which could not be used, simply because there was not enough space. This was true of most of the statistics gathered on the basis of the age of the children, the size of the family, and the position of the child in the family. These categories were used in scattered tables throughout the thesis, but for the most part the thesis used only those divisions which had to do with sex of the children, condition of home, and religion of parent.

Future Studies

Further studies in this field might do the following:

1. Investigate each one of the specific areas treated in this study in more detail and perhaps from the viewpoint of the parents themselves (e.g. the areas of community relations, living in love, etc.)
2. Make studies parallel to this one, of similar age groups from other parochial schools or from public schools, for the purposes of comparison.

The results of this study are presented as only one step in a process requiring many steps - much further study and many more measurements. They are presented in the conviction that only if we make such measurements, and make them as scientifically accurate as possible, will we be able to determine the actual strengths and weaknesses of our Christian families. And only if we determine their strengths and weaknesses will we be able to help them most efficiently, by reaching them at the point of their greatest need.

APPENDIX A

TABULATIONS ON BACKGROUND FACTORS
AFFECTING HOMES STUDIEDTABLE 95
DISTRIBUTION ACCORDING TO AGE AND SEX

<u>Age</u>	<u>Boys</u>	<u>Girls</u>
Thirteen	5	2
Fourteen	62	67
Fifteen	65	79
Sixteen	74	74
Seventeen	47	75
Eighteen	17	8
None indicated	<u>1</u>	<u>1</u>
<u>Total</u>	271	306
<u>Grand total:</u>	577	

TABLE 96
DISTRIBUTION ACCORDING TO PEOPLE WITH WHOM
CHILDREN ARE LIVING

	<u>Number</u>
Living with both father and mother	500
Living with father (divorce)	3
Living with father (other reason)	1
Living with mother (divorce)	20
Living with mother (other reason)	31
Living with other relatives	11
Living with others, not relatives	10
No answer	<u>1</u>
<u>Total</u>	577

TABLE 97

DISTRIBUTION ACCORDING TO RELIGION OF PARENTS,
BOTH PARENTS AT HOME

	<u>Number</u>
Both parents Lutheran	447
Both parents Protestant	3
Both parents no religion	4
One Lutheran, other Protestant	6
One Lutheran, other Catholic	6
One Lutheran, other no religion	29
One Protestant, other no religion	1
One Catholic, other no religion	2
No answer	<u>2</u>
<u>Total</u>	500

TABLE 98

DISTRIBUTION ACCORDING TO RELIGION OF PARENT,
ONLY ONE PARENT AT HOME

	<u>Number</u>
Lutheran	51
Protestant	2
No religion	1
No answer	<u>1</u>
<u>Total</u>	55

TABLE 99

NUMBER OF MINISTERS' OR TEACHERS' CHILDREN

	<u>Number</u>
Minister	31
Teacher	<u>19</u>
<u>Total</u>	50

TABLE 100

DISTRIBUTION ACCORDING TO
NUMBER OF CHILDREN IN FAMILY¹

	<u>Number</u>
One	96
Two	188
Three	126
Four	87
Five	28
Six	15
Seven	5
Eight	7
More than eight	<u>4</u>
<u>Total</u>	556

TABLE 101

DISTRIBUTION ACCORDING TO
POSITION OF CHILD IN FAMILY²

	<u>Number</u>
Only child	166
Oldest child	233
Youngest child	102
"In-between" child	<u>68</u>
<u>Total</u>	569

¹Twenty-one children were not living with either of their parents and thus were not included in this tabulation.

²Eight children were living either in an orphan's home or elsewhere, not in a home with a family in the usual sense of the term, and were not included in this tabulation.

APPENDIX B

QUESTIONNAIRE I

Please do not sign your name to either of these questionnaires.

Write the answers to this first questionnaire on this same sheet.

