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HANDICRAFT IN THE DEVELOPMENT OF PERSONALITY:
A COMPARISON OF ITS PLACE IN SECULAR EDUCATION AND
IN CHRISTIAN EDUCATION

By

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"And let the favor of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it."

--Psalm 90:17

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INTRODUCTION

HANDICRAFT IN THE DEVELOPMENT OF PERSONALITY:
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INTRODUCTION

Over 300 milleniums ago handicraft was important as a method of instruction of mankind, even before education as we know it today was dreamed of.

"The little pre-Mousterian boys and girls were schooled by their fathers and mothers, through imitation, suggestion and parental direction in whatever rudimentary household duties, methods of getting food, means of defense, (and) handicrafts were in existence at that date."¹

Handicraft has inevitably continued to the present day.

In a study of the creative aspects of current education Doctor Frederick Peterson has found that the old type of schooling has been related to the domination of the leisure class with the result that learning rather than doing has been the outcome. This outcome is a "tragic waste in the development of the potentialities existing in every growing child."² The development of the child's potentialities takes place parallel to the development of the child's personality.

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1. Peterson, Frederick, Creative Re-education, p. xii.
2. Ibid., p. 40.

But of the old schooling, Peterson says, "The creative urge is repressed by a formalism unrelated to life."¹ So then, the personality lacks full development. The creative urge finds expression in several forms of which an outstanding one is handicraft. Handicraft is so closely related to life that educators must recognize its place in the development of personality. Educational research reveals that more attention is now being given to the recognition of some form of art to be taught to all pupils and that "special attention is being given to self-expression and life needs."² Handicraft is one form of self-expression that is receiving increased attention in American education, both formal and informal, today.

A. Statement of the Problem

Secular education is more and more interested in personality development, as well as methods of education. Christian education is more and more interested in methods of education as well as content and personality development. The problem to be considered in this research is to discover the place of handicraft as a method of Christian education and as a means to develop Christian personality.

B. Clarification of Terms

So that the reader may understand the terms herein used, some definitions are given.

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1. Peterson, op. cit., p. 41.
2. Moore, J. E.: Art Education. Encyclopedia of Educational Research. p. 62.

1. Handicraft

Handicraft is used to refer to the subject of arts and crafts, in the field of education. With reference to the field of Christian education, the term handicraft is used to designate whatever manual activities are suitable for the church situation and may be appropriately used in reaching the objectives of Christian education.

2. Personality

On the subject of personality, Paul H. Landis says, "It is doubtful . . . whether any fully satisfactory formal definition of personality has ever been written."¹ Allport says that, psychologically considered, "personality is what a man really is."² Monroe defines the term thus: "Personality is an inclusive term which emphasizes the growth and behavior of the individual as a whole. It may be thought of as the whole person in action."³ For the purposes of this study these definitions shall suffice since they will be acceptable both to secular education and to Christian education. They come nearest to the Christian tenet that "as he (man) thinketh within himself, so is he."⁴

3. Secular Education

Secular education will be defined as education "not under church control; non-ecclesiastical"⁵ which is Webster's definition.

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1. Landis, Paul H.: Adolescence and Youth, p. 87.
2. Allport, Gordon Willard: Personality, p. 48.
3. Olson, Willard C.: Personality. Encyclopedia of Educational Research. p. 794.
4. Proverbs 23:7.
5. Webster's Collegiate Dictionary, p. 451.

4. Christian Education

Christian education will be defined as the opposite of secular education, that education in all its branches which is under the direction and administration of the Christian church, as it is found in the Protestant division.

C. The Significance of the Problem

"The Principal Product of a Handicrafts Program should be Better People."¹ This statement is worth pondering in view of the recent upsurge of interest in handicraft in the United States and the concurrent rise in the number of mental and personality breakdowns. The statement is expanded thus:

"Better people because of the greater knowledge of their own latent talents for creative work.

"Better families because mother and daughter, father and son and whole families can plan and work together on individual or joint handicraft projects.

"Better homes because homes can be tremendously enriched by the innumerable articles that can be designed, knitted, woven, carved, thonged, moulded by the members of that home.

"Better communities because an active handicrafts program encourages a community handicrafts centre where people can work together, use equipment in common, exchange ideas, hold exhibitions and become better acquainted.

"Every rise in the quality of the work that men do is followed swiftly and inevitably by a rise in the quality of the men who do it."²

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1. Crowell, Ivan H., editor: Macdonald College Handicraft Pamphlets, Inside front cover.
2. Ibid.

In the United States certain individuals and institutions have caught the importance of the need for giving more help and consideration to the maturation of individual behavior. In the Foreword to her book, Charlotte D. Bone has referred to the complexities of modern life which involve education, personality, creativity, and their resultant effects. She says,

"In the bewildering cross currents that have engulfed modern life in rapid changes, it has become increasingly evident to educators and others engaged in character training that an inevitable effect has been a paternalistic tendency to regiment the habits and even the very thoughts of both children and adults. This has forced growing life into restrictive channels by prescribed patterns, so that the constructive efforts of education have been frustrated and qualities of individual initiative and self-reliance have been alarmingly submerged.

"Boston University, together with other institutions of higher learning, has recognized the seriousness of the problem. It has given careful study to the means of meeting the situation and, in 1930, decided that an opportunity should be offered to its students and to teachers and social workers of surrounding towns to learn a selected number of creative handicrafts so that they might have this means of stimulating self-expression in the daily lives of children and adults."¹

Handicraft as a means to meet the problem was so enthusiastically received that the University regularly offered courses of handicraft in the educational and social science curriculum. The purpose was to put within the reach of as many people as possible "a satisfying means of self-expression through creative work."²

Handicraft becomes a significant means of helping persons become integrated and adjusted. Edward T. Hall has sought a correlation between handicraft and security and peace of mind. He says,

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1. Bone, Charlotte D.: Linoleum Block Printing for Amateurs, pp. iii-iv.
2. Ibid.

"The machine age . . . had rendered man's hands--one of his most creative and useful tools--ineffective. Could the increase of crime and mental disorders be related to this in any way?"¹ Then he observes that during the depression people were "cracking mentally and physically, because, confronted with joblessness and enforced leisure, they were at a loss to occupy themselves."² The place of handicraft in the normal course of the development of personality needs to be discovered; also, its bearing upon rehabilitation and redirection of personality.

There is a need for Christian educators to discover the place of handicraft in the development of Christian personality. Yet, the possibilities of the employment of handicraft have scarcely been tapped by the Protestant denominations.

The fields of medicine and psychology have worked to discover the therapeutic effects and benefits to be derived from handicraft. Students in a handicraft school have come for all kinds of reasons. Those who come for therapeutic reasons may be referred by physicians, psychiatrists, or schools while a few come voluntarily, "being aware of some lack that leaves them generally uninterested in life and not able to come to grips with their daily problems."³ If the student's problem is not too deep-seated, the "simplest accomplishment may arouse a new interest and enthusiasm."⁴

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1. Gilmer, Carol Lynn: Where HOBBIES Build New Lives. Coronet, December 1948, p. 37.
2. Ibid.
3. Beck, Celia Frances: "I Always Wanted to Work with My Hands". Occupationa, December, 1946, p. 167.
4. Ibid.

To discover that personality difficulties may be relieved through the doing of handicraft would be of interest to Christian education. "That expression of resentment may . . . find outlet in the guise of constructive effort is manifest. One girl herself recognized this element in her satisfaction in craft work."¹ This is the discovery of educators in studying adolescence. One wonders what application of this might be made to Christian education.

Christian education would be interested in a technique to convert unwelcome individual traits, or to reduce emotional maladjustments. It would be interested if some clarification were made in reference to the impact on personality of the activity of handicraft.

Public educators and also religious educators are becoming more and more aware of the place of handicrafts and of the need of the individual for manual activity if he is to grow into a well-integrated personality. There are objectives both in secular and in Christian education, basic to its employment. To discover the likenesses or differences and their respective correlation to personality development will yield significant results. Each area of education needs to understand where the other is going so that each may have fuller appreciation of and cooperation with the other.

