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A PROPOSED PLAN OF CHRISTIAN NURTURE FOR
PRE-SCHOOL CHILDREN IN THE KOREAN HOME

By

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INTRODUCTION

A PROPOSED PLAN OF CHRISTIAN NURTURE FOR
PRE-SCHOOL CHILDREN IN THE KOREAN HOME

INTRODUCTION

A. Statement of the Subject

Although there has been increasing emphasis upon the Christian nurture of the pre-school child in the home, still many Koreans today are not aware of the important place it should take in the home atmosphere.

For many Koreans the baby or little child has no needs except to be fed and provided with the minimum necessities of life. Because of the parents' busy life in earning their living, and because of their thoughtlessness of their little children's basic growth needs, the younger children are often left alone without any attention. The cause for ignoring child nurture in the Korean family is partly due to the inescapable life situation, and partly to unawareness of the importance of this problem.

The purpose of this study, therefore, is to make a possible plan for providing Christian nurture for pre-school children within the present Korean home situation, by means of the investigation of the post-war Korean family as a background, and the study of selected American denominational programs for the pre-school child, for his parents and for his teachers.

B. Significance of the Subject

Of the importance of this subject one writer says,

It is in the home that we find both the testing ground and the training ground of Christian character. Here it is that heredity and environment join forces in the shaping of the life that is to be. Here it is that we find right at hand the life situations and meaningful experiences considered so essential in the learning process, situations that reveal the true "inner man", experiences that, for better¹ or worse, leave their imprint on the evergrowing child.

Child specialists are now convinced that even the earliest childhood greatly influences the future course of a person's life.² The increasing conviction of the scholars in this field is that the formation of personality and the foundation for future happiness are greatly dependent upon early childhood, from birth or even before birth up to about six years of age. If this is true, this stage in life presents a tremendous chance for the founding of a solid faith and for Christian nurture. It is sowing the seed in good prepared soil and giving it much care so that there will be future fruit. Although it is impossible to teach a new born baby by words, it is possible and more worth while to teach him by warm affection, the sincere attitude of his parents and a happy home atmosphere. This happiness is not found in money, possessions, or expensive toys, but is an inward quality made

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1. Emily Werner: "The Christian Family", Lutheran Woman's Work, February, 1944.
2. Cf. G. H. Schroeder: Here I am, Commission on Marriage and the Home, The Federal Council of the Churches of Christ in America, New York, 1949.

up of respect, thoughtfulness, unselfishness, sincerity, friendliness and love. The perfect combination of these qualities is God.¹

It would not be impossible to change the world into a Christian world if men would cooperate with God in the Christian nurture of their children at an early age. Therefore the responsibility and contribution of the Christian home are priceless in a world of confusion and insecurity. Here lies the importance of Christian education starting in the home rather than in the church or school.

C. Selection of the Sources

There are no definite reference books dealing with the post-war Korean family. Therefore this discussion is based directly on letters from Korea and interviews with several people who have recently arrived from Korea, as well as upon the writer's own knowledge from personal experience. Current issues of the Korean Family Magazine, the Korean Survey and of various children's magazines will be used also.

The sources for the second chapter are limited to selected denominational publications for the pre-school child and for the parents of these children as well as some supplementary materials. The denominations represented are: the

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1. Cf. Joseph Lewis Sherrill: The Opening Doors of Childhood, Macmillan Co., New York, 1939, p. 4.

Presbyterian Church in the U. S. A., the Methodist Church, the American Baptist Church, and the United Lutheran Church in America. The representative sources are text books for parents, teachers, and pupils; story books; activity sheets; parents' magazines; picture sheets with stories; pictures used in teaching; nursery roll booklets; a series on the Christian family; projected audio-visual aids' sources for children; and children's work manuals.

D. Method of Procedure

This study has as its goal the making of a workable plan for opening up a new field of Christian nurture in the Korean family through church workers, publications, individual parents, and promotion organizations.

In order to achieve this purpose in the third chapter, the first chapter will be devoted to the study of the post-war Korean family and will set forth the proper basis for the Christian nurture of the young child. Knowledge of both the weaknesses and the advantages of the present Korean family will be of help in determining not only their causes but also their remedies, and will aid in the promotion of the Christian nurture of the young child.

In the second chapter the programs of selected American denominations will be studied in order to find the program which best fits the present need in Korea. This study will be the basis for making the proposed plan for Korea.

The third chapter will set forth a proposed plan

for the Christian nurture of pre-school children in the Korean home on the basis of the present Korean family situation and the study of the selected American programs. In other words, it will consist of an adaptation of some American denominational programs for the Christian nurture of pre-school children to the present Korean church and home situation.

CHAPTER I
THE POST-WAR KOREAN FAMILY
IN RELATION TO PRE-SCHOOL CHILDREN

CHAPTER I
THE POST-WAR KOREAN FAMILY
IN RELATION TO PRE-SCHOOL CHILDREN

A. Introduction

It is the unavoidable task of the educator to discover the environment of the child and to see how this environment influences the growth of the child. The first step in this study, therefore, as in Christian nurture, is to study the family, for it is largely here that the personality is gradually formed and prepared to enter adulthood with an integrated way of life and belief. Herein lies the importance of the study of the present Korean family including its weaknesses as well as its advantages.

B. Weaknesses in Korean Family Life
and Their Effect on Pre-School Children

Direct observation during and after the war in Korea and all other information gathered here agree that the weaknesses in Korean family life and their effect upon the pre-school child are caused partly by the Korean war and partly by general ignorance found in Korean society today. Ignorance on the part of parents, insufficient social education for parents, and insufficient church programs for young children and their parents all contribute to the weaknesses in Korean

family life in relation to pre-school children.

1. Weaknesses Caused by the War

The war in Korea is the main cause for weaknesses in child nurture. These weaknesses come from the general insecurity of life in post-war Korea, from conditions of great poverty, and from the problems of poor health and social hygiene. General MacArthur has described the effect of the war in Korea by saying that Korea is the most devastated country in the modern world. The situation described here is not a normal situation. This abnormal situation, however, will be the normal situation for Koreans for a long time until the whole country can recover its balance in the political, economic, and diplomatic aspects of life.

a. Insecurity

Insecurity is the most notable result of the war in present Korean family life. This insecurity is due largely to refugee life in which a family settles temporarily in a strange place and undergoes all the hardships which accompany such an existence. Other contributing factors are the fear of war, either present or future, and the unstable working conditions.

1) Refugee Life

All the people who lived in the section of Korea north of Taegu (about ninety percent of the whole population of Korea), have been experiencing refugee life, except those

who were captured and killed in their home towns or on the battle field. There are 3,500,000 refugees and 100,000 homeless orphans.¹ These refugees found it impossible to live in the country because of the difficulty in earning a living. Cities such as Taegu and Pusan are overcrowded in population. The population of Taegu before the war was 300,000, but during the war it increased to 1,200,000. Mr. Sang Kun Lee says, "All the churches, schools and houses in Taegu were filled with refugees during the war. At the beginning of the war I had seventy refugees in my home. Once I saw 200,000 refugees lying in an uncultivated field near Taegu."²

Now the population of Taegu, for example, has decreased to about 500,000 because many of the refugees returned to liberated towns such as Seoul. Although the situation has improved greatly, many of them are still suffering. Their houses are mostly one-room huts with a small kitchen. Some have dug out a hole in the ground and live underground with a thatched roof over their heads.³ Of course all the members of the family live in one room. The people go out early in the morning and come back late at night in order to earn their rice. The father of the family, for example, may work in an army camp and receive for twelve hours' work wages of about one dollar in American money. The mother even of little chil-

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1. Cf. National Geographic Magazine, National Geographic Society, Washington, D.C., May 1953, p. 643.
2. Based on an interview with Mr. Sang Kun Lee who was in Taegu during the war years.
3. Cf. National Geographic Magazine, op. cit., p. 655.

dren also goes out to wash the clothes of the G.I.'s and earns about thirty cents a day. The income for the day does not even pay for their daily rice. Moreover, the refugees have to face the dangers of fire and the lack of water. Because of the temporary straw thatched huts and an abnormal heating system, it is easy for the houses to catch fire and burn down. Also because of the refugees there is in the cities an extremely limited water supply. Early in the morning one of the family members has to wait with a long line of other people for a little water to be distributed to them.

The babies and small children are carried most of the time on the backs of their mothers. Three, four, and five-year olds usually stay outdoors, especially when guests come. Even these little children have to help make a living by doing odd jobs such as picking up fuel and empty cans. These children must grow up under these circumstances. They see their parents often weary and nervous and they do not receive the fondling or the attention they need.

2) Life Under the Fear of War

Mr. Yoh Chin Lee says, "Koreans live under the fear of the continuous war still going on in the country, although the military fighting has ceased. The conflict between the two powerful ideologies is more fearful than military fighting."¹ Both sides are constantly preparing and influencing others within the underground. The Communists

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1. Based on an interview with Mr. Yoh Chin Lee.

often come out from the mountains and disturb the towns, firing on and sometimes killing the people. If the Communists win, the town is then ruled by Communists and all the anti-communist leaders are destroyed. If the National army wins, the Communists are destroyed.

Koreans also fear that war in the near future is inescapable. The reasons for expecting war are as follows:

- 1) Koreans cannot live with their country divided. North Korea is the industrial section of the nation in which most of the natural resources of the country are located, such as gold, iron, tungsten, and other metals. Also the hydro-electric power comes largely from this area. On the other hand, South Korea produces much of the agricultural products of the nation. Therefore the two sections of the country are economically dependent upon one another. Economically and politically Korea must be unified, and fighting must precede unification.
- 2) The strength of both the Communistic and Democratic powers in Korea could bring war at any time. The influence of Communist China upon Korea is also very great and presents an added threat to South Korea.¹
- 3) The withdrawal of the United Nations army may hasten the war because it leaves South Korea greatly weakened in military strength, a fact which is well known to the Communists and of which they doubtless will take every advantage. General Hyung-Koon Lee in speaking about this problem during a tour he made of the United States

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1. Cf. Hong-Kee: "President Rhee's American Tour", Korean Survey, Korean Pacific Press, November 1954, pp. 3-6.

said:

Korea has been shocked beyond words by the news that the United States Government is withdrawing four divisions and redeploying its Air Force from the Korean peninsula... A total of six U.S. divisions have been, or are being, withdrawn -- and one additional U.S. division was withdrawn just prior to the Armistice. Thus, the departure of these seven divisions means that a dangerous gap has developed in the defense lines of Korea...

Furthermore, it is an undisputed fact that the North Korean Communist regime has been continuously increasing its military strength, particularly since the signing of the Armistice... with the strong support and active assistance of the Soviet Union and Red China... Thus, the Communists have advanced the striking power of their Air Force divisions far to the south, while America is pulling back... How can my nation survive under such critical conditions? 1

It is difficult to expect children to be happy in the midst of this uncertain, unstable situation. Pre-school children do not understand the situation but sense the tensions in the atmosphere and are influenced by them.

3) Unstable Occupation

Many of the people in Korea now have no occupation. The reasons are as follows: 1) The war brought the destruction of most of the business enterprises, factories, stores, and markets. 2) There is very little hydro-electric power in South Korea. 3) Many wounded soldiers are unable to hold jobs.

There are also difficulties for those who have jobs because these jobs are not stable. The salary in general is extremely low so that people cannot depend upon these jobs. They move from one job to another. They also must have more

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1. General Hyung-Koon Lee: "Troop Withdrawal", Korean Survey, Korean Pacific Press, October, 1954, p. 2.

than two jobs. Professors of colleges usually teach in two or three schools in order to earn minimum living expenses. The whole economic situation is unstable because of financial depression and the country's dependency upon a foreign army.

Thus, since the physical growth of Korean children is much dependent upon the occupation of their parents, they are greatly affected by this situation. Some nights they have to go to bed with hungry stomachs and they cry for food when they wake up.

b. Poor Economic Conditions

Poor economic conditions such as housing, food and clothing are intensified as a consequence of the war. This directly influences the growing child.

1) Housing Conditions

Upper class people in Korea have good, clean houses with good ventilation, sunlight, and nice gardens. But many Koreans in these days live in unbelievably small and unsanitary homes. In general there are no separate rooms for each member of the family or for the various functions of family life. Little babies and young children live right in with other family members. There is no room for them to play, either in the house or in the yard. In the case of a large family they never can eat together, and therefore the little ones have very little contact with other family members.

2) Food Conditions

The main dish in Korea is rice. Vegetables, fish,

soybean sauce and seaweeds belong to the rich. Meat is not often used. All of these foods are highly seasoned with hot pepper, garlic, and other spices. Milk is rare because there are not many good pastures where people can keep milk cows.