1-a. Check whether you are a boy or a girl:

- (A) Boy (B) Girl

1-b. How old were you on your last birthday? (Check the right answer)

- (A) Twelve
(B) Thirteen
(C) Fourteen
(D) Fifteen
(E) Sixteen
(F) Seventeen
(G) Eighteen

2-a. Are you living with your father and mother at the present time? (Check the right answer)

- (A) Living with both father and mother.
(B) Living with father.
(C) Living with mother.
(D) Living with other relatives, not my parents.
(E) Living with people who are not my relatives.

If you are not living with both father and mother, please state the reason:

2-b. To what church do your parents belong? (Lutheran, Methodist, etc.) If they do not belong to any church, write "None."

Father.....
Mother.....

2-c. Check whether your father is one of these:

- (A) Minister.
(B) Teacher or professor at a Lutheran school.

3. What schools did your father attend? (Check the right answers, and put a circle around the number of years he attended each school. If you do not know the answer, write "Do not know" in the margin. If your father did not attend any of these schools, leave the question blank.)

Grade school: Lutheran..... 1 2 3 4 5 6 7 8
Other..... 1 2 3 4 5 6 7 8

High school: Lutheran..... 1 2 3 4
Other..... 1 2 3 4

College or university: Lutheran..... 1 2 3 4 More
Other..... 1 2 3 4 More

Night school: 1 2 3 4 More

4. What schools did your mother attend? (Answer in the same way as number three.)

Grade school: Lutheran..... 1 2 3 4 5 6 7 8
Other..... 1 2 3 4 5 6 7 8

High school: Lutheran..... 1 2 3 4
Other..... 1 2 3 4

College or university: Lutheran..... 1 2 3 4 More
Other..... 1 2 3 4 More

Night school: 1 2 3 4 More

- 5-a. How many children are there in your family altogether? (Include yourself, and also those brothers or sisters away from home.)

Write the number here.....

- 5-b. How many older brothers and sisters do you have who are living with you at home? (If you are not living with your parents, write the number of older boys and girls living in the same house with you.)

Write the number here.....

How many younger brothers and sisters do you have who are living with you at home? (Answer the same way as the previous question.)

Write the number here.....

APPENDIX C

QUESTIONNAIRE II

Please fill in the answers to these questions on the blue answer form, not on this sheet. Each question will have a number of choices. Pick the correct answer, then put your pencil mark in the right spot on the answer form.

Be sure to read all the possible answers before you make your choice. You may find that the last answer fits your situation better than the first.

You will help most if you answer all the questions in the very best way you can. Be just as truthful as possible.

Section A

1. How often last week did you (alone) read the Bible (not for homework)?
 1. Not at all.
 2. Once or twice.
 3. Three or four times.
 4. Once every day.
 5. Twice every day.

2. How often last week did you pray privately (besides at mealtime)? For instance, in the morning or at bedtime.
 1. Not at all.
 2. Once or twice.
 3. Three or four times.
 4. Once every day.
 5. Twice or more times every day.

3. Does your family pray at mealtime?
 1. Never.
 2. Only on special occasions.
 3. Yes, always; before we eat.
 4. Yes, always; after we eat.
 5. Yes, always; both before and after eating.

4. How often does your family have a family devotion (reading the Bible or another religious book, praying)?
 1. Never.

2. A few times a year.
3. About once a week.
4. Almost every day.

If you have checked Number One ("Never") in Question #4, skip the next four questions and go to Question #9.

5. Are your family devotions interesting?
 1. Almost never.
 2. Occasionally.
 3. Frequently.
 4. Almost always.
6. Do you think that most of your family devotions last about the right length of time?
 1. Too long.
 2. About the right length.
 3. Too short.
7. Have you ever helped to plan or conduct a family devotion at home?
 1. Never.
 2. Once.
 3. A few times.
 4. Often.
8. How many of these things does your family do in its devotions? (Check as many as necessary.)
 1. Read the Bible.
 2. Read the devotional book or pamphlet.
 3. Talk about what we have read.
 4. Make up our own prayers.
 5. Sing hymns.
9. Who saw to it that you were baptized?
 1. Parents (father, mother, or both).
 2. Other relatives.
 3. Myself.
 4. Some other friend.
 5. No one (I am not baptized).
10. Have your parents or guardians ever talked to you about your Baptism (besides at your confirmation)?
 1. Never.