In this study it is hoped that the use of handicraft in Christian education to achieve Christian personality development may be clarified and stimulated.

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1. Zachry, Caroline B.: Emotion and Conduct in Adolescence, p. 202.

D. The Method of Procedure

The first chapter will treat the matter of the history of handicraft and the purposes for including it in the curriculum of secular education. The second chapter will show where and for what reasons handicraft is included in Christian education. The third chapter will compare the objectives for using handicraft in the two fields of education and suggest possibilities yet unrealized for the employment of handicraft in the field of Christian education.

E. The Sources of Data

Books, bulletins, pamphlets, periodicals and unpublished theses have been searched concerning the subjects of handicraft, personality, secular and Christian education, and related topics. Personal experience in the teaching of handicraft by the writer has also been drawn upon as a general resource.

CHAPTER I

THE PLACE OF HANDICRAFT IN SECULAR EDUCATION

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THE PLACE OF HANDICRAFT IN SECULAR EDUCATION

Handicraft sprang into being by necessity, endowment, and convenience. Food, clothing, and shelter must necessarily be provided for man from the time of his initial existence on the earth.¹ He arrived equipped with hands and mind. The raw materials he needed were everywhere abounding. The command to subdue the earth² provided the proper mental stimulus to induce him to action. His hands were the bridge between mind and materials to convert the raw products as he found them into usefulness to supply his needs for perpetuating his existence.

A. Handicraft in the Life of Mankind

To be fed and protected and to be warm proved to be satisfying experiences. To make things and become master converter of the natural resources of the world proved to be not only satisfying but

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1. Harrison, H. S.: Material Culture. Encyclopedia Britannica, 14th ed., Vol. 15, p. 47-48.
2. Genesis 1:28

also fascinating and so man has continued in this activity. He directs his efforts to that which satisfies. The returns of satisfaction and fascination which at first were merely unexpected by-products of a necessary activity have in these days become ends sought in themselves. Thus, handicrafts arose and have continued universally.

Primitive Indian tribes in South America have their skills for making grass huts, which have been passed on from generation to generation. Tribes in Africa have their decorative ornaments which are made with skill by hand. The older civilizations of China and India show more intricately developed skills by the silver work and ivory carvings, for example, which they produce. Alaskans have their hunting instruments, kayaks and fur clothing which are skillfully made without machinery or industrial devices. The desire in man for expression forces its way out through the hands into realization.

Recognizing the importance of handicraft in the civilization of mankind, educational systems have utilized it in one way or another in every country.¹

Education has seen that even as man finds it essential to his physical existence to do something with his hands, so also it is necessary for his well-being to express himself through his hands.² In the doing, something of value is expressed, created, but the expression or

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1. Cf. Fletcher, F. Morley: The Arts and Crafts Renaissance. The Encyclopaedia and Dictionary of Education, Vo., I, pp. 103-104.
2. Cf. Radosavljevich, Paul Rankov: Introduction. Lay, W. A.: Experimental Pedagogy. pp. 33, 83 and p. 311.

act of creating also in turn reacts on the performer of the act through his hands and brings to him unsought returns in the form of emotional satisfaction, pleasure and joy.¹

Pertinent to the importance of hands, it has been said,

"In order to balance the stresses and strains of modern existence, there is a need of wholesome relaxation which can be acquired by creating or producing completely with one's own hands something needed, useful, and good. Much has been done to develop and popularize hobbies, but the most satisfaction is gained through constructive hobbies which employ the hand with but a few simple tools. These crafts are within the reach of all, even where space and funds are limited."²

"Much is being said today about the value of a hobby as a leisure time occupation or to mitigate emotional strain."³

B. The History of Handicraft in America

A glance at the historical development of the use of handicraft will show how these unexpected returns have in time become the goals for the use of handicraft. Handicraft has of necessity persisted because of its very value, whether given a prominent place in the scheme of formal education or not. Its place in the history of America will be of most interest.

1. Early America

In early America the parents taught the children a useful trade so that they could maintain a place in the colony and make a

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1.Cf. Haas, Louis J.: Practical Occupational Therapy. p. 3.

2.Haas, op. cit., Preface, p. x.

3.Cox, Doris and Weismann, Barbara Warren: Creative Hands. p. 274.

useful contribution to its welfare even though they were dependents.¹ In pioneering days the children learned from their parents as they grew up in the family. Not much equipment could be brought from the mother country by the colonists, but every ability and skill which they possessed came with them and was quickly put to use in the struggle for existence and survival in a new environment. It was also important that the children know how to do something useful for their own sakes.² Education was not yet established, but it was appreciated by the colonists who knew that in time the children would reach the age of responsibility and be expected to make their own living. So they had to be taught by those nearest to them, their parents, how to make a contribution through their willing hands. Thus the children earned their place in the economy of the family by making their simple manual contribution and at the same time they were developing skills which would serve them later in life when they would take their place as adults in the economy of the pioneers.

2. Rural America

The present rural-handicraft movement emanating from the Southern Highlands and the New England States to the rest of America had its beginning with the first settlers of the country. "Rural people have always used their hands to make things for themselves.... they have learned to make many new things including a wide variety of handicrafts."³ America has been predominantly a rural nation. What

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1. Cf. Dexter, Edwin Grant: A History of Education in the United States. p. 3.
2. Cf. Ibid., pp. 3 and 60.
3. Eaton, Allen and Crile, Lucinda: Rural Handicrafts in the United States. p. 5.

handicraft is seen today in the rural areas is almost the same as what existed in early rural life. "Consideration of handicrafts and the rural arts in country life leads directly back to the basic place of rural life in our Nation."¹

3. Trade Schools

As American life developed, the teaching of a trade to groups of children was begun. One underlying cause of the development of trade schools was the fact that some parents were not giving their children any training in how to work.² Thus the children were receiving from society without making any contribution to it and they were being denied the opportunity to learn so that they could become contributors by working. So the Assembly of the colonies decided that the county commissioner should locate such children and bring them to the public flax houses where, under proper supervision, they would live, and learn some skill through employment.³ This was the beginning of industrial education.

4. Urban America

As America emerged from rural to urban life, certain changes came about which ultimately affected the personalities of the people. The proper motor development which was an inevitable concomitant of learning to do "chores" in the rural home was no longer in effect.

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1. Eaton and Crile, op. cit., p. 5.
2. Cf. Dexter, op. cit., pp. 8-9.
3. Ibid., p. 9.

Nor was it easily possible.¹ The mode of city life increasingly became dependent upon machines and conveyances rather than personal effort. Thus people were deprived of the natural means of manual development. This situation proved detrimental not only to the active side of a person's well-being, but to the intellectual side as well, for the one does not suffer without injury to the other.