Korean food is not suitable to little children at all. Usually they do not make separate food for children because of the expense, time, and extra effort involved. Chae Kum Chun says: "Usually Korean children from two to five years of age are unhealthy and thin because the birth of little brothers and sisters cuts off the mother's milk supply and they have great difficulty in digesting adult food."¹

3) Clothing Conditions

The problem of clothing is one of the greatest of all other problems in Korean life today. Traditionally Koreans wear white gowns. Older people especially never wear other than white garments. Another thing is that the garments are taken apart each time they are washed and must be sewn together again. Therefore, besides cooking, women are almost constantly washing and sewing clothes. Now most of the men and some women wear Western-style clothing. Fortunately, children almost all wear Western clothing because of its convenience and the freedom of activity it allows.

c. Health Conditions and Social Hygiene

Poor health conditions and social hygiene are the

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1. Based on an interview with Miss Chae Kum Chun.

inevitable effects of war in Korea. The evacuation from north to south and the poverty of refugee life have greatly lowered the health of women. Also unsanitary family surroundings influence the physical and mental health of the young child.

1) The Effect of the War on the Health of Women

The women in Korea on the whole have much lower health now than before the war. These women who were refugees had to walk many days through the mountains, crossing rivers, and going without much food. Moreover they had to sleep on the cold ground outdoors. Even when they found places to live, they couldn't have warm floors because their finances were too low to buy fuel to heat the floor. These women now suffer with one or more diseases and even doctors' care does not help them to recover completely because they are under-nourished and over-worked.¹

The family is unhappy when the mother is sick. An unwanted and uncomfortable situation is created by the sick mother and children who are born weak.

2) Unsanitary Family Surroundings

The increasing number of refugees in the cities brings the problem of dirt and sanitation. Individuals are busy with earning their daily bread; the government is busy with the affairs of war. The streets and houses are often piled high with dirt and waste. Infectious diseases spread

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1. Based on a letter from Mr. Yoh Chin Lee written from Korea during the war.

quickly through the wastes and through the water. The little children often become the victims of these infectious diseases.¹

2. Other Weaknesses:

In addition to the weaknesses which are caused by the war there are weaknesses brought about by ignorance, lack of adequate education, and insufficient church programs geared to the needs of the pre-school child and his parents.

a. Ignorance on the Part of Parents

Ignorance on the part of parents is a great problem in the Christian nurture of young children, since Christian nurture must be accompanied by the natural development of the child, and by common educational procedure. The low educational level of mothers in general, and the lack of understanding of the basic growth needs of the young child contribute to this problem.

1) Low Educational Level of the Mother

Almost all of the Christians in Korea have learned to read and write in order that they may read the Bible and sing hymns. Although most of the women can read, they have a much lower level of education than the men in Korea. Still many women in the country do not even have a primary education. They do not go to school and whatever basic education they receive they are taught in the home by their parents and indiv-

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1. Cf. Lenore Sorin: "Parents for Korea's Lost Children", Korean Survey, Korean Pacific Press, May, 1954, pp. 10-11.

idual teachers.

In Korea the average age of the mothers of pre-school children is between twenty-five to thirty. These mothers grew up and were educated under Japanese rule. Many of them have a primary education; about twenty percent of them have a secondary education; but only a little more than one percent have a college education. Now elementary education is compulsory.

2) Lack of Understanding of the Basic Growth
Needs of the Child

The needs of the growing child must be provided for in every aspect of his growth. However, often Korean parents are not able to provide these basic needs, such as parental affection, a feeling of security, a sense of belonging in the home, variety of experiences, or freedom to play.

a) Lack of Parental Affection or Overprotection

The average number of children in a Korean family is four. Koreans do not exercise birth control and therefore the frequency and the large number of children are inescapable facts which result in the giving of little attention to each child. Added to this is the busy life of the mother so that the children are left alone most of the time, eating by themselves and playing by themselves.¹

Another unsatisfactory fact concerning the child

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1. Based on an interview with Miss Chae Kum Chun.

is the problem of overprotection. Parents pay too much attention to the child, especially when there is only one child in the family or when it is a male child. The blind over-affection of parents affects the child and causes both difficulty and danger.

b) Child's Lack of Broad Experience

The political situation in Korea and the poverty of the Korean family prevent the parents from doing extra things for their children, such as taking them on a trip or giving them various joyous experiences. Most of the children do not go to Kindergarten either. The only joy for many of them is to go to church, but church itself does not provide very satisfactory programs for this age group.

c) Child's Lack of Freedom to Play

Playthings and playgrounds for children are very limited in Korea. In the country children can play with sand, grass, flowers, and stones, but city children are not provided with any means for play. The small homes with no yards and the busy streets make freedom for children to play almost an impossibility. Also many parents do not recognize the educational and growth values found in play and vigorous physical exercise for the young child.

b. Insufficient Social Education for Parents

Korean society on the whole does not provide a sufficient educational program for the parents of pre-school children. There are almost no printed materials on Christian

nurture of the pre-school child, nor are there any social organizations for the parents of young children.

1) Lack of Printed Materials on Christian Nurture

Writers and church workers have given some emphasis to the education of parents of school age children, to the school children themselves, and to young people, but there are almost no printed materials for the pre-school child or for the parents of this age group.¹

2) Lack of Social Organization for Parents

There are meetings for parents of school children and meetings for the parents and teachers of Sunday-School children, but there are no organizations sponsored by the library, the school, or the church for the parents of the pre-school child.

c. Insufficient Church Program for Young Children and Their Parents

Most Korean churches are not aware of the important task of Christian nurture for young children. Churches ignore or are not aware of the importance of setting up a good nursery department, or of starting other organizations for the education of parents, or of publishing text books and lesson materials for pre-school children.

1) Insufficient Setting of the Nursery Department

The bigger churches in the cities have nursery

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1. Based on an interview with Miss Chae Kum Chun.

departments in which the main purpose is to take care of the babies and younger children so that the parents can worship in the church on Sunday. There are no significant programs for Christian nurture of the children, however.

2) Insufficient Organization for Parents of Young Children

There are no organizations for the parents of nursery children, although there are some organizations for the parents of Kindergarten children.

3) Lack of Text Books and Lesson Materials

Trained Kindergarten teachers from Christian high schools and colleges are interested in publishing songs, rhythmic interpretation of songs, and little story books for Kindergarten children. But as yet there are very few of these printed materials.

C. Advantages in the Korean Family Life

Although the external conditions of life are miserable, there is the bright and hopeful side for the Christian nurture of children in the Korean home. Korean Christians have advantages in understanding and practicing Christian truth because of the oriental moral laws which they have observed strictly for many thousands of years, some of which are very close to the Christian teaching. Also there is a strong sense of family unity based on established order and authority. The greatest advantage to the young child in the

Korean home, however, is the family's devotion to Christ.

1. Oriental Moral Laws

The chief moral law in any far Eastern country is the honoring of parents and elders. Therefore, the outstanding merits of the Korean family are brought about by the esteem of family tradition.

a. Honoring Parents and Elders

One of the main points in the ethics of Confucius is to honor your parents. It has been the greatest and most basic moral law for thousands of years throughout the Far Eastern countries.¹ The outcome of this moral law is that it is a matter of pride and honor to become old, for old people are served, respected, and humored by all their children and grandchildren. Obedience of children to their parents is required generally. Punishment of course will follow if children do not obey their parents and teachers. There are very few discipline problems in Korean schools and Korean Sunday Schools, for the children are taught very young to obey and respect their parents and teachers.

b. Esteem for Family Tradition

A family which belongs to the upper class has a certain family pride in the contribution of their ancestors to the former kings of Korea and in the teachings of these

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1. Cf. Cornelius Osgood: *The Koreans and Their Culture*, Charles E. Tuttle Co., Tokyo, 1954, p. 253.

ancestors. Even though some do not go to school this family tradition educates them greatly, not only morally but intellectually and socially. Little children are often prohibited from doing certain things because of the family pride. The family life on the whole and the good family atmosphere greatly influence the social life of growing children.¹

2. Family Unity

The Korean family system is not horizontal but vertical in that the son and father relationship is basic rather than the husband and wife relationship. It is unity established by order and authority, not merely by affection or sentiment between husband and wife or between father and son. Divorce is almost impossible because husband and wife are not joined together just for their own pleasure or because of their own will. Their task is to obey the authority of the family.

A young mother is not allowed to treat her child unreasonably as she wishes, for her child belongs not only to her but to the whole family and to the ancestors.

3. Devotion to Christ in the Christian Family

The most hopeful side of Christian nurture of pre-school children in the Korean family is the faithfulness of Christians to their own belief and their feeling of obligation to provide Christian nurture for their own children. They emphasize learning the Bible, family worship, and a pious Chris-

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1. Cf. Osgood: *op. cit.*, p. 242.

tian life. The children themselves love music and regularly attend church.

a. Emphasis on Learning the Bible

The Christian home, as well as the Christian church, emphasizes the importance of learning the Bible. Many Christian parents teach Bible to their children even before they go to school. It is almost a custom for children to memorize the Lord's prayer, the Ten Commandments, the Apostles' Creed, the names of the books of the Bible, passages from the Sermon on the Mount and some Psalms. This also gives preparation for baptism.

b. Family Worship

The Korean church emphasizes family worship. Usually more than half of the families have family worship. Some of them have it twice a day. Children are always expected to participate in this worship and are asked to offer prayers. These children are never taught to memorize certain prayer forms, but they pray spontaneously in their own words. The simple and sincere prayer of little children adds much meaning to family worship and is an important factor in Christian nurture.

c. Pious Christian Life

There are certain external exercises for Christians in Korea. Drinking, smoking, gambling, and having more than one wife are prohibited. Going to church every Sunday, teaching the Gospel to non-Christians, attending Bible classes and

prayer meetings are encouraged. The people support their own churches, orphanages, and homes for the aged.¹

The main purpose in life for a Christian is to walk in the narrow path, carrying the cross, and following Christ. Little children are taught not to seek their own pleasure, but to consider others.

d. Love for Music

All the children in Korea are able to sing and like to sing. Music is one of the most important parts of the curriculum in the Kindergarten and Nursery school. Composers and poets write children's songs year after year. They learn much by singing and greatly appreciate the beauty of music.

e. Regular Church Attendance

Many Korean children, mostly those belonging to non-Christian families, are interested in going to Sunday-School. The Sunday-School children are nearly the same in number as the adult church attendance. The reason for this is that Sunday-School provides a fairly good program for the children, especially for those of school age.

D. Summary

This study of the post-war Korean family in relation to the pre-school child is divided into two topics: the

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1. Based on an interview with Mr. Sang Kun Lee.

weaknesses of the family and its advantages. The weaknesses, it has been seen, have been mainly brought about by the Korean war. Present Korean family life is on the whole a refugee life. Leaving homes, property, and dear ones, most families live in temporary huts in fear of the fighting which goes on between the two powers, and of possible war in the near future. Because of the destruction of social enterprises, working conditions are difficult and unstable. Poverty results in unsatisfactory housing, food, and clothing and has a vital influence upon the young children. The war also caused tremendous harm to the health of women because of the hardships they suffered during and after the war.

The weaknesses of the Korean family in respect to the pre-school child, it was found, are also due to ignorance on the part of parents. An important factor is the lower educational level of the mothers and their unawareness of their responsibilities in respect to the basic growth needs of their children. Social education for parents of young children is also insufficient because of a lack of printed materials and of social organizations for the parents of the pre-school child. Churches are not enough aware of this problem. The nursery departments in a few churches are not qualified to carry on this important task and consequently there are not enough printed materials or organizations for this work.

On the other hand it was evident that there are some advantages in Korean family life. Honoring and obeying parents are basic to the moral laws. Each family has also

its own traditions, the teachings of its ancestors and its family pride. In many cases this traditional family way of life and family atmosphere help greatly in educating the child. Family unity comes through the strong bond between father and son. Husband and wife submit to the family system and live accordingly.

Christian families were seen to place great emphasis upon learning the Bible, upon family worship, and upon pious Christian living, thus giving the children a joyous, bright, and hopeful outlook on life and laying the foundations for Christian nurture. The children themselves have good qualities such as their love for music and their steady church attendance. All these assist the work of Christian nurture and help in achieving Christian goals.

CHAPTER II
THE PROGRAM OF SELECTED AMERICAN DENOMINATIONS
FOR THE PARENTS OF PRE-SCHOOL CHILDREN

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A. Introduction

The emphasis of American churches on the education of parents, especially the parents of pre-school children, has been increasing along with the advance of science in the field of child psychology. The various programs set up by American denominations for the education of parents have much which encourages and gives effective guidance in the task of Christian nurture during the formative period of young childhood.

The aim of this chapter is to investigate those things which some of the American denominations are doing and emphasizing for the Christian nurture of pre-school children and what methods and materials they use in parent education. This will be of vital help as a basis for planning the Christian nurture program for pre-school children in the Korean family in chapter three.