2. Once or twice.
3. Several times.

11. How often do you go to communion (Lord's Supper)?
(If you are not confirmed, skip this question.)

1. Never.
2. Once or twice a year.
3. Four to six times a year (about every other month).
4. About once a month.
5. Almost every week.

12. Do you go to communion with your father or mother?
(If you are not living with your father or mother, answer for your guardian on this and all the following questions referring to father and mother.)

1. No, I usually attend alone.
2. No, I go with friends.
3. Yes, about half the time.
4. Yes, almost every time.

13. Do you prepare yourself for communion on the night before, or some time before the service? (Pray, examine yourself.)

1. Almost never.
2. Occasionally, by myself.
3. Almost always, by myself.
4. Occasionally, together with my family.
5. Almost always, together with my family.

14. How many times did your father attend church last month?

1. Not at all.
2. One time.
3. Two times.
4. Three times.
5. Four or more times.

15. How many times did your mother attend church last month?

1. Not at all.
2. One time.
3. Two times.
4. Three times.
5. Four or more times.

16. How many times did your whole family (at one time, or on one Sunday) attend church last month?

1. Not at all.
2. One time.
3. Two times.
4. Three times.
5. Four or more times.

17. Do you discuss the Sunday worship service (for instance, the sermon) at home?

1. Almost never.
2. Occasionally.
3. Almost every week.

Section B

18. How often have you seen your parents quarrel (argue) during the past month?

1. Not at all.
2. Once or twice.
3. Three or four times.
4. Five or more times.

19. How often have you seen your parents show affection to one another (kiss, hug, etc.) during the past month?

1. Never.
2. Almost never.
3. Occasionally.
4. Often.

20. Have you had any unpleasant arguments with your father during the past month?

1. None.
2. One or two.
3. Three or four.
4. Five or more.

21. Have you had any unpleasant arguments with your mother during the past month?

1. None.
2. One or two.
3. Three or four.
4. Five or more.

22. Do you ever ask your father to forgive you when you have done something wrong?
1. Almost never.
 2. Occasionally.
 3. Almost every time.
23. Do you ask your mother to forgive you when you have done something wrong?
1. Almost never.
 2. Occasionally.
 3. Almost every time.
24. Do your parents ever admit to you that they are wrong?
1. Never.
 2. Almost never.
 3. Occasionally.
 4. Almost every time they are wrong.
25. Do you ask your father for help when you have a problem?
1. Almost never.
 2. Occasionally.
 3. Almost always.
26. Do you ask your mother for help when you have a problem?
1. Almost never.
 2. Occasionally.
 3. Almost always.
27. Does your father ever come to you and offer his advice?
1. Almost never.
 2. Occasionally.
 3. Often.
28. Does your mother ever come to you and offer her advice?
1. Almost never.
 2. Occasionally.
 3. Often.
29. Do you feel that your father understands you?
1. Hardly at all.
 2. Some of the time.
 3. Most of the time.
 4. Almost all of the time.

30. Do you feel that your mother understands you?
1. Hardly at all.
 2. Some of the time.
 3. Most of the time.
 4. Almost all of the time.
31. How many times last week did you thank your parents for something?
1. Not at all.
 2. Once or twice.
 3. Three or more times.
 4. Can't remember
32. How many of these things did you do during the past week? Be sure to check only those which you did during the past week.
1. Set the table.
 2. Cleared the table.
 3. Washed or dried dishes.
 4. Prepared a meal (breakfast, lunch, dinner, supper).
 5. Made your own bed.
33. This is a continuation of Question 32. How many of these things did you do during the past week?
1. Cleaned your own room.
 2. Helped clean other parts of the house.
 3. Went on errands for mother.
 4. Went on errands for father.
34. How many of these things have you done at some time during the past year?
1. Made some of your own clothes.
 2. Helped decorate your room.
 3. Done fancy work or handicraft.
 4. Washed the automobile.
 5. Helped repair the automobile.
35. This is a continuation of Question 34. How many of these things have you done during the past year?
1. Done minor repairs around the house.
 2. Mowed the lawn.
 3. Worked in the garden.
 4. Helped with washing or ironing.
 5. Shovelled snow.