5. Rise of Education

The people's schools began and grew in three centres of colonial crystallization: Virginia, the New Netherlands, and the New England Colonies. From these centres the pioneer schoolmasters went out to the other colonies to make educational history.² To supply ministers and schoolmasters for the colonies was the primary objective of the schools. The schools at that time were under both private and church control. As conditions came to be recognized as deplorable, finally a general school law was passed in 1875, which is the basis of the present system of free public schools.³ Up to this time not much reference is made to handicraft in the schools. Perhaps the acquisition of skills in the home was considered adequate for the child. Perhaps the schoolmasters taught skills but not as a distinct subject of learning. As early as 1683 in some colonies school laws were passed among which was one that "All children shall be taught a useful trade."⁴ As schools and colleges sprang up in all the early colonies, so rapid

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1. Cf. Dexter, op. cit., p. 409.
2. Ibid., pp. 1-57.
3. Ibid., pp. 58-59.
4. Ibid., p. 60.

was the introduction of manual training into the public schools that

"in 1889 some form of it was in operation in 28 cities and towns in the country, in nine of which it was offered in all the grades."¹

"Besides the subject of drawing, which was very frequently included with the manual work, all gave some form of wood work; 21, sewing; 11, cooking; 9, modelling in clay; 6, paper folding; 5, printing; and 4, work in iron. In 1901 similar courses were being given in 232 cities of over 8,000 inhabitants, and in a large number of smaller towns."²

6. Industrial Age of America

The industrialization of the country came. As the industrial age progressed, the craftsman necessarily began to lose his natural interest in the work of his hands. At first he made articles for his own use, for use in his home, or for sale to some neighbor or other local acquaintance. The next stage was to make custom-made goods and in this instance the craftsman could no longer have the personal contact with his customers. The craft article came to be manufactured in quantity and sold to impersonal customers. With the further development of industry, the craftsman did not have even the joy of making from beginning to end the product of his skill, but he must do now only one part of the process, monotonously, until he was denied completely the enriching identification with his product. This is the story of the commercialization of the process of teaching and performing crafts when exploited to its further end. The apprentice system of teacher and learner contact was long since lost in the coming of the

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1. Dexter, op. cit., p. 409.

2. Ibid., p. 409.

3. Ibid., p. 409.

industrialization process.¹

7. Revival of Craftsmanship

Present-day efforts to revive craftsmanship arise out of both sides of the stream of social thought: on the one hand, many find the benefit of craftwork to be to the individual; and on the other hand, many find the benefit to be to modern industry.²

The place of crafts in American life has been summarily well stated by Edward T. Hall, Founder and Director of the Universal School of Handicrafts:³

"We Americans in the Colonial days made our own clothes, our own furniture, our own houses, our own tools. The home was largely a self-sustaining unit. The age of great industrial development followed by a period of easy money and high wages temporarily obscured the fact that substantially everyone is creative at heart and when making things of utility and beauty is happier and healthier. The renaissance of handicrafts here in America is perhaps the most encouraging development of the past decade. It comes just when people who are in confusion most need a constructive activity that gives them joy and satisfaction."⁴

C. Objectives for Handicraft in Secular Education

With the place of handicrafts evident in the life of society decade after decade, the question arises, what were the underlying purposes in the use of them?

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1. Cf. Williamson, Scott Graham: The American Craftsman. pp.177-178.
2. Ibid., pp. 186-187.
3. Universal School of Handicrafts, New York City.
4. Hall, Edward T.: Release Your Creative Urges, (from booklet) Discovery of Self Through Handicrafts.

1. General Objectives in Secular Education

a. Training the Hand

To train the hand along with training the eye and perceptive powers brings the use of handicraft into the early life of a child. As the muscles in the hand develop, there will develop powers of more intricate execution of skills and manual ability. Therefore, the child is taught at first the simple operations of simple crafts--large crayons and large areas of paper---and from there he progresses to the finer skills of graphic representation, accordingly as his more delicate muscles develop.

b. Training for Commercial Advantage

To train oneself in handicraft for the purpose of setting up a shop and selling one's products is a popular objective. Others apply themselves to crafts with the aim of becoming a teacher. There is an increasing number of accredited college courses in handicrafts given throughout the country. Through the avenue of training, one may become self-supporting or supplement their income.

c. For Recreation

With the recent development of shorter working hours and more leisure time, many persons turned to handicrafts for the pleasure of doing them. Many concentrate on one or two crafts and develop them as a hobby, for relaxation and enjoyment, for diversion from their main vocation. Public health education and mental hygiene both have served to educate the public to the need for leisure time activities in order to maintain good health in the midst of a busy life. Doctors and professional people often turn to oil painting, clay modelling, or wood

carving for diversion from their busy working hours. True recreation involves the enjoyment of one's activity; for this reason, handicrafts attract many persons.

d. For Cultural Purposes

A wealth of knowledge and appreciation comes to the craftsman as he expands his interests in the cultures of other countries, other races, and other civilizations. The Polish peasants are noted for their designs; the Mexicans, Chinese, and natives of India are noted for their filigree silver jewelry; and the remote Peruvians and Africans have their types of decoration; all of which are worth studying for their artistry and methods of production. Their crafts reveal much about their type of life, their mode of thought, and their patterns of living. The craftsman by his study of other peoples travels far around the world and broadens his cultural horizon while never going farther, perhaps, than his own locality. And should the opportunity to travel come to him, he will appreciate more the people and things he sees because of his knowledge of their lives which he gained by working at his craft.

e. For Self-Expression

Routine jobs such as are frequent in this highly industrialized age give little opportunity for the creative spirit in man. But when such a person "finds himself" in a craft, his life is enriched because he has an outlet for his creative desire. In too much of modern, mechanistic life, the "creative urge is repressed by a formalism unrelated to life",¹ and the result is that the potentialities existing

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1. Peterson, Frederick: Creative Re-Education. p. 40.

in every growing child are wasted to a great extent. Participation in a handicraft aims to release this urge to create and express oneself in a legitimate outlet.

f. For Art Experience

Not everyone can be a fine artist, but in the field of handicraft everyone can somewhere find a craft that he enjoys doing and through which he can identify himself with the aesthetic qualities within him. Every normal person has two hands and their presence creates the need for their use. Every normal soul has a desire and appreciation for the beautiful and through the means of handicraft he can experience it in a more satisfying way than by being a spectator of art and beauty. Through participation in his craft one develops good taste in design, color, proportion and the other aspects of art. In secular education through the schools, teachers aim to develop the artistic nature of the individual along with other learning experiences. Some believe the arts should be more integrated with other school subjects. Rugg says, "The true craftsman is he who stresses feeling-import, who gives creative desire a place coordinate with intelligence."¹

g. For Therapeutic Reasons

"The normal atmosphere of the average person is that of work activity--the production of something", we are told by Haas, the occupational therapist.² And if this is the normal, then crafts come into

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1. Rugg, Harold: Culture and Education in America. p. 361.

2. Haas, op. cit., p. 15.

use in the restoring of the ill body and mind to normal. Occupational therapy, in which handicraft is the main activity, aids in the recovery of all types of patients.¹ Not the arts of amusement, but the arts of useful activity, Haas finds, are instrumental in restoring patients to health of mind.² As early as A.D. 172 it was recorded by the famous Greek Physician Galen that "employment is nature's best physician and essential to human happiness."³ And by "employment" one recognizes that the use of the hands is involved.

2. Objectives Classified according to Needs of the Individual

While members of the faculty of the University of Minnesota, Cox and Weisman found that their students in craft work could be divided into the following classifications according to the abilities of the individuals.

- "a. The person who lacks training.
- b. The person lacking self-assurance.
- c. The person who is budget-conscious.
- d. The person who lives in cramped quarters.
- e. The person who desires a creative hobby.
- f. The person who needs therapeutic handicraft.
- g. The person engaged in teaching, or in camp, social center, or club work; such as, 4-H or country extension groups."⁴

The aim of teaching handicraft to these students was to satisfy their varied needs. The versatility of handicraft in the meeting of a wide range of human needs is obvious.

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- 1. Haas, op. cit., p. 15.
- 2. Ibid., p. 7
- 3. Ibid., p. 3
- 4. Cox and Weisman, op. cit., Preface, pp. v, vi.

This classification of purposes for the teaching of handicraft is learner-centered. It considers his point of view as an individual with a problem. But the previous classification, objectives in secular education, is curriculum-centered. It considers the point of view involved in the formulation of the curriculum. It meets the questions: why teach handicraft? what should the handicraft class provide for the individual? how does one justify the course?