B. Elements in the Program

A study of the elements in the selected denominational programs for the Christian nurture of pre-school children provides a view of the whole and presents the various kinds of programs in use today. The basic elements in these

programs were found to be, on the one hand, a collection of publications or printed materials for the use of teachers and parents and, on the other hand, a program planned to secure parent cooperation in various ways.

1. Publications

Although materials from four selected denominations are used in this chapter for laying the basic groundwork of the Christian nurture program in the Korean family, in this section on publications only the materials put out by the Presbyterian Church in the U. S. A. are used. It is more effective and convenient to study one complete set of materials rather than several similar publications. Also the Presbyterian Church produces good publications on Christian education, especially on the nurture of pre-school children.

The publications are divided into materials for the nursery roll, for the nursery child and his parents, and for the kindergarten child and his parents. In addition, selected pamphlets will be studied.

a. Nursery Roll Materials

Nursery roll is a complete set of materials for the Christian nurture of infants through the agency of their parents.

Before They are Three: Infants and Two-Year-Olds in the Home and Church is the basic tool for the organization and operation of a Nursery Roll. It is written for prospective parents and for parents of babies from birth to

two years. This 124-page book contains the fundamental theory of Christian education for this age group based on recent psychological studies, as well as practical helps for parents and parents-to-be. It emphasizes the responsibility of the church for the baby and for his parents, gives a full scale program for the organization and operation of the nursery roll, and then deals with the problem of making provision for two-year-olds.

Westminster First Books for Nursery are four small colorful books distributed quarterly to the two-year-olds who regularly attend church. The sets are Play Time for Betsy; Story About Jesus; Betsy's Garden; and Betsy's Family. The illustrations take up most of the space in the books, so that there are only a few words which are very simple and limited to the children's own experiences.

Enrollment Message Folder is the "official welcome" message from the church to the parents when a newborn infant comes into the church. Birthday Cards are the beautiful cards to be mailed out for the first, second, and third birthdays of the children.

b. Materials for the Nursery Child and His Parents

When They are Three: Nursery Children in the Church and Home is outstanding for the understanding and spiritual insight it shows of the needs of three-year-olds and for the guidance it gives on the child's religious and emotional growth. It also includes a teaching plan for the Nursery School.

There are quarterly books which should go into the home for the children. In the front of each is a message to parents which sets forth the purpose of the book in terms of the religious experiences of the adult and the child. In Our Church pictures the child's associations with a nursery class in a big church. His Name is Jesus is the story of the birth of Jesus. The child is guided in his acquaintance with Jesus as a baby and then is introduced to Him as a man who loved children. The Little Seeds That Grow helps the child to understand God's plan for growing things. I'm Growing is about the home. This book gives the idea that God plans for people to live in families and communities where they are to love one another.

c. Materials for the Kindergarten Child and His Parents

Growing is the attractively designed quarterly magazine for the Kindergarten child. It has a special section entitled "In Every Home" which guides Christian nurture in the home. It provides for nurture in work and worship, study and play. The Family Worships Together contains daily Bible readings geared to this age level. For the Thinking of Parents and Teachers interprets basic Scripture passages for parents and teachers in order to aid them in presenting Biblical material to the children.

The pupils' quarterly reading books are for the children to take home and should be read by the parents to the children. Each one has a full color illustration and several others in black and white. These books are: A Star

Shone, which consists of simple stories about Jesus; God's World and Johnny, which shows how a child can find God through many areas of life; Once, Long Ago, which presents Old Testament stories based on family relationships in order to show that God played a natural and vital part in the lives of the people involved; Time for Tommy, which is based on the third chapter of Ecclesiastes and portrays the discovery of one child that good social order and morality come from God's love for His creation; and When the Little Child Wants to Sing, which is a book of songs and instrumental music built on the experience of four-and five-year-olds in the church and home.

d. Pamphlets

The Board of Christian Education of the Presbyterian Church in the U. S. A., the Division of Children's Work, and the Department of Adult Work issue various kinds of pamphlets for adult education on the Christian nurture of children. The Department of Evangelism of the Board of National Missions also issues pamphlets relevant to this study.

The Board of Christian Education issues pamphlets concerning the baptism of children, worship in the home, acquainting the young child with God, the place of children in the church, and the best means for guiding boys and girls to Christ. All of these pamphlets emphasize the importance of education in the home for young children.

The Presbyterian church also gives some concrete ideas in these pamphlets for a parent education program.

There are some valuable suggestions for Christian nurture in the home, for parent education, and for parent participation in the curriculum, as well as other emphases on Christian family life in the local church.

The periodical, Leads for Leaders, gives long and complete articles on the Christian nurture of children in general. Some helpful articles from this magazine are: "Helping Children with Prayer" (G-4); "Music in the Christian Education of Children" (G-7); "Children and Christian Social Attitudes" (G-8); "Memorization in the Christian Education of Children" (G-5); "Missions and the Child's World" (M-1); "The Teacher's Continuing Spiritual Growth" (T-1); and "The Home and Church Join Hands" (H-1).

The series entitled A Christian Family Faces Crisis, issued by the Department of Adult Work, is also valuable for its articles on treating special problems in the family such as "Missing! One Parent"; "When Daddy is Drafted" or "Facing Disappointment in the Family".

The Department of Children's Work issues projected audio-visual resources. The resources for the pre-school child and his parents deal with the physical world, the life of Christ, worship, outreach, missions, personal Christian living, social relationships, the solving of problems, Christian living in the home, helping children to grow, and home and church cooperation. There are no projected audio-visual resources for children under the nursery age. In the back of the book there are sources from which materials may be obtained.

e. Bibliography

The Division of Children's Work also issues a complete bibliography for parents of the recent publications in this field. These books are classified into sections on family life, on the faith and life of the parents, on guiding the religious growth of children, on helps for various age groups, and on special subject helps.

2. Parent Cooperation Program

Churches are increasingly aware of the importance of the home in the Christian nurture of children because of the large amount of time spent there, the greater opportunities for practice that the home provides, and the vast parental influence on child growth. Therefore, the churches are giving much more emphasis to home cooperation programs than ever before. The most significant programs in this area are found in the parents' conference; the meetings for parents, teachers, and pupils; the parents' education classes; and the home contact program.

a. The Parents' Conference

The parents' conference is usually classified into three types: the regular meetings, the occasional meeting, and the individual conference.

Regular meetings are fully organized groups having a presiding officer, a secretary and sometimes a treasurer. It is conducted most often in the form of a discussion rather than by lecture, because its purpose is to gain the contributions of the parents and to stimulate their interest in the

meeting. The aim of these meetings is to add new equipment to the nursery class, or new books for the use of parents, as well as to share practical insights or solutions the parents may have on the current problems in the Christian nurture of young children in the home and church. Some churches have meetings only four times a year, and make one of the meetings a picnic for teachers, parents and children.¹

Occasional meetings are held by the parents when they feel a need for a discussion with teachers or other parents. This meeting is usually held when the regular meetings do not prove satisfactory.

Individual conferences are the conferences between the parents of one child and his leader to talk over problems and to report on happy experiences in the home and the church. The leader is important because she must have understanding and sympathy for the parents, and she needs to know their methods in handling the child and every aspect of the development of the child himself in order to guide the parents.

b. The Meeting for Parents, Teachers, and Pupils

Some churches provide for meetings for parents, teachers, and pupils about four times each year. They all have luncheon together in the church on Sunday afternoon. After lunch and a brief worship service as a group, the teachers of each department take the children to separate

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1. Cf. Mary Edna Lloyd: Religious Nurture in Nursery Class and Home, Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia, 1942, p. 229.

rooms and have an enjoyable class. The main program for the parents consists of worship, fellowship through friendly singing, and study through seeing movies on parent education or through discussion. Sometimes parents are asked to do some handwork with their children, such as making simple objects or models.¹

c. The Parent Education Class

A pamphlet issued by the Presbyterian Church gives the meaning of parent education in the following statement:

Mary Ellen Chase, professor of English at Smith College for many years, states as a cardinal principle of teaching: "One cannot teach anything to anyone at all unless one is consumingly interested oneself!" One way of helping young parents to become real teachers of their children is by clarifying their own thinking so that they themselves can be "consumingly interested". Parents cannot teach what they do not feel. ²

The leaders, therefore, such as the pastor or the director of Christian education, must help parents to see the need for study and must provide the best possible encouragement and opportunity for them to do so. In order to carry out this program, the leaders first call on key couples to discover the need for a class on parent education. If these couples see the importance of such a class, the leaders then ask them to come and to bring several other couples to start the class.

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1. Cf. Ada Beth Heaton: *The Three's at Church*, The Judson Press, Philadelphia, 1953, p. 293.
2. *Parents Education and Christian Family Life in the Local Church*, Department of Adult Work, Board of Christian Education of the Presbyterian Church in the U.S.A., no paging.

The areas for study are the Bible, basic Christian doctrines, the growth of Christian personality, principles of child development, methods of teaching religion in the home, ways of answering the questions of children through the study of recommended books, and opportunities for presenting valuable experiences to the children.

The types of subjects studied and the times the classes meet would vary with each church. There are parent education classes which meet during the Sunday Church School hours, evening classes which meet on week nights at the church, and neighborhood groups which meet in the homes. The size of the church and the membership of its Sunday School would determine whether the parents' class should be divided into separate groups for the parents of children at each age level, or whether it should be all one class.

d. The Home Contact Program

There are three main areas in the home contact program: home visitation, letters and telephone calls, and the Nursery Roll. The purpose of home visitation is to investigate the child's family in order to determine what major factors are influencing his development so that more effective guidance can be given to him. Visits are also made in order to establish a friendly relationship with both the parents and the child and to help the parents in practical ways of which they may not even be aware.¹

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1. Cf. Sara G. Klein: When They Are Three, The Westminster Press, Philadelphia, 1950, p. 106.

The time for home visitation differs in each church. Some churches visit regularly twice or four times a year. The departmental superintendents or teachers visit the homes when they have special opportunities for it such as in the distribution of the quarterly magazines for the parents, or in visiting the children or those who are ill. Letters and telephone calls also help establish good home contacts. The absence of a child provides a good opportunity to phone his home. The parents will be pleased by this expression of concern and will be open to further contacts. Letters and cards for various special occasions also give much pleasure to the parents and will help to break down any barriers of reserve or disinterest which may exist. Nursery Roll materials for parents of infants and two-year-olds, letters to the mother of a new baby, birthday cards to the one and two-year-olds are all an important part of contacting the home for the Christian nurture of the very young child.

C. Content of the Program

A study of the elements in the program for the Christian nurture of young children is useless unless the content of the program is also studied. The content provides the emphasis of the church for the Christian education of the young child as well as practical suggestions for his parents. The content of the parent education program of selected denominations is divided into the following aspects for convenient study: the characteristics of the pre-school child,

the responsibility of parents for their children, the content of Christian education for the pre-school child, and the methods used in Christian education.

1. Helping Parents to Understand Pre-School Children

All children grow and develop according to the same general pattern, although there are normally great individual differences in the rate at which children grow and develop and the age at which they are able to do certain things.

It is impossible to educate children without knowing these stages of growth, and the needs which each presents. The theory of education, the responsibility of the educator, the content of the educational program, and the methods used are all vitally related to an understanding of the child. Therefore the characteristics of each stage of development of the pre-school child, such as the infant, the two-year-old, the three-year-old, and the four-and five-year old, are presented.

Ralph Norman Mould, a writer for the Division of Children's Work of the Board of Christian Education of the Presbyterian Church U.S.A. enumerates the general characteristics of the pre-school child as follows:

- a. Eager interest in all he can see and touch.
- b. Spontaneity, simplicity, freshness, and a great natural wonder before all things.
- c. Very vivid, active imagination.
- d. Strong suggestibility and power of mimicry.
- e. Love of play, rhythm, and rhyme.
- f. Thrilling at any accomplishment.
- g. Feeling of insecurity; need of stability.

- h. Emotional sensitiveness; fear of harshness and ridicule and inattention to him.
- i. Desire to be with others.
- j. A trust that craves affection.