36. Have you ever helped your parents do any of these things?

1. Purchase some article of furniture for the home.
2. Plan an evening of recreation at home.
3. Entertain guests for an evening.
4. Purchase an automobile, or some part for an automobile.
5. Plan a vacation trip.

37. Which of these things have you done during the past year?

1. Planned meals at home.
2. Planned your own clothes (decided yourself what you would need, etc.).
3. Selected your own clothes at the store.
4. Kept a personal account or how you spent your money.
5. Kept a plan or budget for spending your money.

38. Do you tell your father your joys and troubles?

1. Almost never.
2. Sometimes.
3. Almost always.

39. Do you tell your mother your joys and troubles?

1. Almost never.
2. Sometimes.
3. Almost always.

40. Does your mother work outside the home?

1. No.
2. Yes, every day, full time.
3. Yes, part of the time.
4. Yes, at night.

41. How many evenings last week was your whole family together, either at home or elsewhere?

1. One evening.
2. Two evenings.
3. Three evenings.
4. Four or more evenings.
5. None at all.

42. Which of these things has your family done together during the past month? Be sure to check only those things which the family (father or mother and at least some of the children) have done together.
1. Played games together.
 2. Sang or played music.
 3. Gone shopping.
 4. Gone to movies.
 5. Gone to concerts.
43. This is a continuation of Question 42. Which of these things has your family done together during the past month?
1. Gone visiting.
 2. Gone auto riding.
 3. Watched television.
 4. Taken walks.
 5. Gone to a sports event.
44. This is still a continuation of the last two questions. Which of these things has your family done together during the past month? (Remember, father or mother and at least some of the children.)
1. Done handicraft (hobbies, fancywork, work with tools, etc.)
 2. Gone to a museum or art gallery.
 3. Gone to a church service.
 4. Gone to another church activity.
 5. Gone to some activity at school.
45. Are you punished at home when you are disobedient?
1. Hardly ever.
 2. Sometimes.
 3. Almost always.
 4. Every time.
46. Do your parents encourage you to figure things out for yourself, to make your own decisions?
1. Hardly at all.
 2. Somewhat.
 3. Quite a bit.
 4. Very much.

Section C

47. Do your parents talk much about money?
1. Hardly at all.
 2. Some.
 3. Quite a bit.
 4. Almost all the time.
48. How often during the past month have you heard your father say that God is taking care of you and the rest of the family (or words to that effect)?
1. Not at all.
 2. Once or twice.
 3. Several times.
 4. I can't remember.
49. How often during the past month have you heard your mother say that God is taking care of you and the rest of the family (or words to that effect)?
1. Not at all.
 2. Once or twice.
 3. Several times.
 4. I can't remember.
50. When someone in the family is sick, does your family pray together for his recovery?
1. No, I don't think anyone prays.
 2. No, but I pray privately.
 3. Yes, occasionally the family prays together during a sickness.
 4. Yes, almost always the family prays together during a sickness.
51. Have you done any of these things at home during the past month?
1. Sung hymns.
 2. Listened to religious (sacred) music on radio, phonograph, or television.
 3. Played religious music (hymns, etc.) on piano or other instrument.
 4. Sung popular songs (hit tunes, etc.).
 5. Listened to popular songs on radio, phonograph, or television.

52. Which of the following do you have in your home?
1. Picture of Christ.
 2. Other religious picture.
 3. Cross or crucifix.
 4. Religious plaque.
 5. Other religious symbol.
53. Which of the following do you have in your home?
1. Bible.
 2. Hymnal.
 3. Prayer book.
 4. Other religious or devotional book.
 5. Religious novel.
54. Which of the following magazines or papers do you get at home?
1. Lutheran Witness.
 2. This Day.
 3. Youth (Walther League Messenger).
 4. St. Louis Lutheran.
 5. Other religious magazine or paper.
55. How many other magazines are taken regularly in your home (besides religious magazines)? For example, Life, Saturday Evening Post, Reader's Digest, etc.
1. None.
 2. One.
 3. Two.
 4. Three.
 5. Four or more.
56. About how many books would you estimate that your father has read during the past year?
1. None.
 2. One or two.
 3. Three or four.
 4. Five or more.
57. About how many books would you estimate that your mother has read during the past year?
1. None.
 2. One or two.
 3. Three or four.
 4. Five or more.