3. Objectives Classified according to Values Derived

Eaton and Crile aim to understand "what the making of these objects means to those who produce them".¹ They have classified the values as follows, which in turn become their objectives.²

a. Economic

The economic objective is the making of objects for one's own use or for sale.

b. Social

The social objective means bringing the individual in touch with others and finding recognition through his craft.

c. Educational

There are two advantages to the educational objective: first, learning by doing; and second, using handicraft as a basis for study.

d. Aesthetic

The goal here is to obtain the satisfying experience that

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1. Eaton and Crile, Op. Cit., pp. 12-14.
2. Ibid., p. 14.

comes from creating any object of beauty.

e. Therapeutic

This is the objective of bringing back to normal those who have suffered physical or mental setbacks and also aiding the subnormal to become happy persons who can partly or entirely maintain themselves.

If the first classification is learner-centered; and the second is curriculum-centered; the third is value-centered. It treats the question of what advantage is to be gained from handicraft, for the individual, for the group, or for posterity. Especially in therapeutic and social work these days are the values of handicraft given the first consideration in the contemplation of prescribing them for a person.

Several other lists might be given. The objectives for the use with retarded children, with the blind, with mental defectives might be stated. However, after all of the purposes are reviewed, the common ones stand out. These prove to be basic to all the objectives. The underlying purposes appear to be: first, to make something useful; second, to make it artistically and skillfully; and third, to derive some inner satisfaction in making it. This last would include such an indirect aim as the purely social one. Whether or not these are specifically recognized, these fundamental objectives are inherent in the use of handicraft however they are classified.

D. Development of Personality through Handicraft
in Secular Education

The various aspects of growth in the development of personality as listed by Allport are set forth as a frame of reference to

which may be related the values derived from the use of handicraft for various purposes.¹

1. Differentiation

Differentiation is the ability to execute part actions.² By the time one is adult his motor tensions are more self-controlled, that is to say, well-differentiated. His movements are more definitive.

One can readily see how handicraft not only helps the growing person to develop this ability but in so doing contributes to this aspect of his personality.

2. Integration

Integration is a condition of growth which makes for mental health.³ Habit is one level of that condition of growth. Habit is involved in the acquisition of a skill in crafts and so craft work appears under this heading where habit is a factor in contributing to a unified personality. This explains in part the relationship of manual skills to mental health and the integration of personality.

3. Maturation

Among other factors involved in maturity of personality are specific locomotor patterns.⁴ Since this is the case, the use of the

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1. Allport, Gordon Willard: Personality, A Psychological Interpretation. p. 132.
2. Ibid., p. 133.
3. Ibid., p. 139-140.
4. Ibid., p. 150.

hand is related to maturation. A "born artist" would describe this aspect of development as the tendency to produce art which arises without training or experience, and persists. It is possible to conceive that many more natural-born artists would be apparent in the world if more people had the opportunity to try handicraft and by so experimenting in the field of creative and aesthetic endeavor they would find this tendency and in the finding bring their personalities to full maturation.

4. "Learning"

Learning, insofar as it relates to personality, involves mental organization or, in other words, the association of ideas.¹ It involves further the widening of interests; efferent modification which involves frequency (the repeated practice of a thing in order to master it) and recency (the fact that newly acquired skills are remembered better than those of long ago); and the factor of imitation.² Handicraft provides all these factors and all of them are involved in doing a craft. Thus is evidenced the affinity of handicraft to the development of personality.

5. Self-Consciousness

There is a difference between consciousness and self-consciousness (in the better sense). Awareness of one's self is the only

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1. Allport, op. cit., p. 151
2. Ibid., pp. 153-155.

sure criterion of one's personal existence and identity.¹ This elemental consciousness is apparent in the young infant and as the child grows it emerges into the self-consciousness. Through handicraft an individual develops a healthy self-consciousness as he feels that the experience is tied to his interests, to his memories, and to his personal life. This feature is what gives the craftsman personal joy and satisfaction in exercising his skill.

6. Self-Esteem

Self-esteem includes self-respect, aspiration, achievement.² Allport says that for every man, his most coveted experience is the enhancement of his self-esteem, and his most ineradicable trait is vanity. The root desire of man is power. Some handicrafts are more difficult than others, but the average person, and even those below average, can discover one which brings him self-respect of a high level. This achievement on a high plane enhances his personality. He sets his aspirations high and aims to realize them. And so he grows.

7. Inferiority and Compensation

These two aspects of growth in the development of personality result from an insecurely established equilibrium.³ When, through some intruding factor, the equilibrium is upset, it may be assisted in its return to normalcy by the use of handicraft with the person. By

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1. Cf. Allport, op. cit., p. 159.

2. Ibid., p. 173.

3. Ibid., p. 173.

revealing to him his ability to accomplish something, the handicraft teacher helps him to overcome his sense of deficient accomplishment. The therapy of the personality may be accomplished through the use of handicrafts, as well as the therapy of, for example, an injured hand. Deformed hands have been brought into greater usefulness through the means of handicrafts. When the person finds that the deformity can be turned into an increased degree of usefulness, his personality also is enhanced.

8. Extension of Self

The extension of self is the expansion of one's personality.¹

In regard to this aspect, Allport says,

"Possessions, friends, one's own children, other children, cultural interests, abstract ideas, politics, hobbies, recreation, and most conspicuously of all, one's work, all lead to the incorporation of interests once remote from the self into selfhood proper."²

In this quotation several areas admit the entrance of handicraft. The tools and finished craft work which one possesses, the cultural enrichment resulting from craft work, the abstract ideas involved in the matter of design, the use of handicrafts for hobbies and for recreation, and the work of the craftsman when it is his major occupation--these areas show the great extent to which handicraft enters into the aspect of personality which constitutes its expansion and growth.

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1. Cf. Allport, op. cit., p. 217
2. Ibid., p. 217.

Secular education employs handicraft with the objectives and results discussed in the foregoing paragraphs, in order that the personalities of individuals might be developed. Educators of all ages seem to agree in their findings that along with social training should go the learning of a craft, "to stimulate the mind through manual dexterity"¹ and to add to the useful abilities of the individual. Along with the historical and scientific studies go the practical activities relating to them.² Therefore, manual training is recommended. As the history of education grows, more importance continually is attached to manual training.³ In Finland the 'sloyd' school makes manual work a compulsory subject.⁴ The aim of the 'sloyd' schools recognizes the importance of handicraft in the development of personality. Their aims are of two kinds: one, formative and the other, material. Their educational creed is based on the far-reaching moral values attaching to handicraft.⁵ William Boyd states that "educational handwork must not only prepare for work, but for the larger life of man".⁶ This statement indicates the primary position of handicraft as a factor in the development of personality.

The entire volume of W. A. Lay's Experimental Pedagogy⁷ sets forth the pedagogical credo of the principle of activity in accordance with the reflex and activity cycle of impression and expression,

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1. Boyd, William: The History of Western Education, p. 317.
2. Cf. Ibid., p. 367.
3. Ibid., p. 411.
4. Ibid., p. 411
5. Ibid., p. 413
6. Ibid., p. 413
7. Lay, W. A.: Experimental Pedagogy. Translation by Adolf Weil and Emanuel K. Schwartz, with Introduction by Paul Rankov Radosavljevich.

stimulus and reaction.¹ Lay finds that "there exists a reciprocal action between movements and the development of the soul."² It is the problem of the science of education to make this sensorimotor process the essential principle of teaching and learning.³ Lay shows that "at the bottom of our entire mental life are motor images and the motor sense."⁴ This explains what other authors bear out that there is a direct and vital relationship between the manual movements and training, and the mental ones. Lay's "plans and pleas are for a school where activity, both mental and physical, is the alpha and omega of instruction."⁵ And manual activity is not to be thought the least important of the category of physical activity. To quote Lay again:

"A motor education . . . is essential; the passive, absorptive instruction must be supplanted by observational expressional instruction, the 'Seeing School' by the 'Doing School'."⁶

He further finds that there is a relation between the movement of the hand and of the speech organs.⁷ It might be possible that handicrafts could be used to overcome stammering. And probably Allport would account for such a possibility by explaining it through some aspect of the personality such as integration or inferiority and compensation.