These traits of the pre-school child are worth real pondering by the teacher. In them one can sense how receptive to guidance the young child is, and how readily his nature lends itself to the development of Christian attitudes and acts and ideas. The young child imitates and trusts and loves and obeys -- but whom? and to what ends? and around what things? The answers are self evident. "The things of Christ" must be definitely meditated if the child is ever to reach the Christian, evangelical summit. And the process begins at birth. ¹

a. The Infant

As soon as a baby is born, he has certain emotional needs which are practically inseparable from his physical needs. His mental activity is mostly in terms of his feelings, and he reacts to discomfort when he is hungry. He gains comfort from the warmth of his mother's body and from the support of her arms. He has good feelings toward the person who cuddles him and satisfies his hunger. This feeling is a basic awareness of others which lays the foundation for all friendship and love later on. ²

Within the first year the child discovers that there is a certain relationship between things in life. He can walk a few steps and can also climb up in a chair. He throws toys out of his bed and thus gains attention. He may show fear at loud noises or at darkness, and he feels anxiety

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1. Ralph Norman Mould: Guiding Boys and Girls to Christ, Division of Children's Work, The Board of Christian Education, Presbyterian Church in the U. S. A., 1953, p. 16.
2. Cf. Jean A. Thompson, M.D. and Sara G. Klein: Before They Are Three, The Westminster Press, Philadelphia, 1952, p. 18.

when with strangers. ¹

Between his first and his second birthday, the child develops more muscular control. He can move his toys about, go to the object which he desires and draw back from those which repel him. He watches his parents and begins to imitate them. He gains impressions not only from his eyes but from his ears, which is the beginning of his language development. He is also very sensitive, angry and unhappy when his toys are taken away, but laughing and happy when his mother is there to help him and to comfort him when he needs her. Therefore the relationship between mother and child at this stage contributes the most to the development of the child's personality. ²

b. The Two-Year-Old

The two year old is a "run-about", although his foot is not sure. He uses the large muscles of his body. By holding on to a hand or the railing he can go upstairs, one step at a time. He builds blocks into small towers, pulls open drawers, and delights in filling and emptying things over and over again. He can speak very short sentences as well as single words. ³

He explores his physical world by seeing, touching

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1. Cf. Ethly Babcock Staples and Edward David Staples: Children in a Christian Home, Abingdon-Cokesbury Press, New York, 1948, p. 21.
2. Cf. Thompson and Klein: op. cit., p. 19.
3. Cf. Your Child From One to Six, Federal Security Agency, Social Security Administration, Children's Bureau, 1945, p. 4.

and experimenting with the movement of things. If he is prohibited from doing something, he shows anger and resentment. He often uses an emphatic "No!" which marks the beginning of self-assertion. At this stage there is great need for parental guidance so that he will learn to stand for his convictions but not be selfish in the process.

c. The Three-Year-Old

Of all the pre-school years, the third year is one of the most fascinating in the growth of the child. He now can do many things -- running, jumping, climbing, and riding his tricycle. He likes to play with modeling clay and in his sand box. He likes to help mother and cooperate with other children. More imagination enters his play so that one of his favorite pastimes is to play house or school.¹ He also likes to listen to simple stories and nursery rhymes, but his interest span is still very short. He also learns to distinguish right from wrong and is much more sure of himself.

Ada Beth Heaton describes the social growth of three-year-olds as follows:

He is usually a sociable young creature, who talks in amazingly good sentences. He is aware of himself among others, and while he is an individualist most of the time, he adapts himself easily, and quickly learns what is expected of him. He soon recognizes that other people have likes and rights as well as he. He will follow suggestions readily and is usually interested in routines such as eating and dressing. He wants to be accepted by children and leaders alike. He uses words to express himself.²

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1. Cf. Sara G. Klein: Playtime for Betsy, The Westminster Press, Philadelphia, 1954.
2. Heaton: op. cit., p. 268.

d. The Four-and Five-Year Olds

Rosemary K. Roorbach points out some characteristics of the Kindergarten age child by saying:

Most of the four-and-five-year old children are active and vigorous, for the urge to be doing is at a peak. When they are required to sit still or concentrate for any great length of time, they soon become rebellious. They are constantly testing their strength and ability. With this enormous amount of muscular activity goes a corresponding amount of noise, for young children are apt to be very vocal if they find interesting things to do.¹

One of the outstanding traits of the four-year old is that of asking questions about everything he sees. "Why?" and "How?" are two of the words he often uses. He now talks very fluently, carrying on a running conversation with another child or with an adult. His mental growth is demonstrated by his love for making up his own stories. He also likes to be independent in dressing himself.

The five-year old is more serious, more independent, and more reliable than the four-year old. He likes to play with other children rather than by himself. In speaking of this age group, Staples says:

While the four-year old seems eager to explore new situations, the five-year old frequently is satisfied to adjust quietly to the world in which he finds himself. He desires to become better acquainted with his home, his clothes, the corner store or the farm. Mother is the center of his universe.²

2. Challenging Parents to See Their Responsibility

Percy R. Hayward and Myrtle Harmon Hayward in

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1. Rosemary K. Roorbach: Religion in the Kindergarten, Harper and Brothers, New York, 1949, p. 50.

2. Staples: op. cit., p. 24.

writing for Church School leaders concerning the importance of the home comment as follows:

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, his religious aspirations and experience -- all these will take their tone and color from his home. The home, therefore, holds a central place in the experience of any growing life.¹

The responsibility of parents for their pre-school children is not primarily in the realm of verbal or direct teaching, but in providing a good, happy Christian atmosphere in the home, in helping them to live as Christians, and in guiding them to know and appreciate God through providing their basic growth needs, such as security, affection, and a sense of belonging. Such a home atmosphere provides a solid basis for sound theology in later life.

a. Providing Christian Atmosphere

The writers of the book Before They Are Three point out the following principle:

In guiding a child toward maturity, one should remember that he is more influenced by the general atmosphere of his home than by admonitions and precepts. He somehow "catches" the feeling of love between his parents. From his earliest hours he has certain feelings of comfort and discomfort which are closely linked to his environment.²

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1. Percy R. Hayward and Myrtle H. Hayward: The Home and Christian Living, The Westminster Press, Philadelphia, 1943, p. 15.
2. Thompson and Klein: op. cit., p. 18.

An atmosphere of happiness, thoughtfulness, courtesy, respect, and affection in the home will produce a priceless impression upon young minds, and will build the foundation for a good Christian personality. In order to create this atmosphere, however, parents themselves must have peace, blessedness, and strong Christian conviction in their hearts, and they must create a worshipful spirit in the home by their praise, thanksgiving, and devotion to the Lord. If parents are deeply impressed by the love of God, and worship Him with sincere hearts, the children feel the reality of God in their home and sense that God is the head of their family. Religious pictures, books, and music also help to create a Christian atmosphere in the home.

b. Helping to Form Good Christian Habits of Living

One great responsibility of parents is to help their children to have good Christian habits of living. The habit of good Christian living is mostly formed during the early years in the home. Children are imitators of their parents, therefore, the child's habits are a direct reflection of the habits and lives of his parents. Florence M. Taylor writes:

Parents need a significant religious experience of their own. A moment's consideration will show that this is a pre-requisite of any spiritual growth in the home situation. Parents who are filled with the conviction that the Christian religion is a way of living and are concerned with living out in their own everyday lives their Christian beliefs and principles will inevitably hand on to their children their rightful Christian heritage. The children will absorb it as unconsciously and as inescapably as they acquire the prevailing table manners and

ways of talking.¹

Even small things are significant for the growing child. For example, in order to have a sense of responsibility or to develop orderliness, parents must provide a place for the child to keep his own things, and then encourage him to put them there regularly.

One of the most important aspects of Christian living is that of service or Christian stewardship. From childhood the child must be trained to think of others, to find joy in making others happy, to practice self control for the sake of others, and to share and give according to his ability. Parents must provide their children with such experiences of service and of sharing from very early childhood.²

c. Providing Security, Affection, and a Sense of Belonging

Security is one of the basic emotional needs of all people. If this basic need is not satisfied, a young child's lonely fears, angers, and resentments may pile up and turn him into an unhappy, ill-adjusted person. On the other hand, a sense of security helps the child to develop a happy, expansive personality and enables him to grow into an unselfish, easily disciplined child, and eventually into a well balanced and capable adult.³ Also if a child lives in a happy, trust-

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1. Florence M. Taylor: Their Rightful Heritage, The Pilgrim Press, Boston, 1942, p. 31.
2. Cf. Parents, The International Council of Religious Education, Chicago, Illinois, 1950, no paging.
3. Cf. Ten Ways to Give Your Baby Security, Lehn and Fink Products Corp., 1950, p. 3.

worthy, and secure world at home, he has a good foundation on which to build faith and trust in a Heavenly Father.¹

Security and affection are inseparable because through affection a child gains security. Through affection parents give a baby the feeling that he is wanted and that he is important to the home. He feels the satisfaction which comes from food, shelter, comfort, and the warm love of his parents. If a child does not experience deeply the love of his parents, it is very difficult for him to understand the love of God.

One of the basic needs of the baby or the young child is to belong, to know he is a part of a unified group. Therefore, it is important for him to join the family circle and share in family events even during the earliest babyhood. Although a baby or small child does not understand the meaning of belonging, he feels it strongly and it forms a basis for other aspects of growth.

The Parents' Quarterly of the United Lutheran Church of North America gives this four-fold foundation for a sense of belonging: 1) making a child feel comfortable at home; 2) helping the child realize that God loves him under all circumstances; 3) introducing the child gradually into situations outside the home; and 4) helping the child participate wholeheartedly in the groups to which you want him to belong.²

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1. Cf. Lewis Joseph Sherrill: The Opening Doors of Childhood, The Macmillan Company, New York, 1945, p. 9.
2. Cf. "Does Your Child Belong?", Parents Quarterly of the United Lutheran Church, April, May, June, 1952, pp. 6-7.

d. Providing a Basis for Sound Theology in Later Life

Children come to know God through their parents. The lesson given by the nursery class or the kindergarten once a week means little unless it is inspired, stimulated, and practiced moment by moment, hour by hour, day by day in family living. Cultivating a sense of God's presence in all home experiences, learning about God, Jesus, and the Bible, and experiencing prayer in early childhood will provide a good basis for sound theology in later life. The religious ideas founded in early childhood in the home are powerful in later life because they are sown into the depths of growing minds and are accompanied by the sincere love of the parents.

3. Teaching Parents What to Teach Pre-School Children

The theological content of the teaching emphasized by the churches is surely significant for the Christian nurture of the little child because the beliefs which a child receives from his parents are the foundation for his faith in later life. Sarah Klein says:

Naturally we teachers and parents do not use long theological terms with little children, nor do we attempt to interpret to them fully the revelation of God through the Scriptures. But to think that what we believe or do not believe concerning Christian doctrine has no influence upon these children is indeed a serious error. For, as is pointed out repeatedly in this book, our own faith, which is the very core of our being, will affect our relationships with the children and will make a permanent impression on their lives. What is the faith to be for your children? 1

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1. Klein: op. cit., p. 13.

Therefore, direct or indirect teaching on worship, on God, on Jesus, on the Bible, on prayer, and on the church is important for the pre-school child.

a. Worship

Worship is the sincere attitude of an individual toward God. Sincerity, heartfelt gratitude, thanksgiving, and praise, and a deep impression of the love of God must be at the foundation of all worship either formal or informal. The time for worship may be brief because the child's attention span is brief, but a sincere, confident, loving approach to God will bespeak the faith of the parents long before the spoken word can be fully understood.¹

The responsibility of the parents of a young child is to make the home into a center of worship so that their children enjoy worship and it becomes a spontaneous, natural part of their lives.