58. Does your family invite guests to your home for meals or for the evening?
1. Almost never.
 2. A few times a year.
 3. About once a month.
 4. About twice a month.
 5. Almost every week.
59. When guests are present, are you invited to share in the conversation and entertainment?
1. Almost never.
 2. Occasionally.
 3. Almost always.
60. Have you been punished at home during the last month?
1. Not at all.
 2. Once or twice.
 3. Three or more times.
61. If so, how were you punished?
1. Whipping.
 2. Slapping.
 3. Scolding.
 4. Made to stay home.
 5. Other privilege taken away.
62. Does your father or mother ever become violently angry at you?
1. Almost never.
 2. Occasionally.
 3. Quite often.
63. Do your parents talk over the situation with you before they punish you?
1. Almost never.
 2. Occasionally.
 3. Almost always.
64. Do you think your parents are unreasonable at times when they forbid you to do something?
1. Almost never.
 2. Occasionally.
 3. Quite often.
 4. Very often.

Section D

65. Do you have your friends come to your home for parties or after dates or other get-togethers?
1. Almost never.
 2. Occasionally.
 3. Quite often.
66. Do you talk over what happened on a date or other social affair with your father?
1. Almost never.
 2. Occasionally.
 3. Almost always.
67. Do you talk over what happened on a date or other social affair with your mother?
1. Almost never.
 2. Occasionally.
 3. Almost always.
68. Do you confide in your father about the boy or girl whom you like especially (or with whom you are in love)?
1. Hardly at all.
 2. Somewhat.
 3. Quite a bit.
 4. Completely.
69. Do you confide in your mother about the boy or girl whom you like especially (or with whom you are in love)?
1. Hardly at all.
 2. Somewhat.
 3. Quite a bit.
 4. Completely.
70. Where did you first learn what you know about sex?
1. Father or mother.
 2. Brother or sister.
 3. Other boys or girls.
 4. Another older person, not father or mother (for instance: doctor, minister, teacher).
 5. Magazine or book.

71. Has your father or mother ever discussed sex with you?
1. Never.
 2. Once.
 3. A few times.
 4. Often.
72. From which of the following have you received any help in determining your future vocation (job)? Be sure to check all who have helped you.
1. Father.
 2. Mother.
 3. Teacher or counselor at school.
 4. Sister or brother.
 5. Other older person.
73. Have you decided on your future vocation?
1. Have no idea what I would like to do.
 2. Have an idea, but am undecided.
 3. Have decided.
74. If you have decided on your future vocation, what was your most important reason in choosing that vocation? (If you have not chosen your vocation, skip this question.)
1. No special reason.
 2. Because I think I can help other people most in that job.
 3. Because I think I can make good money in that job.
 4. Because my father or mother does (or did) that type of work.
 5. Because I think I am best fitted for that type of work.

Section E

75. Have your parents had an argument with any of your neighbors during the past year?
1. None at all.
 2. Once or twice.
 3. Three or more times.
76. Has your family done any of these things during the past year?
1. Contributed to Community Chest or Red Cross.
 2. Sent packages of food or clothing to someone (not (not a serviceman) overseas.

3. Taken food or clothing to someone in the neighborhood who needed it.
4. Visited sick (or aged) friend or relative.
5. Prayed (at home) that we might not have another world war.

77. Which of these family activities did you take part in?

1. Contributed to Community Chest or Red Cross.
2. Sent packages of food or clothing to someone (not a serviceman) overseas.
3. Taken food or clothing to someone in the neighborhood who needed it.
4. Visited sick (or aged) friend or relative.
5. Prayed (at home) that we might not have another world war.