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1. Radosavljevich, Paul Rankov: Introduction to Lay's Experimental Pedagogy translated by Adolf Weil and Emanuel K. Schwartz. p. 28.
2. Ibid., p. 9.
3. Ibid., p. 9.
4. Ibid., p. 9.
5. Ibid., p. 27.
6. Ibid., p. 33.
7. Ibid., p. 59.

If Lay's statement be taken, the use of handicraft in the development of personality and the rehabilitation and therapy of personality will be seen to be of great significance. He states,

"The final aim of education is the complete (normal) personality in a complete (normal) community of life through the homeland and, nationalism, world and humanity, to sublime mental life."¹

Handicraft is important, if not essential, to the development of personality.

E. Summary

Handicraft began when the life of man began by reason of the fact that man was endowed with hands to use, the mind to direct their use, the presence of an urge to motivate the mind, the raw materials of nature ready to be used, and the divine command to use them. American handicraft developed from the skills which the colonists possessed. Although it suffered during the era of industrialization, at the present time it is becoming increasingly popular. Formal education increasingly recognizes the important place of handicraft. The interest of the general public and various organizations tends to popularize handicraft at the present time and substantiate its place in the development of personality.

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1. Weil, Adolf and Schwartz, Emanuel K.: Lay's Experimental Pedagogy. p. 173.

CHAPTER II

THE PLACE OF HANDICRAFT IN CHRISTIAN EDUCATION

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From the very beginning of the Hebrew religion in the Old Testament when the Hebrews were instructed as to the preparation of the lamb for the Passover¹ and the feast of unleavened bread, the work done by the hands was related to religion. The importance of hand skills and hand work increased with regard to the instructions for the sanctuary and the ark² and the fittings for the tabernacle, even to the inclusion of the priests' garments.

In respect to this use of manual skill, S. D. Gordon says,

"... we are told over here in Exodus of a man named Bezalel who was filled with the Spirit of God that he might have skill in carpentry, in metal working, and weaving of fine fabrics, for the construction of the old tent of God."³

Gordon's reference is to this passage in the Scripture,

"And Jehovah spake unto Moses, saying, See, I have called by name Bezalel...: and I have filled him with the Spirit of God, in wisdom, and in understanding, and

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1. Exodus 12 ff.
2. Exodus 25-30.
3. Gordon, S. D.: Quiet Talks on Power, p. 175.

in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship."¹

Handicraft, properly used, is sanctioned by God. What blessings will ensue therefore when it is properly used by Christian education to develop Christ-like personality!

A. The Uses of Handicraft in Christian Education

Art is related to Christianity throughout history. Since handicraft is one form of art, it is essentially related to Christianity. Addie Grace Wardle says, "In the history of art and religion each has been the handmaiden of the other".² She says further,

"Art has in large measure sought from religion its subjects, while religion has used art to establish its control and to find expression for its inner experiences. The masterpieces of the world of art are the portrayal of religious scenes, the expression of qualities of character recognized as specifically religious, the construction of cathedrals expressing art ideals of the age, and the decoration of sacred places and of the sacred vestments of officiating priests."³

The outward expression for these inner experiences took on more significance for Christian education with the establishment of Sunday Schools in the church shortly before the twentieth century began. It was in the Sunday Schools where the wisdom of handwork with children

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1. Exodus 31:1-5.

2. Wardle, Addie Grace: Handwork in Religious Education, p. 12.

3. Ibid.

was concretely realized. And as the department of Christian education in the church developed and expanded from the Sunday children's classes into its several organized forms today, the importance of this outward expression has increased.

Little seems to have been written in the nature of a historical study of the use of handicraft in Christian education since its first use in the Sunday School.¹ However, books have been published on its current use at the time of publication of the respective books. As late as 1931 the religious and educational importance of the arts in religion had to be "sold" to church schools.² Now, wisdom shows that every art form may serve genuine religious education.³ "But it is within the last fifteen or twenty years that the impact of a changed attitude toward the place of the fine arts in the curriculum of the church school has been most keenly felt."⁴

As early as 1908 the Sunday School Times Company published Littlefield's Handwork in the Sunday School, a book which encouraged handicraft as a means of learning Biblical material within the limitations of Sunday School conditions.⁵ The function of the hand in building moral and spiritual character was accepted for Sunday School use.⁶

In 1916 the University of Chicago Press published Wardle's Handwork in Religious Education. The changing philosophy of Christian education then current was set forth. One concept is that mental activity

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1. It is briefly touched on in Amy Goodhue Loomis' article, The Creative Arts in Religious Education, in Philip Henry Lotz's book, Orientation in Religious Education. Cf. pp. 137, 141-143.
2. Ibid., p. 137.
3. Ibid.
4. Ibid.
5. Littlefield, Milton S.: Handwork in the Sunday School. p. vii.
6. Ibid., p. viii.

results from material contacts which challenge it.¹ Therefore, the muscular experience is vitally important in the spiritual development of personality, for "A spiritual truth will have power in a life in proportion as that truth has many relations to experience in that life" and it is obvious that handwork is promoted as an experience.²

In 1924 appeared Shaver's book, The Project Principle in Religious Education.³ Handicraft was given its place and applied to Christian education under this principle. It is of significance that this book also was published by the University of Chicago Press, showing the interest of secular education in handicraft as a method of religious education.

At Teacher's College of Columbia University in 1935 appeared a thesis on The Use of Handcraft in Religious Education, a Church School Training Course for Public School Teachers and Students of Education.⁴ This showed further interest in handicraft as a method of teaching religion.

In 1940 The Principles of Teaching for Christian Teachers by Eavey appeared in which handicraft is given special treatment as a teaching technique.⁵ Values, technique and certain dangers are presented. He says that handicraft is rightfully used only when it contributes to learning so that it is not so much a separate method as it is one to be used "with other forms of teaching for the purpose of making learning more effective than it would otherwise be."⁶ Some books which soon followed are: You Can Do It by Bowman in 1943; Creative Activities by Rice in 1947;

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1. Wardle, op. cit., p. 26.

2. Ibid., p. 28.

3. Cf. Bibliography, post., p. 72.

4. Yeomans, Nona A.: The Use of Handcraft in Religious Education. Cf. Bibliography, post, p. 75.

5. Eavey, C. B.: The Principles of Teaching for Christian Teachers. pp. 295-299.

6. Ibid., p. 295.

Simulated Stained Glass for Amateurs by Almy in 1949; Activities in Child Education by Lobingier in 1950.¹ Others may be added.

During these years, articles in the religious journals have appeared suggesting ways to use handicraft or reporting the successful results of its use in various church situations.² It is noteworthy to observe that there is an increased frequency of publication dates as well as an increased number of books published. This observation indicates expanding interest in handicraft in the field of Christian education.

As Christian education is studied and re-studied, renewed interest appears in handicraft in the Christian home as the first training school for the child,³ in the Sunday School, the young people's society, the vacation church school, the weekday church school, and in young adult groups.

Handicraft in the Christian education program may be put to many uses. Its universality and adaptability for individuals and for varying situations make it peculiarly fitted to serve Christian education in its larger objective of developing Christian personality.

B. Objectives for Handicraft in Christian Education

What is the purpose of using handicraft in the program of Christian Education? About as many answers may be given as there are educational situations in the church. Leaders and organizations will use handicraft for a multiplicity of purposes. Its use will always be

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1. Cf. Bibliography, post., pp. 70-75.
2. Ibid., p. 74. Cf. a series of twelve articles appearing in International Journal of Religious Education from December 1949 through March 1951 including such topics as, Let's Make a Mural, Let's Do Spatter Painting, Using Simple Puppets, Let's Make a Diorama, etc.
3. Cf. Vieth, Paul H.: The Church and Christian Education, pp. 188-189.

subordinate to the larger objectives of the school for it is a tool by which to accomplish those major aims. One can safely say that to use handicraft as an end in itself in the church program would not be justified for that use belongs to the area of secular education and activity.¹ Handicraft in the program of Christian education must be directly related to it. Every technique in the church program justifies its presence in proportion to its support of the growth of the individual toward God. Handicraft is flexible and adaptable enough to be suitable for many church programs.