The time for family worship varies. It may come spontaneously from happy family celebrations of thanksgiving or praise. It may be in the morning before the daily tasks begin, or in the evening before going to bed. Parents can lead their children into a worshipful attitude in the presence of the wonders of God as revealed in the beauty of nature. Also a child can learn to worship on happy occasions, such as on birthdays, at the birth of a new baby, or when

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1. Cf. Family Worship with Young Children, International Council of Religious Education, Chicago, Illinois, 1948, no paging.

father returns home from a trip. In this way the little child learns to feel at home with God. During worship the child must learn to have a reverent attitude toward God, should become acquainted with some simple Bible verses and Bible stories suited to their level of understanding, and should be led to pray short prayers in their own words.

b. God

The major idea about God to be stressed with young children is that He is a Father who loves them and wants to help them.¹ On this subject one writer says:

Jesus taught of God as a Father -- a Father who is loving, considerate and sympathetic. Such a Father embodies all the best in the earthly parents plus a deeper, all inclusive love that cannot be explained to children, but which they sense as they live with adults who exemplify such confidence.²

Another writer in advising parents on how to teach a pre-school child concerning God says:

Make the little boy or girl acquainted with the beauty of the lightning, and the majestic roll of the thunder, the stars that shine in the darkness and the music of the rain and the wind. Under no circumstances permit thoughts of bogymen or of God as a stern policeman to enter into the religious ideas of the little growing mind. Explain all strange sounds that might cause dread, and make the tiny soul aware that "This is our Father's world".³

The young child's conception of God is more or less concrete, but with wise guidance he does at least begin to associate God the Spirit with His works and with His crea-

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1. Cf. Heaton: op. cit., p. 176.
2. Family Worship with Young Children, op. cit., no paging.
3. L. Foster Wood: Building Spiritual Foundations in the Family, The Judson Press, Philadelphia, 1950, p. 49.

tion. Parents can guide children through conversation to know God after they have discovered some clues to His existence, such as the finding of a bluebird's nest in the old tree or the hearing of the death of "Ronny" who is now with God. The conception of God to be developed is that He is responsible for beauty and for goodness, and that He is a friend.¹

c. Jesus

Robbie Trent says: "...if one is to teach children of God, one must show them Jesus, for Jesus translated God into terms that men could touch and understand."² Parents can tell stories about Jesus as soon as the child is interested in stories. The stories for little children should be about His birth in a manger, His boyhood kindness to his friends or to animals, and His helpfulness to His mother and in the carpenter shop. The emphasis should be centered upon the love of Jesus, especially upon how Jesus loved children and children loved Him. Stories of the way Jesus made sick children well would make a child very happy. After hearing stories about Jesus, the child loves to see pictures of Jesus hung on the walls of the room, for they make the stories more meaningful to him.³

The stories which should be avoided at the pre-

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1. Cf. Sara G. Klein: Acquainting the Young Child with God, Board of National Missions, Evangelism, New York, p. 4.
2. Robbie Trent: Your Child and God, Willett, Clark and Co., Chicago, Illinois, 1941, p. 28.
3. Cf. Klein: Acquainting the Young Child with God, op. cit., p. 5.

school level are those containing symbolical or mystical elements which might confuse the child. The stories of Jesus' crucifixion, death, and resurrection should be avoided because they are far beyond the understanding of the little child.¹ The emphasis should be only on the kindness and love of Christ for everyone.

d. The Bible

Anna Laura Gebhard in her book on family worship says:

There are few stories, precious but few, that can be wisely used with the kindergarten child, and even fewer that hold any meaning for the nursery tot. Yet, before our little ones have any concept of the Bible among other books, basic attitudes toward it have already been set. Parents have already determined to a considerable degree whether or not the truths of the Bible will be a force in the lives of their children.²

In order to make the Bible meaningful and alive to the young child, the parents must discover the value of the Bible in their own lives.³ There is of course the danger that if the Bible is taught wrongly early in life it may be neglected or despised later on. But if the Bible is taught in an interesting and meaningful way early in life, it is likely to continue to be interesting to the individual later in life.⁴

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1. Cf. Mary Clemens Odell: *Our Little Child Faces Life*, Abingdon-Cokesbury Press, New York, 1939, p. 29.
2. Anna Laura Gebhard: *Enjoying the Bible at Home*, The Bethany Press, St. Louis, Mo., 1951, p. 7.
3. Cf. Lloyd: *op. cit.*,
4. Cf. Herman J. Sweet: *Opening the Door for God*, The Westminster Press, Philadelphia, 1943, p. 70.

The simplest stories such as "The Little Baby", "Caring for the Baby Jesus", "Jesus and the Children", "Jesus and the Birds", and "Jesus and Flowers" should be repeated many times. The illustrations of these stories should be very simple and free from distracting details such as the shepherds, the magi, angels, halos or saints.¹

e. Prayer

Prayer is talking to God. If a pre-school child feels at home with God, if he learns that God made people and everything else in the universe, and that He is a loving Father, he can pray spontaneously as though addressing his own earthly father. Prayer for a young child is usually limited to thanking God. He can be taught to thank when he finds new flowers growing from the ground, when he has new clothes to wear, or after some especially happy experience.

There is danger in encouraging children to repeat, parrot-like, certain memorized prayers which are meaningless to them. The two-year old child especially has no understanding of prayer except perhaps for very simple petitions such as "Thank you, God, for Daddy".²

Miss Lloyd says:

The Lord's prayer should never be taught to three-year old children. Studies have proven that this prayer becomes a mere jumble of words to little children. There is serious danger of actually teaching irreverence or of encouraging the child to repeat words and phrases that he does not understand.³

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1. Cf. Lloyd: op. cit., p. 166.
2. Cf. Jennie N. Haxton: The Two-Year Old at Home, The Graded Press, Nashville, 1950, p. 16.
3. Lloyd: op. cit., p. 170.

f. The Church

One writer in commenting on the place of the church in the development of a child says:

As an essential factor in the spiritual growth of children in the Christian family it is important that they be given a real sense of belonging to that larger Family, the Church of Christ, and so of being truly "the children of the Church".¹

The responsibility of parents is to make the child's first church associations satisfying. He needs to feel that his parents are entering into the experience with him. "Also your own sympathetic attitude toward the church and your participation in its program will have great influence now and on his later religious thinking."²

It is valuable to show young children the beauty of the sanctuary, its stained glass windows, the cross, and the candles.³ Although children do not understand the meaning of all these symbols, at least they receive a pleasant impression of the house of God.

4. Showing Parents How to Teach Pre-School Children

Since a child is a growing person, he learns all the time, for learning comes through experience. For the young child learning comes largely through the senses, by seeing, hearing, touching, tasting, feeling, and smelling, rather than by direct teaching. From this fact have grown

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1. Emily J. Werner: "The Christian Family", Lutheran Woman's Work, January 1944.
2. Sara G. Klein: In Our Church, The Westminster Press, Philadelphia, 1950.
3. Cf. Werner: op. cit.,

some effective methods for the communication of religion to young children through living itself, as well as through story telling, the answering of questions, singing and rhythms, audiovisual education methods, discipline, and play.

a. Learning by Living

Christian family life itself is the most effective and powerful way of teaching religion especially to the young child. The fellowship, love and interdependence of a family are expressed at meal time, through the bearing of one another's burdens, and in the mutual respect and appreciation of one another which come as the family works together, reads together, and plays together. The bonds of family life are woven into Christian understanding and friendship.¹ This happy family fellowship influences the growing mind of the child, enriches his Christian faith, and strengthens his Christian character, if it is motivated by a true love for Christ.

b. Learning by Story Telling

Eva B. McCallum in her book about nursery age children says: "A story guides feelings and desires. It is used to help the child to appreciate and understand better the experience that he already has had rather than to bring new information to him."²

For the Kindergarten child, a story may be used

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1. Cf. The Christian Family, The Federal Council of the Churches of Christ in America, New York, no paging.
2. Eva B. McCallum: Guiding Nursery Children in Home and Church, The Bethany Press, St. Louis, 1938, p. 74.

to deepen the child's appreciation of special helpers in their community, to help them to think of some new experience as part of God's plan for their care, or to guide them at a time of local tragedy or disaster. Picture stories are effective for the younger child.¹

For a small child stories should be very short and simple, and must be retold often. The story-teller should have the tone of voice, the simplicity of words, the pleasant expression of the face, the spontaneity of gesture, and the natural attitude which will show her interest in the story and will stimulate the interest of the child.²

c. Learning by Answering Questions

The beginning of the question stage of development in a child comes at about two-and-a-half years. If his questions are carefully and skillfully answered, the child can be greatly helped in his religious and moral development. It also widens and deepens the child's knowledge. Sometimes children ask very difficult questions. If parents do not answer these questions, the child will hesitate to ask more questions and will lose his respect for his parents. If parents tell lies instead of giving accurate information, a child will retain wrong information which will deter his further intellectual and moral growth. Also if a child discovers that

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1. Cf. Elizabeth Gardner: Teaching Kindergarten Children, The Judson Press, St. Louis, 1938, p. 74.
2. Cf. McCallum: op. cit., p. 78.

his parents have lied to him, he will lose his respect for them. 1

In answering such questions it is not necessary for complete information to be given at once. At times Jesus told the truth in a very simple and concrete way by use of a story, and it is not impossible to talk to a little child with the same kind of simplicity, using the experiences and knowledge which the child already has. Answering the questions of children is one of the best methods by which one can teach religion, because children have a desire for knowledge. However, they need time to be taught on their own level of understanding.

d. Learning by Singing

Dora P. Chaplin, in speaking of the importance of music in the life of a child, says:

"Music", wrote a soldier on active service who was planning the future of his children, in a letter to his home, "is as natural as breathing to most children, and appealing through its natural rhythm and spiritual joy to their hearts, resolves many discords in their lives." We are seeking to strengthen the child's religious life by every worthy avenue of the spirit. Music is one of them. We may count among the greatly blessed those fortunate children who, from the cradle, hear something other than jazz.... The ideal is for the family to make music together, and for the child to have from the beginning simple songs and hymns as a part of the pattern of every day life. 2

Another writer says:

All music for little children should be happy, with a

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1. Cf. Hayward: op. cit., p. 90.
2. Dora P. Chaplin: Children and Religion, Charles Scribner's Sons, New York, 1948, pp. 149- 150

decided rhythm and melody. Words of songs should be simple and expressive of thoughts and emotions within the children's experience. Both words and music should paint a picture or tell a story, just as children at play sing about what they are seeing or doing. Their world is very small and the songs they sing most happily are about their families and pets, the birds and flowers and sunshine, the joys that come with the changing seasons, and other good things that make them happy. As they are led to recognize all these blessings as part of God's plan for their care, a growing spirit of gratitude may find expression in songs of thanks and praise. ¹

The song should be only one or two lines long for young children, and the melody should be repeated many times. Again symbolism is to be avoided.² Songs are one of the best ways to teach of God and of how to live as a Christian. They are also effective means for helping a child to remember Bible stories and events, such as the birth of Christ found in Christmas carols.

e. Learning by Audio-Visual Education

Visual materials consist of pictures, posters, peep shows, models, objects, films, slides, and any other teaching material that has a strong visual appeal. Visual materials used with children are mainly non-projected. Flat pictures, models, and objects that can be touched, moved from place to place, and looked at again and again are of far greater value than projected visual materials for a little child.³

Pictures which can be compared with real objects

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1. Gardner: op. cit., p. 84.
2. Cf. Lloyd: op. cit., p. 213.
3. Cf. Gardner: op. cit., p. 79.

help a child to understand his surroundings. Illustrations of Bible stories are helpful in teaching Biblical events. Pictures should always be hung in low places so that the child can see them easily.¹ Actual objects have special value in creating a sense of wonder at God's world. Excursions or trips provide opportunities for the child to learn about the natural world itself and for the adult to guide him in understanding the creation of God.²

f. Learning by Play

Play is the most important teaching tool in working with a young child, because it provides wide experience, social development, physical skills, and emotional control.³ For the very young child play materials help him to become familiar with differences in weight, size, texture, and balance. These form the basis for later lessons in chemistry, physics, and logic. Also he begins to know and develop his own abilities and powers and to recognize the relation between his own conduct and the results of that conduct.⁴

It is valuable for a child to play with other children for his own social development. He learns to share with other children, to take turns, and to consider his playmates' happiness as well as his own. This provides an opportunity

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1. Cf. McCallum: op. cit., p. 77.

2. Cf. Gardner: op. cit., p. 79.

3. Cf. Lloyd: op. cit., p. 196.

4. Cf. Eva B. McCallum: Parents and Teachers Guiding the Christian Growth of Two-Year Old Children, Bethany Press, St. Louis, Mo., 1946, p. 6.

for teaching him how to put into practice his Christian teaching.¹

g. Learning by Discipline

A writer in the Presbyterian Life Magazine says:

Discipline comes from a Latin words meaning "to teach". The best discipline is that which teaches, not the kind that hurts. When handled well, our discipline is dispensed with love... A child actually appreciates the standards the older generation teaches him if by means of them he can govern his actions. Without them he feels insecure and lost.²

In order to discipline well, parents must be consistent. If they tell a child one thing and then turn around and say or do the opposite, the child does not know what to do. Parents must know what they want their child to do and then follow through on the suggestions they give him with firmness and friendliness. If parents just say "Don't!" instead of making positive suggestions, the child does not know what to do and he may do something even worse.³

Giving rewards for good behavior is a superficial means for gaining discipline, because the child's good behavior is conditional and temporary, with the reward as its only goal. The greatest rewards should be the achievement itself, the recognition gained from loved ones, and the feeling of satisfaction the child feels in his own heart.⁴

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1. Cf. Gardner: op. cit., p. 67.
2. John Charles Wynn: "Spare the Rod and Save Your Child", Presbyterian Life, March 19, 1955, p. 16.
3. Cf. Emma Jane Kramer: At Work with Nursery Children in the Home and at the Church, The Methodist Publishing House, p. 16.

D. Summary

This chapter discussed the programs of selected American denominations for the parents of pre-school children from the standpoint of the elements which make up the program and the content of the program. Study of the publications which form one of the elements of the program was limited to those put out by the Presbyterian Church in the U.S.A., as a matter of convenience. The materials are divided into those for the Nursery Roll, which are a complete set of materials for infants; materials for the nursery child and his parents, including text books for parents and teachers, and quarterly books for the child himself; materials for the kindergarten child, including quarterlies for parents and teachers, and quarterlies for the pupils; various kinds of pamphlets for the parents of young children; and a bibliography for parents.