78. Has anyone in your family helped to bring an outside person to church during the past year?

1. None at all.
2. Have talked to one or more persons about it.
3. Have brought one or more persons to church.

79. Is your mother a cheerful person?

1. Hardly ever.
2. Some of the time.
3. Most of the time.
4. Almost all of the time.

80. Does your father (or mother) regularly attend the meetings of any of the following?

1. Labor union.
2. Businessmen's club (Kiwanis, Rotary, etc.)
3. Political organization.
4. Civic musical organization.
5. Other civic charitable organization (welfare groups, etc.).

81. Have any of these subjects been discussed in your home during the past week or two?

1. Candidates for president of the United States.
2. The Conquest for Christ (ten million dollar collection of the Lutheran Church - Missouri Synod).
3. The war in Korea.
4. Bringing a person to church.
5. Foreign mission work of our church.

82. How often has your father (or mother) voted during the past two years (Government election - city, county, state, national.)
1. Not at all.
 2. In at least one election.
 3. In two or more elections.
 4. I don't know.
83. How do you think your parents would feel if a Negro family moved into the house next door?
1. My parents would want to move somewhere else.
 2. They would not like it, but would stay.
 3. They would not mind it.
 4. They would demand that the Negro family move.
 5. I have no idea how they would feel.
84. Does your father regularly attend any of these?
1. Men's club at church.
 2. Voter's meeting at church.
 3. Other board or club meeting at church.
 4. Choir.
 5. Bible class or Sunday School.
85. Does your mother regularly attend any of these?
1. Ladies Aid at church.
 2. Other women's organization at church (guilds, sewing circle, etc.).
 3. Choir.
 4. Bible class or Sunday School.
86. Do you have a plan or budget or any system for contributing your own money (from allowance or earnings) to the church?
1. I do not contribute my own allowance or earnings.
 2. I give as much as I can afford each week.
 3. I have a system worked out so that I give a certain amount for the whole year.

Section F

87. Do you belong to the young people's society of your church?
1. I do not belong.
 2. Belong, but do not attend regularly.
 3. Belong and attend regularly.

88. Do your parents know what you did at your last young people's society meeting (or social)?
1. They have no idea.
 2. They have a vague idea.
 3. They know exactly.
89. During the past year, has your family attended any activities sponsored by your church for the whole family? (Check as many as necessary.)
1. None at all.
 2. Picnic.
 3. Family night.
 4. Movie night.
 5. Other activity.
90. Do your parents talk against the pastor (or assistant pastor) of your church?
1. Almost never.
 2. Occasionally.
 3. Frequently.
91. Do your parents talk against certain members of your congregation?
1. Almost never.
 2. Occasionally.
 3. Frequently.
92. Do your parents attend the Parent-Teacher meetings (PTA) of Lutheran High School?
1. Neither parent attends regularly.
 2. Only mother attends regularly.
 3. Only father attends regularly.
 4. Both parents attend regularly.
93. Do your father and (or) mother belong to either of the following at Lutheran High?
1. Boosters.
 2. Mother's Club.
94. Do your parents know the type of course you are taking in school (commercial, general, etc.)?
1. They do not know.
 2. They know a little about it.
 3. They know quite a bit about it.
 4. They know all about it.

95. Do you talk over your homework with your parents?
1. Almost never.
 2. Occasionally.
 3. Frequently.
96. Have your parents met the friends you associate with most?
1. None of them.
 2. One or two of them.
 3. About half of them.
 4. Almost all of them.
97. Do your parents know the places at which you spend most of your leisure time (after school, in the evening, on Saturdays and Sundays)?
1. Almost none of the places.
 2. Some of them.
 3. Most of them.
 4. Almost all of them.
98. Do your parents know the places to which you go on dates? (If you do not date, skip this question.)
1. Generally not.
 2. Sometimes.
 3. Usually.
 4. Almost always.
99. Do your parents know the places to which you go after dates and other social affairs?
1. Generally not.
 2. Sometimes.
 3. Usually.
 4. Almost always.

THANK YOU FOR FILLING OUT THESE QUESTIONNAIRES!

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