Christian educators give objectives which vary according to their general emphasis but through comparison of their objectives it is seen that they may be grouped under three large headings. The objective may relate primarily to Bible content or lesson material; it may relate primarily to the social situation of the craft hour; or it may relate mainly to the individual development of the Christian personality of the learner. Each of these relationships of handicraft to Christian education will be considered.

1. To Teach Content

Handicraft may be used as a channel to convey Biblical content. In some of its forms, such as drawing, painting, puppet plays, murals, friezes, its main use may be to show and crystallize the Bible events in story sequence or to illustrate the parables. Or it may be

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1. Eavey, C. B.: Principles of Teaching for Christian Teachers, p. 291.

used to interpret some idea taught in the Bible; for example, posters made of pictures or construction paper may represent the truths of the various Psalms such as, "The earth is the Lord's".¹ Maps may be made out of various materials on which are traced the journeys of Paul or the geographical movements of Jesus.

Concerning the same subject of crafts to convey content, Elizabeth M. Lobingier states that creative activities (of which handicraft is one) "serve to give factual knowledge".² This includes both the content of the Bible and other factual knowledge relating to the Church such as, its symbolism, its history, its hymns, its leaders, etc.

One has said that "Knowledge is gained, not imparted"; and, "to guide the child in the acquisition of knowledge" is the function of the teacher.³ Learning by doing is so important to Milton S. Littlefield that he writes an entire book entitled, "Handwork in the Sunday School"⁴, to give due place to the importance of handwork in that acquisition of knowledge which the child is to experience. In writing on "The Value of Creative Work in Church Schools" Atha S. Bowman says,

"The use of creative work in the church school gives the child a better grasp of religious knowledge and often enables him to interpret religious truths in terms of everyday attitudes and actions. The group of eight-year-olds who drew pictures to illustrate the following modern version of the Good Samaritan story, which they wrote, had used creative imagination to help them to remember and apply a vital religious principle in their own lives."⁵

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1. Psalm 24:1
2. Lobingier, Elizabeth Miller: Activities in Child Education for the Church School Teacher, pp. 212-213.
3. Littlefield, Milton S.: Handwork in the Sunday School, p. 1
4. Ibid.
5. Bowman, Atha S.: You Can Do It, p. 1.

That manual methods in Bible study make vivid the Bible stories, is the thought expressed by Patterson DuBois in his Introduction to Littlefield's book.¹ He supports Littlefield's aim, to use handwork as a vehicle of the content of the Bible. He says,

"Give a boy a mode of Bible study which so vivifies the sacred page as to beget a love of it--as only manual methods can--and, in an otherwise Christian atmosphere, you have gone far toward making a Bible lover of him."²

Eavey also agrees that handicraft vivifies the Bible lesson. He says, "The great fundamental value of handwork lies in the fact that doing with the hand is an aid to learning."³ He names other subsidiary values, the last of which is that handwork "makes facts and truths more concrete and vivid."⁴

The statement of Bowman that, "The use of creative work in the church school gives the child a better grasp of religious knowledge",⁵ confirms the thought that the content of the lesson is a worthy objective for the use of handicraft.

Concerning the use of handicraft to teach Bible, Eavey says that the use of handicraft "fixes the materials learned more securely in the memory".⁶ His particular reference is to the project method of teaching under which classification handicraft comes. The adaptability and flexibility of handicraft is an important factor in its use in

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1. Cf. Littlefield, op. cit., p. ix.
2. Ibid., p. xi.
3. Eavey, op. cit., p. 296.
4. Ibid.,
5. Bowman, op. cit., p. 2.
6. Eavey, op. cit., p. 291.

relation to content. Eavey points out that "a definite objective is in view and activity continues until it is attained."¹ The concentrated interest of the child is sustained throughout the making of the craft project. This interest remains universally high because the handicraft method is adaptable to various ages and abilities of learners, and is flexible enough to be used under a variety of equipment limitations. The learner's enthusiasm is in that which he is doing insofar as it directly relates to what Christian instruction he has just learned.

Handicraft will not only create interest in the lesson content, but it will attract attention to the content when used on high levels of learning. It will motivate interest of the pupil in the content at the same time that content is entering his mind. So it is, that handicraft makes the lesson "stick". Handicraft will amplify and expand the meaning of the lesson. It offers a new approach to a familiar Bible passage. It is an aid to the understanding and interpretation of the lesson. Handicraft becomes a factor in the retention of the lesson because of the joyful experience it gives in the process of learning.

"It is usually the bored child who creates the disturbances. Many leaders have seen discipline problems disappear without assistance as the children who have been considered problems find ways of making contributions to the group rather than gaining attention by misbehavior."²

The use of handicraft in relationship to Biblical and Christian indoctrination is recognized by writers in the field. Wardle says,

"The truth heard, spoken, read, written, retold, and expressed in some material, physical form will be more compelling than the truth that is merely heard. A visual or

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1. Eavey, op. cit., p. 287.
2. Bowman, op. cit., p. 2.

muscular experience in which personality has centered itself relative to a spiritual idea will of necessity make that idea more real and give it the ability to function more vitally in life. It will also mean the relating of the idea to practical living."¹

Writing is a form of handwork. Handicraft involves material and physical expression. Wardle's principle applies to handwork in any of its forms. Through handicraft the content of the lesson is united to the individual in a vital and impressive manner so that the truth of the lesson enters the person to the end that it may become a permanent part of him. To use handicraft as a method to accomplish teaching content of the Bible and the Christian faith is one of the main objectives for its use in Christian Education.

2. To provide Social Situation

All meetings of the believers create a Christian social situation. It is not justifiable to use handicraft in the church merely to bring people to church; they must also derive some Christian growth from the experience. Bringing people to church creates a social situation. When they experience Christian growth, it has become a Christian social situation. In order to accomplish this Christian growth experience, handicraft may be used effectively. The use of handicraft, it should be emphasized, is but a tool toward Christian goals, but an efficient and vital one in the Christian training of the church people.

A thing is learned when it is lived. Closely related to the process of imparting knowledge to a person is the process of providing

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1. Wardle, op. cit., p. 28.

an experience in which the person may try out and utilize that knowledge. The social situation is as a laboratory to the text book. Doing handicrafts affords young and old, teacher and learner alike, newcomer and old timer in the church, with a situation which is an ideal laboratory in which to put into practice Christian truths in many ways. And at the same time one is learning the content of the lesson. The handicraft work room or work hour joins hands perfectly with the text book study, and all in the spirit of fun and joy! Handicraft makes a setting in which experience in Christian behaving may take place. Handicraft affords a real, opportune situation for practice in living out the truths taught and this practice is linked close enough to the teaching session as to make it very effective. The timing and location of the situation give added importance to the handicraft hour as a means for carry-over into social experience. Wardle's statement¹ shows that a visual or muscular experience relates the idea to practical living. Thus handicraft enables the learner personally to appropriate the Bible lesson so as to undergo it first hand.

Handicraft as a form of creative activity provides a real, purposeful activity. This provision guards the situation from becoming a disciplinary problem.² The motivation for the activity originates in the content of the lesson and is carried over into the handicraft period. The activity must be an integral part of the curriculum.³

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1. Ante, p. 32.
2. Cf. Lobingier, op. cit., p. 212.
3. Cf. Ibid., p. 183.