The Parents' Co-operation program, another of the main elements in the program, is divided into parents' conferences, regular, occasional or individual conferences; meetings for parents, teachers, and pupils, primarily for the purpose of parent education and fellowship; parent education classes; and the home contact program which is made up of home visitation, letters, and cradle rolls.

The content of the program has also been brought out here. It consists of helping parents to understand the pre-school child; challenging parents to see their responsibilities; teaching parents what to teach their pre-school children; and showing parents how to teach the young child.

The outstanding characteristics of infants, two-year olds, three-year olds, and four-and-five year olds were studied in order to discover general stages of growth, and to determine the kinds of Christian guidance which are most effective for each phase of development.

The main responsibility of the parents of pre-school children in the realm of Christian nurture is to provide a vital Christian atmosphere which is felt by the child and therefore influences his Christian growth greatly. Helping him to form good Christian habits of living is in itself a great responsibility for Christian parents, since this stage of growth is a very formative period in life. The basic needs of a child, such as security, affection, and a sense of belonging were seen as the foundation for Christian belief and for Christian living, for sound theology in later life is greatly influenced by these early childhood experiences.

The content of Christian teaching for a young child should be only those theological concepts which the child has the capacity to comprehend. God is presented as a loving Father; Jesus is introduced as a wonderful baby, a helpful child, and an adult who loves and helps people; prayer is taught as the natural, spontaneous means of thanking the heavenly Father for wonders He has made, or of asking Him for simple requests; and certain moral aspects of Christian behavior are seen in relation to God the Father. All of these concepts are of course presented in the simplest possible way.

There are various methods for the communication of

Christian truth to the young child. Living itself, story telling, answering questions, singing, audio-visual education, discipline, and play are all seen to be important in conveying the basic elements of Christianity to the pre-school child, and, therefore, they should be utilized in any program of Christian nurture for that age group.

CHAPTER III

A PROPOSED PROGRAM OF CHRISTIAN NURTURE FOR
PRE-SCHOOL CHILDREN IN THE KOREAN FAMILY

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FOR PRE-SCHOOL CHILDREN IN THE KOREAN FAMILY

A. Introduction

The Korean church, as well as the Korean family, needs to awake to their responsibility for the Christian nurture of young children in the home, since the influence of the home on every aspect of the growth of a young child, especially on his religious development, is tremendous. Therefore, this chapter is devoted to a proposed program of Christian nurture for pre-school children in the Korean home in the light of the present Korean home situation and the study made in the second chapter of the American denominational program for the Christian nurture of pre-school children. This proposed program will attempt to remedy the weaknesses of Korean family life and to heighten its advantages so that an effective program of Christian nurture can be carried on in the Korean family, following the same general pattern as that set up by the American denominations.

B. A Proposed Program of the Korean Church for Parents
of Pre-School Children

The church is the recognized agent of Christian education for all people. However, the home needs to carry its share also, especially of the Christian nurture of its

children. It is the task of the church to imbue the parents with Christian faith and to show them their responsibility for the Christian nurture of their children. Therefore, a proposed program is here presented by which the Korean church can provide parent education for the parents of pre-school children.

The church must awaken leaders to translate or write books in this area and to provide libraries for parents, for the need for printed materials for the parents of young children is very urgent. Organizations for parents, and home visitation programs are also needed. The setting up of a nursery school for the sake of parent education is also one of the great tasks of the Korean church.

1. The Translation and Production of Materials

The church's awareness of the importance of the Christian nurture of young children is of course the basis for any steps it may take in trying to provide adequate literature for this purpose. The first step in the church's attempt in this matter should be to set up a committee consisting of the leaders of the church to discuss the matter of publications for parent education. Their discussion should be centered on the expenses needed for writing books, the selecting of proper translators for the translation of English books, the discovery of Christian writers, poets, and musicians who could contribute by producing publications for young children, and other relevant topics. If there are no proper translators in the church, the church could

ask help from professors or other capable men and women outside of the church. Some valuable books could be translated a portion at a time, mimeographed and distributed to the parents by installments, so that the expense involved could be kept to a minimum and the cost to the family spread over a longer period of time, thus enabling them to afford it.

The committee should also provide a study group for the study of some of the outstanding American denominational materials for young children. The leader of this study group should know English well and be able to give interesting and challenging lectures. He should also promote the production of a valuable curriculum for the establishment of a Korean nursery school and kindergarten, and should inspire writers to write some pamphlets in the Korean language for the parents of infants and young children.

2. The Establishment of a Library for Parents and Children

Each church should provide a room to be used as a library for parents. This library can be for the parents and teachers of all age groups, but there should be a section for the parents of young children and for the young children themselves. There should be books, magazines, pamphlets, and newspapers, both in Korean and in other languages. There would be no trained librarians available for this small library, but some of the parents or the young people could take turns keeping the library on certain days of the week when the library would be open to all. This library should also provide books on child psychology, on caring for prospective

mothers, and on mother and child hygiene, as well as monthly magazines written on family life, and children's magazines. If these are not easily available, books can be borrowed from larger libraries.

3. Organizations for the Parents

Organizations for parent education and mothers' meetings are particularly important because some of the parents are not able to read difficult books. Such an organization should provide not only study but also fellowship, worship and service.

a. Parent Education Classes

Usually the pastor, the Sunday-School Superintendent, or other outstanding Christian leaders in the church will become the leader of the parent education class. The leader should call on some outstanding couples in the church and discuss with them the importance of parent education before starting such a class. If the leader can challenge these couples to attend and to bring several other couples with them, then he can be fairly assured of **success** in the undertaking.

The outline of a year's study should include the general stages of child development during the pre-school period; elements which produce a good home atmosphere for the child; the relation of the basic Christian faith of the parents to the Christian nurture of the child; methods for guiding the religious development of the child in relation to other aspects of growth; means of providing the basic

needs of the child; maternal and child health; and the importance of play and of playthings in the development of a young child.¹

These classes should be held at least once a month if the parents are not able to meet once a week because of the busy life they lead. The leader also should provide some opportunities for fellowship, for worship, and for projects within the program itself. Parents should be encouraged to study their own children and bring problems and discoveries to the class sessions in order that all the parents might learn from them.

b. Mothers' Meetings

Korean women do not have much social life in which they can contact and enjoy others. The church, therefore, has an opportunity to provide an organization just for the mothers for the purpose of study, fellowship, and enjoyment. They could meet in the home of each woman in turn. It is necessary for the organization to have a chairman, but each woman could take turns in presiding over the meeting whenever the group meets in her home. The meeting should proceed from a short worship period to a discussion based on the text books distributed to each woman. Then some games could be played and some simple refreshments served. Such a group is not only valuable for the study accomplished, but

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1. Cf. Thompson: op. cit., pp. 210-211.

also for the spiritual unity it produces which will express itself in acts of Christian service in times of need.

4. Home Visitation Programs and Parents' Conferences

Home visitation programs and parents' conferences are the best opportunities the church has for contacting and guiding the parents of newborn babies and young children in regard to Christian nurture. Opportune times for home visitation come when a baby is born, when the parents of the children are sick, or when some other family problems arise in which the church can help. Besides these occasional visits, leaders of the church should set aside certain times for visitation in order to study the needs of the parents, and to encourage them in their efforts at Christian nurture. It is a good practice for the church to prepare birthday cards and enrollment list cards for the young children, and to send mimeographed sheets or pamphlets to the parents in order that they will feel that the church is greatly concerned about their welfare and blessing, and even about small things in their lives. Also it is important for church leaders to try to meet their needs as best they can.

5. Parent Education by Demonstration in the Nursery School

A nursery school in the church can have great significance in the Christian nurture of young children in the home. It is one way of helping the home to be aware of its responsibilities and of teaching parents how to teach their young children in the home. In order to have such a

school, however, the church must train its own teachers,¹ must send out printed materials telling about the nursery school program to the parents and teachers, and must encourage them to make simple and inexpensive toys for the young children to use in the school. Then the parents should be invited to observe the nursery class in operation.

a. Training Nursery Teachers

An ultimate solution for many of the problems in the Christian education of young children would be to set up Christian education departments in the Christian colleges and seminaries in Korea. At the present time, however, each local church must train her own nursery teachers. The prospective nursery teacher should be one who has at least a high school education, who is interested in young children, willing to serve God in this way, and who has an attractive personality. The leader should have some knowledge of child psychology, of educational theory, and of Christian education methods, as well as some experience with young children. If a church has no leader with these qualifications, it should ask the Board of Christian Education to send a leader so that the prospective leaders and teachers of the nursery school from many churches in that area could have classes once a month or for a week during the summer time. A short conference for the training of the nursery school teachers from several areas

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1. The Korean church has already shown some concern for kindergarten children and the training of kindergarten teachers, but the church has almost no concern as yet for the Christian education of nursery school children.

could be held, for those who could afford to attend or whose churches could afford to send them. The teachers trained in these sessions could then train other prospective teachers in the local church, so that all of the teachers could be improved in their understanding of their work and in their techniques of handling it.

b. Sending Out Printed Materials of the Nursery School Program

Each church should have at least a mimeograph machine so that teachers could print the programs of the nursery school. The printed materials should include: what was done in the school; why it was done; how it was done; and what results or response from the children had been seen. Stories, songs, and recitations could be included also. If there were any particular sign of Christian growth in an individual child, this could be written up as an encouragement to others.

These printed materials should be distributed by the leaders of the nursery school personally when they visit the parents, so that at this time they can explain more fully the reason for sending these materials to them, and also in order to urge them to read them.

c. Encouraging Parents and Teachers to Make Simple Toys

Before any adequate recreational program can be set up in the nursery school, the parents and teachers must recognize the importance of play for the young child. On

this subject Marie Belle Fowler says:

The child learns more through his play than through any other single activity. Time for play should be provided for him each day. Play space, toys, and materials for play are as necessary to his all-around development as are food and sleep. With his play space as his shop, and his toys as his tools, he works at his play. If his playthings are of a good assortment, his play is of many kinds: he uses his body vigorously with certain equipment; he creates and changes in form other materials to meet his needs; he thinks clearly and well as he works at his play problems; he imitates and "tries on" the life that goes on about him; he is happily engaged in situations of his own planning, and sings and chuckles over his efforts, or plays quietly, absorbed in his undertakings. If his materials are of wide variety, they may be shared when companions come to play with him. 1

If the adults came to appreciate the meaning of play and the need for playthings, they would then be willing to make the toys for their children. There are several values which come from the parents and teachers making the toys rather than buying them: 1) Home-made playthings are inexpensive because old materials and remnants found in carpenter shops and tailor shops are utilized to make the toys. These old materials or remnants are easily available to almost every home or shop. 2) The time, effort, and interest expressed by the parents and teachers for the children have educational values also. Their concern and love for the children widens and deepens. Also making things by hand assures them of their ability to be creative. 3) Making things together with other parents, teachers and even with their own children encourages Christian fellowship and Christian service for one

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1. Marie Belle Fowler: *Homemade Playthings*, A publication of the New York State College of Home Economics, Cornell University, 1953, p. 3.

another.

The things which parents and teachers can create for young children should include basic equipment as well as purely recreational toys. Small tables, small chairs, shelves on which the children's toys can be kept, climbing equipment, swings, a sandbox, a jumping box, blocks, cars, little beds, easels, wagons, a doll house, dishes, dolls, doll clothes, toy animals, airplanes, and any other objects which are familiar to the young children can be made and utilized effectively by the school.

The group should be divided into men and women, so that the men can make the heavy furniture and the women can take over the sewing, making dolls, small stuffed animals, and so on.

d. Inviting Parents to Observe the Nursery School

The leaders of the nursery school should send invitation cards to all parents asking them to visit the nursery school. However, only one or two sets of parents should come each Sunday to observe. Parents should also be notified beforehand as to the basic things they should watch for, what they should not do or say to the children during the nursery school hour, and what kind of basic help they could give to their children in the nursery school. In this way, not only will the parents learn, but they can also be of help to the nursery school. Therefore, a program of this kind proves to be very valuable for the children and their parents.

6. Providing a Playground for Pre-School Children

The big churches should have a playground of their own, but if a smaller church cannot afford a good playground, several churches can cooperate and make one. This playground should not be open only on Sundays, but also on weekdays, so that the children can play all the time. The playground should have swings, a see-saw, a sandpile, monkeybars, slides, a simple merry-go-round which the children can operate themselves, and perhaps a small house in which they can play.¹

C. A Proposed Program of the Korean Home for the Christian Nurture of Pre-School Children

Although the church must guide the family and be largely responsible for Christian nurture, the Christian family itself must have a program for nurturing its own young children. Families could achieve the goal of Christian nurture by improving their family life and their surroundings, by maintaining sound Christian beliefs on the part of parents, by guiding the religious development of the children, and by providing meaningful Christian feast days and other happy occasions in the life of young children.