Purposeful participation through the use of handicrafts is well-stated by Lobingier when she says that,

" . . . our interest in such technical skills as modeling . . . weaving, poster-making, and drawing is not in the activity itself and for its own sake, but rather in the use of technical skills in a creative way when the user needs them in order to carry out some purpose of his own. Children's activities in the field of religious education must be expressions of purpose and must be kept on the plane of creativity."¹

Such group activity as handicraft affords helps to develop Christian character.² Littlefield counts the social interaction of the teacher-pupil and pupil-group relationships as an asset of the use of handicraft.³ He says, "The means of developing a social and altruistic spirit are multiplied by the introduction of hand-work."⁴ Handicraft is one of the most feasible and appropriate divisions of handwork in general which the Christian church can employ. Further, Littlefield says, "Making the class the unit of work spurs the individual to better effort, and deepens the sense of loyalty and of mutual obligation."⁵ It is readily seen what an effective social situation the handicraft session sets up in which the development of Christian character is sponsored. So important is this function of the use of handicraft to Littlefield that he gives an entire chapter to the subject, entitled "Hand-work and the Social Aim."⁶ Under the heading, "The Social Value

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1. Lobingier, op. cit., p. 2.
2. Cf. Ibid., p. 213.
3. Cf. Littlefield, op. cit., p. 102.
4. Ibid.
5. Ibid., p. 103.
6. Cf. Ibid., pp. 102-110.

of Work", he says,

"In many instances the completed products of both individual and group work will be of use to the entire school and so education and service will be visibly conjoined. It is of the deepest moral significance to show that one works for others and for himself at the same time. The social value of all real effort is a basal truth of life, but we are late in grasping it because it is so distinctly a spiritual conception."¹

Again, he says in regard to scholars of the Sunday School, "They will respond to the motive of service when no other will move them."² And he sums it up, "If in the rendering a service to others knowledge is gained its value is not lessened because it is a by-product. The best things in life are by-products of service for others, happiness and character for instance."³

The social benefits are especially pertinent in reference to adolescents. In respect to the social elements of handwork which may be carried over into the objectives for handicraft, Littlefield makes special reference to the social needs of adolescents.⁴ Handicraft supplies the social needs of the adolescent as well as the child and the adult. Handicraft is effective in its usefulness in the church situation because as a teaching method it yields so many advantages which are identical with the objectives of the Christian education program of the church.

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1. Littlefield, op. cit., p. 104.
2. Ibid., p. 105.
3. Ibid., p. 104.
4. Ibid., p. 9.

Handicraft makes more useful the personal influence of the teacher as it affects the child. Direct individual contact with each child by the teacher comes about during the handicraft hour. Her Christian demeanor is imitated and absorbed by the child.

The concept of handicraft as a creative experience adaptable to all persons is another objective of Christian education in its use. Not only is the purpose to relate the individual learners to each other, but together with this experience to relate them to God. They become co-workers with God.¹ "Perhaps the largest contribution of industrial arts to the religious consciousness is in emphasizing a new fellowship with the Creator . . ." says Wardle.²

Handicraft is a branch of industrial arts. In the impulse of life to create something expressive of itself Wardle says that, "man seems to be most akin to the divine Creator of whom it is said, 'In the beginning God created'."³ And he asks, "Is it not evident, then that the proper use of a physical representation or symbolism of even the deepest conceptions of the soul does not hide the spiritual, but aids in revealing it?"⁴ A Christian creative experience is one which recognizes the supremacy of the Creator God and relates the individual to Him.

The social consciousness aroused through the use of handicraft reaches out not only in the direction of those immediately around

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1. Cf. Wardle, op. cit., p. 22.
2. Ibid., p. 14.
3. Ibid., p. 6.
4. Ibid.

the learner and in the direction of his Creator God, but also to an appreciation of other people, races, countries, and even to those of other centuries in history. Bowman says, "Such activity also may encourage an attitude of responsibility for the welfare of others. Children who have made gifts for other groups of children, or for older people, have a deeper interest in the needs of others."¹ In the representation of Bible scenes and people the learner will come to know the customs and life of the people in an impressive way which will bring to life the places or names which are merely printed words, sometimes, to the reader of the Bible and Church literature. The craft techniques and artistic designs themselves with which handicraft brings one in touch have been handed down to people today from every place and every nation. The Christian learner acquires increased insight and interest in a people when he searches to find what houses they lived in, what style of costume they wore, etc. In reproducing the Good Samaritan or the Christmas story by means of handicraft, the learner discovers the life of the people, through study of pictures, reference reading, or talking to missionaries from the Far East. The reproduction of his research through his craft work gives added emphasis to the pupil's consciousness of the people in the Bible story. The handicrafter's social awareness is not only aroused but enlarged.

The use of handicraft as a method to create a social situation where Christian thought is creatively experienced and where

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1. Bowman, op. cit., p. 2.

contacts with other Christian personages become real not only justifies its use as an objective for Christian education in the past but even more so in the future as the social aspects of Christianity are being restudied and applied in this middle twentieth century. To use handicraft in order to produce a Christian social situation is a practical objective for its use in Christian Education.

3. To develop Christian Personality

Not only as a carrier of the Bible content, not only as a social structure in the church for the Christian education program does handicraft come into its own. But these two objectives combine to make the third one: as a means to develop Christian personality, to make the "self" of the learner more Christ-like. Content is the material, social situation is the method, and the combination is the laboratory in which the two are fused into the personality. Handicraft in any situation answers many needs of individuals and handicraft in a Christian setting with Christian associations answers many more needs of individuals.

Secular education develops personality; Christian education develops a particular kind of personality, that which is Christ-like. The pertinence of handicraft in the church educational program is in direct relation to its usefulness in the development of Christian personality.

In early religious experience children associate joy with the Christian Church. Bowman says, "The joy children themselves find in

such activity must have an unconscious effect on their attitude toward religion."¹ This joyous attitude which results becomes part of their personality.

Handicraft in the church program provides a situation, immediately associated with the Christian message or Bible lesson in point of time and place, through which a pupil may be challenged to work out something of the content of the lesson just taught while it is still uppermost in his mind. The working out of Christian concepts develops his Christian personality. For example, a lesson on "Love Thy Neighbor as Thyself" gives the content and motivates the mind. The pupil progresses from the study period to the handicraft period. A social situation is thereby provided; the stage is set for action. Then the handicraft project is begun. The project may be a poster painted from show card colors picturing some occasion where a person showed neighborly love. Or the project may have another approach: it may call for the making of a plastic letter opener which will be a gift for some elderly neighbor. Either approach is an attempt through the means of handicraft to aid in teaching the content. But there is still another purpose of the teacher: she plans this situation as a unique opportunity for an indirect but important lesson to be taught in a realistic way. With the pupil's mind and his hands focused on the one theme, Christ's teaching on neighborly love, what happens to the pupil himself in the immediate situation around the craft table? In the handling and sharing

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1. Bowman, op. cit., p. 2.

of tools, in talking to the person next to him, in helping a fellow class member do his work, or in doing a kindness for the teacher, and in numerous other ways, the personality of the learner is really developing into a Christian one. Through the use of handicraft in conjunction with the lesson, the truths are taking rootage in the heart of his life and behavior. The teacher is a Christian guide and if, perchance, the pupil in the performance of his work should show ill behavior, the teacher will observe he has not learned the lesson and she may judiciously guide him in his behavior and lovingly help him apply Christian truths. Bowman says, "Another value of creative work is that it often brings a leader a better understanding of the children themselves."¹ Handicraft may be the structural basis for a Christian situation which is conducive to the building of Christian personality. Handicraft may provide a control situation which is fertile for the nurture of Christian development.

Handicraft provides in a unique way for the fusion of three things: a Christian message, a Christian situation, and a Christian experience, these three fused into one integrated objective, namely to develop Christian personality. This unique integrating factor is what makes handicraft a useful tool in Christian education, for it enables the finishing touch of follow-up experience to be linked to the lesson. The tie of the Christian message to living that message is what binds it securely to the personality. The foregoing illustration is but one of many which might be given to show how handicraft in a

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1. Bowman, op. cit., p. 2.

Christian situation is useful in realizing the objective of Christian personality development.

Practice in behaving develops the personality. If the practice is done with Christian motivation and in a Christian environment, the personality is drawn like a magnet toward development that is Christian.