1. Improving Family Life and Surroundings

In the first chapter, the weaknesses of Korean family life in post-war Korea were clearly brought out. That study made it apparent that Korean family life and the surroundings in which most children in Korea are raised must be

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1. Cf. Ibid., pp. 8-9.

improved in order to carry on an effective program of Christian nurture in the home. The most essential improvements should be in living conditions, such as housing, food, and clothing; in maternal and child health; in choosing a good neighborhood and surroundings for the family home; in the sharing by all of household tasks; and in the father's participation in the education of the children.

a. Improving Housing, Food, and Clothing Conditions

The ultimate improvement of housing, food, and clothing takes more than the span of one generation, but it is an urgent problem which must be at least partially solved if Koreans expect a better society in the next generation. Koreans greatly need houses which have more space. If a child can have his own room, it helps him to learn to take care of his own things and makes possible an earlier, quieter bed-time. In this way, a child can grow as a distinct person, and can learn to be more responsible and independent. It is also desirable to have a beautiful flower garden as part of the home, so that the child can learn to appreciate the beauty of God's creation, and can enrich his spirit with changing scenes in his physical surroundings. Plenty of sunshine and fresh air, as well as a sanitary home situation are essential for both physical and mental health.

It is unfortunately true that some parents in Korea do not consider carefully the need for adequate nutrition for the physical growth of children. Many families pay more attention to their old people than to their children in this

matter. It is not impossible for most Korean families to raise chickens or to keep a goat, but they don't realize the importance of eggs and milk to the health of a child. Fruit is also easily available to all, for plenty of apples and other fruit grow in Korea. Parents should spend a little extra time in cooking food which is not highly seasoned for the babies and young children, so that they can digest it. The satisfying experience which good food gives, when combined with the love of the one who gives the food, provides a good basis for the development of a pleasant, Christian personality. The necessity for crying frequently for food, and the malnutrition which many Korean children suffer, as can be seen by their protruding, ricketic stomachs, result in the development of unpleasant personalities and selfish, greedy individuals.

The clothing of children should be convenient for play and easy to wash. Parents should not scold or punish children when they soil their clothing in active play. The freedom to play and to have a good time with other children is far more important than to keep clothing spotless.

b. Improving Maternal and Child Health

Maternal health and child health are interdependent, therefore the health of the mother influences the future generation greatly. The general health condition of mothers and young children in Korea is comparatively low. Korean mothers usually overwork and do not have enough food or rest. However, the most significant reason for ill health

in mothers and children comes from ignorance of the proper care that should be taken during pregnancy, child-birth, and after a birth. Many mothers suffer from certain female diseases throughout their lives, and the infant mortality rate is very high. Because of the ill health and weak physical resistance, infectious diseases spread quickly and sometimes attack whole villages and sweep away scores of children.

The development of medical skill, the improvement of economic conditions, and special provisions for maternal health and child care in Korea are urgent needs.

c. Choosing a Good Environment for the Home

As the family atmosphere is vitally important for the Christian nurture of young children, so the atmosphere of the neighborhood, and of the physical surroundings of the home is important for the growth of young children. The differences found in various neighborhoods are remarkable in a society such as that in Korea where many radical differences in moral, economic, and educational status exist. Because a young child is an imitator of the ones who surround him, he learns quickly the things that the neighbor children say and do. Cursing, telling lies, and stealing the belongings of others are often found among young children from families having low moral standards. No matter how well parents educate their children in their homes, good results are very difficult to attain if the children grow up among immoral friends.

The physical surroundings found in the country are much better for the Christian nurture of children than those in the city. Children tend to be molded by that which they see and do. High mountains, vast fields, continually running water, the changing scenes of the four seasons, the beauty of flowers and of evergreen trees, and the singing of birds are all great educators of young children, and a lasting quality is added to their lives.¹ These natural phenomena help children to understand the greatness of God, the Creator, and encourages them to become acquainted with the deeper, higher things of life beyond the world of nature. All these factors enrich the emotional life and nurture the religious development of the growing children.

d. Sharing Household Tasks

The work of women in the Korean home is very difficult because modern scientific conveniences have not yet become common in Korea. Mothers have to work from early morning till late at night just cooking, washing, ironing, and cleaning. There is no gas or electricity for cooking; there is no hot water nor even enough water with which to wash clothes, and washing machines are practically unknown; and the ironing takes many hours because the clothes have to be beaten on a rock for a long time.

If the husbands were a little more thoughtful of their wives, and the family work was shared also with the

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1. Cf. Parents, First Teachers of Religion, International Council of Religious Education, Chicago, 1950, no paging.

children, it would be of great help to the women. The men should spend a little time helping the mothers to carry heavy objects, to wash the dishes, or to hang the clothes on the line. Children also should help in shopping for the groceries, setting the table for meals, and doing errands for their mothers. Not only would this relieve the strain on her, but it would provide an opportunity for practicing the Christian spirit of sharing, fellowship, understanding, sympathy, and family unity.

If the mothers were more rested and free from overwhelming amounts of work, they could enjoy their lives. Also they could spend more time in studying ways of nurturing their children in the Christian life, and in enjoying and loving their children.

e. Fathers Participating in the Education of Children

The influence of the father is not less than that of the mother in the total development of the child. A little child looks to his father as an ideal because of his strength, his love, and his authority over the family. Therefore, the father's behavior and his attitudes are exceedingly important in molding the child's personality and in guiding his choices throughout life.¹

It is necessary for every family to have some

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1. Cf. Jean A. Thompson: The Father's Role in the Emotional Development of the Child, Department of Publication and Distribution, National Council of the Churches of Christ in America, Chicago. no paging.

means of exercising authority over the children, and in Korea this is usually the role of the father. He is able to use firmness as well as tender love in handling them. The father's right use of this authority, not too harsh or demanding nor yet too lenient, enables the child to go forward with a sense of stability in the strength of his father's personality.

The father's role is to help the child to make decisions for himself and to build up his self confidence. It is important for him to feel that his father loves him and accepts him even though he makes mistakes. The father should be aware of the child's shortcomings and capacities and show understanding and patience with him, giving him kind guidance. Thoughtless scolding and loss of temper result in resentment in the child and can create problems both in personality and in behavior.¹

Fathers in Korea usually do not consider the education of their children as their responsibility. Even some educated fathers think that child nurture is only for mothers to handle. It is important that this attitude be changed for even though the father is busy and often weary, it is possible for him to express love for his children and to give them a feeling that he is vitally interested in them. Greeting them with warmth, joking with them, listening to their stories, praising their good deeds, spending a little

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1. Cf. Ibid.

leisure time to play with them, and giving them occasional small presents are very important in the development of the children's personalities and even of their religious growth.

In this connection Jean A. Thompson says:

Such a loving father as we have described interprets through his own life the love of God. His altruism, his sense of responsibility for and his participation in community work, his recognition of the brotherhood of man are characteristics that his child will wish to emulate if he finds that his father's Christianity extends also to him. He will want to be like this man who respects him, listens to him, forgives him when he errs and loves him all times, even as God does... Even though this influence is less active and less continuous than that of the mother, it is tremendously important in that it has to do with the formation of feelings and attitudes toward people, the development of an ability to make decisions and the building of ideals and principles on which the decisions of adulthood are made. ¹

2. Maintaining Sound Christian Beliefs

The Christian faith is the basis for Christian nurture, for Christian nurture has meaning only when parents hold to sound doctrine. Means of maintaining correct beliefs, ways of expressing Christian conviction, and the importance of understanding the meaning of infant baptism as one of the basic doctrines for Christian nurture are discussed here.

a. Maintaining Correct Beliefs

In recent years, sects and cults have been introduced into Korea. Some people follow blindly the teachings of these sects, while some create new sects in Korea,

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1. Ibid.

and they are powerful in spreading their teaching. If the parents of young children do not have a sound understanding and conviction about Christianity, it is easy for them to fall into other ways of believing. Consequently the theological concepts they would teach to their children would be wrong and their influence would result in their children being led into false theories and practices.

In order to maintain true faith in Christ, the parents should be taught to study the Bible for themselves and should be given a clear understanding of the basic Christian doctrines, such as the doctrines of God, of Christ, of prayer, and of the necessity for obedience to the commands of Christ in daily life. Such training would help to prevent temptation from entering into their lives and would keep them from false beliefs.

b. Expressing Christian Conviction

The Christian conviction of parents is the most powerful influence for the Christian nurture of the young child. It is impossible for parents to teach their children a vital and living faith unless they themselves have an alive and growing faith in their daily living.¹ Therefore, even uneducated parents can be excellent teachers of religion as long as they have this vital Christian conviction. When this is a lasting quality and the core of the religious life of

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1. Cf. Herman J. Sweet: *Opening the Door for God*, The Westminster Press, Philadelphia, 1943, p. 35.

the parent, it provides the best means for communicating religion to young children.

c. Understanding the Meaning of Infant Baptism

Baptism is a sacramental symbol, which is a divinely appointed ordinance in recognition of the fact that, "I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be a God to you and to your descendants after you."¹

In a pamphlet produced by the Presbyterian Church U. S. A., five meanings are given to infant baptism: 1) Baptism is the recognition of a covenant relationship. It is the recognition of the fact that children are God's children and are now being received into Christ's church. 2) Baptism is an expression of thanksgiving to God for the gift of a new life. 3) Baptism is a symbol of cleansing. Children do not become sons of God through the sacrament, but through the redemptive love and power of God. 4) Baptism is an acknowledgement of an obligation on the part of parents. It is a God-given responsibility and privilege to parents to nurture their children by example, faith and dedication. 5) Baptism is an act of dedication of children to God, the conscious and willing consecration of children to God's will and purpose.²

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1. Genesis 17:7

2. Cf. W. L. Jenkins: Why We Baptize Our Children, Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia, 1953. no paging.

"Infant baptism is primarily an act of faith on the part of the parents... They pledge themselves, with God's help and blessing, to lead their children in the way of Christian faith."¹

3. Guiding the Religious Development of Children

"Train up a child in the way he should go, and when he is old he will not depart from it" is the saying of the writer of Proverbs. This is confirmed by the modern psychologist, for during the earliest life of the child, the foundations of religion are laid.² Herein lies the importance of knowing when religious training actually begins; how religious ideas develop; and what the religious needs of little children are, so that intelligent, effective guidance can be given to them.

a. The Beginning of Religious Training

In speaking of the early life of a child in relation to its religious development, Emma Jane Kramer says:

Impressions and feelings are being acquired long before a child is able to speak, even before he is able to understand the words being spoken to him. These feelings form the foundation of his religion. It is parents who make up a baby's world. It is they who have the opportunity to surround him with an atmosphere conducive to religious development. Just as his ideas and attitudes toward people and materials are being absorbed from his environment, so are his ideas and attitudes about religion.³

If religion is a way of living, then the guidance

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1. Ibid.

2. Cf. Staples and Staples: op. cit., p. 53.

3. Kramer: op. cit., p. 11.

of the religious development of a child must consist in providing experiences in living that are guided by religious faith and ideals.¹ Therefore, religious training must start at the beginning of life, for the child from the first feels and absorbs the environment in which he finds himself.

b. The Development of Religious Ideas

Since the Christian religion is the way of life taught and exemplified by Jesus, the child develops his religious ideas by living in association with persons who are living by the principles set forth in the gospel. If a child lives with parents who express their faith and dependence upon God, he will come to accept God as a natural part of the everyday world. The child learns that God is love when his parents love him, for he learns to associate their love with Divine love.²

c. The Religious Needs of Little Children

Eva B. McCallum lists seventeen religious needs of children. They are as follows:

- 1) To begin to know God through his gifts and through comparison with their own parents' love and care.
- 2) To feel a sense of security in the regularity of their daily schedule, because they have the same requirements and the same discipline and know what to expect. This is needed not only for emotional stability but also as a beginning of a realization of fixed laws and a higher authority regulating the universe.
- 3) To experience love and care and to be protected from fear and doubt.
- 4) To begin to recognize interdependence in family life and among those

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1. Cf. McCallum: Guiding Nursery Children in Home and Church, op. cit., p. 9.
2. Cf. Kramer: op. cit., p. 11.

serving the home. 5) To begin to appreciate care received and to find satisfaction in doing things for others. 6) To recognize beauty in color and form, to appreciate it in flowers, leaves, and the like, and to associate God with its source. 7) To enjoy helping care for flowers and to feel a share in their creation. 8) To enjoy caring for toys, pets, and for all things that are more dependent than the child. 9) To begin to make satisfactory adjustments in the family and with playmates. 10) To begin to find satisfaction in making playmates happy through sharing and helping. 11) To be guided toward self-discipline; that is, doing a thing because it is best for themselves and others rather than because it is compelled. 12) To enjoy wholesome activities and to continue them without frequent guidance. 13) To begin to know Jesus as a kind friend. 14) To associate God with pleasant experiences in the church. 15) To begin to talk to God of joys and problems as the child does to his parents. 16) To begin or continue the development of virtues, such as willingness to share the mother's or teacher's attention with others, recognition of authority, some self-control, some enjoyment without possession (as of flowers and pictures that have been seen closely, touched), some dependability of speech and action. 17) To begin to safeguard health, increase muscular control, emotional stability, and the development of the best use of various abilities. Although these are not recognized as specific religious needs, they do make a definite contribution toward efficient Christian living, and, at least, must not be hindered or disregarded in any attempt to meet other needs either in the church school or in the home. 1

It is possible for Korean parents to help meet these religious needs of little children if the parents themselves have faith, sincerity, thoughtfulness, love, and understanding of the child's growth needs.

4. Providing Meaningful Christian Feast Days

Through wise use of Christian feast days, a child can develop and deepen his religious ideas and faith in God.

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1. McCallum: Guiding Nursery Children in Home and Church, op. cit., pp. 12-14.

Koreans usually celebrate these special days in the church, but in order to make them more meaningful for the growing child, parents should put more effort into home celebrations as well, especially for Christmas, Easter, and Thanksgiving Day.

a. Family Christmas

Little children should be reminded that Christmas is a time for remembering Jesus' birthday. Children love to think of Christmas in this way because they have learned that Jesus made many people happy and loved all the children. Stories, songs, pictures, objects, and models can be used to teach the meaning of Christmas.¹

Children should also be reminded that this is a time to make others happy, a time of giving to unhappy children in hospitals or in orphanages. Parents prepare Christmas songs and stories for children to recite both in the church celebration, and also in the hospitals and orphanages, so that the children experience the happiness and satisfaction of making others smile.

It is also fun to decorate the home and the Christmas tree and to exchange gifts on this day. It creates a happy family atmosphere for the birthday of Jesus and gives the family a chance to work together with cheerfulness, and with respect for each other. But children should be made to

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1. Cf. Kramer: op. cit., p. 65.

clearly understand that this is not the essential part of Christmas.

Santa Claus should not be emphasized because the children can have a perfectly happy and meaningful Christmas without him and there is a danger that if Santa Claus is too much emphasized, he takes the place of God in the child's mind.

b. Family Easter

The full meaning of Easter is beyond the understanding of the pre-school child, since it involves the death and resurrection of Christ. The Easter emphasis for the little child should be on the new life out-of-doors. "The joy and happiness in the song of a bird, the beauty of new leaves, the fragrance of spring flowers -- these are a beginning of a deeper joy in the significance of eternal life." ¹

If a family is able to make new clothes for the children, it is good to wear the new clothes and go to church together. In the afternoon, if the day is nice, the family can have a meaningful day out-of-doors. The parents can develop in the children a sense of wonder, joy, and thanksgiving for the new life God has provided for them in nature.

c. Family Thanksgiving Day

Thanksgiving Day is a great Christian feast day

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1. Ibid.

for all Korean Christians. It is a day for expressing joy and thanksgiving to God, and for sharing with fellow Christians the new crops, fruits and vegetables of the harvest. This joy and thanksgiving can be well explained to a little child, for the child can understand how God helps in making things grow by sending the sunshine and rain, and creating the soil. The child can be helped to thank God as he enjoys a large meal of rice cakes, fruit cakes, and vegetable cakes, and as he watches his parents help the poor people in the village by giving them food. The child is also encouraged to bring some of the best fruits as a Sunday School offering. The happy memories of thanksgiving and of the joy of sharing mean a great deal in his future life.

5. Making Special Days into Christian Experiences

Home must always be a happy place, but there should be special occasions for happy experiences for the small child throughout the year, so that through these happy experiences Christian ideas may become more meaningful to the child.

a. Birthdays

Birthdays are one of the joyous occasions in family life. First of all the child should be taught that this is a time for thanking God and for asking His blessing through the family worship. In this way God becomes more truly a part of the family life.¹ Parents should make the

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1. Cf. Ibid., p. 66.

child happy by preparing special food for him and by giving him small gifts. Parents should also give the child an offering to bring to church, so that other children can be helped. Through happy experiences on his birthday, the child feels that he is wanted, loved, and secure in his family, and so has a basis for understanding God's love as well.

b. Picnics

Parents in Korea usually do not spend much time with their children for picnics and other outings. This is unfortunate for picnics are very exciting to the child and give him a variety of experiences and happy memories. The child's interest and love can be extended at this time outside of his home to the natural world. Parents have an excellent opportunity to explain God as Creator and as One Who loves men and all of creation.

Long journies or automobile drives should be avoided for the journey plus the excitement of the picnic is too fatiguing for a young child. Staying too long out-of-doors is also tiring and should be avoided.

Picnics are not only times of eating food away from home, but can be times of play for the whole family together. Children are very happy when their parents take time to play with them,¹ and the adult companionship gives them a sense of security and of belonging.

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1. Cf. Haxton: op. cit., p. 34.

c. Summer Vacations at the Beach

Summer vacations at the beach provide wonderful opportunities for the whole family to enjoy. There is no place like a beach for healthy sunlight and good air. Therefore it is not only an enjoyable place, but also an excellent place for one's health. The child can play with sand, water, and sea shells, and is contented for long periods of time. As he plays with the things of nature and sees the beauty and greatness of the ocean, and has an enjoyable time playing with others, the child unconsciously begins to learn about God's world and the place of man in this world. The joyous experience of being loved and cared for by his parents, when they are not busy with the many details of their normal lives, helps the child to comprehend a little of the love of God and His greatness.

Unfortunately, such vacations on the beach are too expensive for many parents in Korea, but those who can afford it find that it is a worth while way to spend the money, for it contributes a great deal to child nurture.

D. Summary

In this chapter a proposed program of Christian nurture for pre-school children in the Korean home is discussed. The church as an initiator and agent of Christian education needs to provide a program for the home to carry out its share of this task. In the present Korean situation an urgent need is felt for books concerning the Christian

nurture of the pre-school child. The church should provide these books, either by translating English books on the subject, or by writing pamphlets or text books of their own for parents of young children. In addition, a library for parents should be set up in each church or in each community. Parents' organizations are also necessary in order to educate the parents to meet their responsibilities. Home visitation programs and parents' conferences are other methods of contacting parents and helping them to do their task. The Korean church also needs to set up a nursery school primarily for the purpose of parent education. Nursery school teachers would have to be trained, materials printed for the parents, toys could be made by interested adults in the church, and then the parents could participate in the nursery school by coming at stated times to observe. Playgrounds should be provided by the Korean church for young children to meet their needs.

The Korean family should be responsible for carrying out the task of nurturing young children in the Christian life under the guidance of the church. The first thing a family can do is to improve the living conditions and physical surroundings in which they live, for these are very influential factors on the Christian nurture of young children. Improvements should be made in the direction of better housing, more nourishing food, especially for children, practical play clothes for children, and maternal and child health. In addition, the family should share the household work more equally, and the father should wake up to the need for his

participation in the education of his children.

Because of the entrance of cults and obscure sects into Korea in recent years, there is an especial need for parents to study the basic doctrines of the church so as to maintain their Christian convictions, for only then can they give their growing children sound religious principles and a solid Christian faith.

Parents in a more direct way need to be aware of the religious development of the young child and to know how to give guidance to him at each stage of growth. Parents can help to guide children through providing them with meaningful experiences on the Christian feast days and on other happy family occasions.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

A. Summary

This thesis attempts to make a proposed plan for the Christian nurture for pre-school children in the Korean family. In order to accomplish this task, the post-war Korean family was studied in the first chapter to discover the factors which are the most influential in determining the religious development of pre-school children. This was done so that the plan would be effective and workable in the present Korean situation.

The weaknesses found in Korean family life today are largely due to the war. General insecurity, which greatly affects a child's personal sense of security, has been brought about by the war, by the refugee life which has continued since the war, by the fear of further bloodshed in the near future, and by the unstable working conditions in the country today. General poverty is found throughout the country, with poor housing, inadequate clothing, and a scarcity of food for the average family. Comparatively low sanitary and social hygiene conditions exist which have weakened the health of women and therefore has affected the young children.

Further weaknesses in Korean family life are caused by ignorance on the part of parents and of society as a whole, as well as by the lack of awareness in the church itself of the need for Christian nurture of pre-school children. Because

the mothers in Korea are on a low educational level, their understanding of the basic growth needs of the young child is very inadequate, so that they often neglect to express parental affection, or to give the child a variety of experiences and freedom in which to grow. There are not enough books for parents of pre-school children or for the children themselves, and there are no special organizations for parent education.

Although there are some kindergarten departments in the Korean church, there are almost no nursery schools. Consequently, nursery schools, printed materials for the nurture of that age group, and organizations for the parents of pre-school children are urgently needed.

Factors in Korean family life which have proved helpful in the Christian nurture of pre-school children are found in the general moral life, the consciousness of family unity, and the devotion to Christ shown by the Christian families. To honor parents and elders, and to esteem family tradition are outstanding characteristics of oriental moral life. The most encouraging element in Korean Christian family life is the strong emphasis given to learning the Bible, to family worship, and to pious Christian living.

The second chapter provided a study of the programs of selected American denominations for the parents of pre-school children. This study was made as a basis on which to plan a similar program of Christian nurture for pre-school children in the Korean home.

The publications of the Presbyterian Church in the U.S.A., for the Christian education of pre-school children, were studied as an example of what is published by other major denominations. Some additional pamphlets were used to supplement the study. Other elements of the program, such as parents' conferences; meetings for teachers, parents, and pupils; parent education classes; and home contact programs were also examined for the values they have which can be utilized by the church in Korea.

The content of the program emphasizes a need for understanding each stage of development of the pre-school child, and the responsibility of parents to provide for the needs of the child and to aid his religious growth. Maintaining a Christian atmosphere in the home has more influence on the child than verbal teaching, and Christian habits are largely formed in the child through his imitation of the actions and attitudes of his Christian parents. In order to form a solid foundation for deep religious experiences, the child needs security, affection, and a sense of belonging. The content of religious teaching for the pre-school child should cover just the aspects of the important doctrines of the church which are suited to the child's level of understanding. Methods used for teaching this age group consist of story telling, answering questions, singing, simple, non-projected audio-visuals, constructive discipline, and creative play.

The final chapter set up a proposed program of Chris-

tian nurture of pre-school children suited to the present Korean church and home situation, and based on the study of the American programs. A number of suggestions were made in the light of Korea's present deficient program for pre-school children.

The Korean church needs first of all to produce publications for parent education, and it needs also to set up libraries in which parents can study so as to be able to meet the needs of the children. Organizations for parent education, home visitation programs, and parents' conferences should be provided by the church. One of the most effective ways of helping parents to grow in their ability to meet the needs of their young children is to establish a nursery department in the church in which parents may observe and may even take a major part in developing.

The Korean family also must have a Christian education program for pre-school children, under the guidance of the church. The weaknesses of Korean family life must be corrected whenever possible. Improvements in housing, food, clothing, health, in family surroundings, in family attitudes toward sharing the work around the home, and in the father's participation in the education of the child are all imperative if effective Christian nurture is to be carried on in the home. In order to guide the religious needs of the children, parents must have sound theological concepts, and must understand the religious development of the child. Christian feast days and other special occasions are good opportunities

for nurturing the child into Christian beliefs and into the Christian way of life.

B. Conclusion

It is impossible for the Korean church to immediately adopt any particular American church program of Christian nurture of pre-school children, because of the weaknesses which exist in the Korean family, such as economic poverty, poor health, and widespread ignorance on the part of parents, of society as a whole, and even of the church. But it is not impossible for the Korean church to make a start in the direction of child nurture, and to plan a program for the home which will help to awaken intellectual people to the great need for translating books, for studying curriculum materials produced by countries such as America where the program is highly developed, for training nursery school teachers, and finally for setting up actual nursery schools in the local churches.

Because of the advantages of Korean Christian family life, such as its deeply devotional nature and the strong Christian conviction of many parents, the Korean family has a good opportunity for providing effective Christian nurture for their young children. However these advantages are not able to carry the task of Christian nurture unless coupled with a thorough understanding on the part of parents of the child's religious development, which closely corresponds to other aspects or stages of growth in a child.

Such understanding can be brought about only by an all-out effort in both home and church, and this effort will be exerted only when the average Korean Christians are convinced of the value and importance of such a program. Therefore, the first step in setting up a program of child nurture, such as is proposed in this thesis, would have to be in the realm of motivation, stirring the people and giving them real insight into the vast possibilities and implications of a good program for the Christian education of pre-school children in the home. The need is great, the difficulties to be overcome are many, but the rewards of such a program greatly outweigh the cost of putting it into operation.

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