"Creative activity teaches children to work unselfishly together, sharing tools, materials and ideas. It often will free the shy child and help others to accept him as a productive member of the group. . ."¹

Practice in Christ-like behaving develops Christ-like personality. If the model for behavior is Christ, the supreme model, the personality will tend to develop into a likeness of Him. If the atmosphere is Christian, it will be a strong influence to shape the personality into one that is Christian. If the teacher's personality and leadership are Christian, she will be a compelling factor in the pupil's Christian development. But most important of all, if God has given each pupil the desire and need for manual expression, and has given the arts and skills of handicraft, and if he has given humans the hands with which to work, and a degree of ability along with the hands to every creature, and if He has so constructed the emotional, mental, and manual areas of an individual that they are interdependent, then the church may well make its objective an objective to fulfill and complement the makeup of the creature by using handicraft as well as any other method of teaching. To aim to develop Christian personality through handicraft is an important objective along with content teaching. The church may use

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1. Bowman, op. cit., p. 2.

handicraft with the object of giving its people a practical situation conducive to Christian behavior, properly supervised by Christian leadership and under Christian auspices. Handicraft in the church creates a unique opportunity for the people to have practice in Christian behaving. This practice develops Christian personality.

Handicraft in Christian education recognizes that the manual skill is an endowment from God. This fact is plainly stated by J. W. C. Dougall when he says, "He (the Holy Spirit) endows the craftsman with skill."¹ Christian education acknowledges the source of the skill and manual ability. Therefore it derives the greatest benefits from its use of crafts. A little handicraft in a Christian situation develops Christian personality because every element of the situation is centered upon God. The Bible reading, the lesson, the application and practice of it, the attitude toward the finished piece of handicraft, the use to which it is put--every aspect of the use of the craftsman's skill in Christian education places God at the center. This integration which the learner undergoes is a powerful factor in the development of his Christian personality. To use handicraft as a unifying element in Christian growth is a major objective of Christian education in using it to develop Christian personality.

Admittedly, the Spirit of God is the prime factor. And if Christian education does not use handicraft as a means, then it is limiting that avenue of expression from God which belongs essentially

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1. Dougall, J.W.C.: Education and Evangelism, The International Review of Missions, July 1947, p. 322.

to Christianity and it denies the church people the blessing which comes as a result of that expression, the blessing of personality integration and rehabilitation.

What other single technique of Christian education can be so generally used in the church, other than the worship service itself, in which the entire constituency of the church may participate? Not every one can participate through the contribution of music. Not every one can take part in pageants and drama. Not every one can lead a meeting or give a speech. But practically everyone, even the mentally handicapped and the maimed, can do some form of handicraft. Handicraft will interest people generally. Handicraft can satisfy the creative need in everyone. Satisfaction of the creative urge is a step toward development of personality.

Handicraft in the church provides for a God-given fellowship situation, using a God-given talent, for a God-given purpose. That purpose is to glorify Him in the development of Christ-like personality. Thus God enlarges the dimensions of the personality through handicraft in Christian education.

Amy Goodhue Loomis, writing on the subject of "The Creative Arts in Religious Education", points out that,

"Creative art activity implies three basic processes: perception or observation, appreciation, and the urge to individual interpretation. To guide from one into the other of these processes is part of the business of the religious educator who seeks to use art methods creatively."¹

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1. Loomis, Amy Goodhue: The Creative Arts in Religious Education. Orientation in Religious Education, edited by Philip Henry Lotz. p. 1143.

This suggestion of the religious educator as guide gives rise to the concrete objective for handicraft in religious education, namely to develop these processes within the person. When the craft activity is specifically Christ-centered, as in the third-mentioned process of Loomis', handicraft contributes to the development of Christian personality. The validity of this use of handicraft lies in the fact that the craft brings the pupil's mind back to the message of Christ, as he works out his project. Dr. Edward R. Shaw, who is quoted by Wardle, has made a significant statement applicable to the subject:

"If possible invent means which shall use up the motor tendencies, and at the same time make a contributing part of the more purely thought work required of the child. Let some doing accompany all the child's efforts to learn."¹

Obviously, he would endorse handicraft as a means to fulfill the objective of developing Christian personality in Christian education.

Handicraft is a factor to aid in the process of maturation. Childhood experiences in handicraft lay a foundation for adult attitudes. Bowman observes this when she says,

"The appreciation of truth and beauty is fostered by creative activities. This attitude will carry over into adult years, consciously or unconsciously, and do much to develop men and women who have more abundant lives."²

Wardle's Preface indicates the relationship of handicraft to the inward life. She states that,

". . . we are in an age of exacting demands if we would hold the interest of developing life and would stimulate it to its highest response ethically and spiritually. In this

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1. Shaw, Edward R.: quoted in Wardle, op. cit., p. ix.
2. Bowman, op. cit., p. 2.

presentation there is no thought of centering religion in the physical life or its expression, but there is an effort to make the inner religious life more vital in its outer expression, more conscious in its reality. A second mission is to stimulate that inner life by the outer physical means to greater growth and a larger revelation of itself."¹

To use handicraft in the Sunday School in order to develop Christian personality is a recognized objective for its use, because of its contribution to the inner life by an outward activity. The outward experience of handicraft in a Christian situation creates an inward experience of Christian growth in personality. In this regard Wardle says that the proper use of a physical representation of even the deepest conceptions of the soul does not hide the spiritual, but aids in revealing it.²

Eavey lists the different phases of personality under which may be grouped the many traits of personality. These phases are:³ physical life; mental life; temperament; conduct or social behavior; character; and spiritual life. He says that, "Improvement of the total personality is obviously a matter of improving each of these phases in balanced relationship with all the others."⁴ Reflection upon these phases in the light of how handicraft in Christian education contributes to them clearly shows how reasonable it is to use handicraft to develop the personality.

The development of the spiritual life is the phase of the personality of primary interest to the Christian educator. It is worthy of note that in the middle ages the stained glass craftsmen used their

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1. Wardle, op. cit., p. xi.
2. Ibid., p. 6.
3. Eavey, op. cit., p. 82.
4. Ibid., p. 82.

talents as an expression of praise and worship of God.¹ The results of their labors, the windows themselves, were a witness to others of Christian truth and beckoned them to worship God also. The windows were constructed to "direct thought by material means toward that which is immaterial".² It was the purpose of the cathedrals to propagate the Christian faith.³ The works of the craftsmen were a means of missionary expression.⁴ "Every church was like a great picture book, expressing Christian history and current religious beliefs in a way that all might see and easily understand."⁵ Missionary expression is vitally related to the personality as it was a commandment given by the Lord in regard to Christian discipleship.⁶ The potentialities of handicraft in the development of praise, worship, consecration, dedication, glorifying God, missionary and evangelistic spirit, and telling the story of Christ are shown in Ruth Case Almy's book, "Simulated Stained Glass for Amateurs, using the Frengosi Method", particularly in her report on the projects carried out in the church school of the First Presbyterian Church of Englewood, New Jersey.⁷ A worship center was made for the church school which involved regular attendance for many successive Sundays and extra Saturday morning sessions in order to accomplish it. Each of the many children had a concrete part in the total project. The "four panels and two center medallions were completed and dedicated on Easter Sunday."⁸ New interest was created not only among the

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1. Almy, Ruth Case: Simulated Stained Glass for Amateurs, p. 71.
2. Ibid., p. 67.
3. Ibid., p. 68.
4. Ibid., p.
5. Ibid.
6. Matthew 28:19-20.
7. Almy, op. cit., p. 112.
8. Ibid., p. 115.

children but among the "parents and other adults who are often brought into the room to admire a particular bird, flower, or figure that a child has painted."¹ One of the purposes of the book is to direct "teachers of religion who would acquaint children and young people with the art of praising God and telling of His wondrous works"² how to do this through the craft of "designed color-in-sunlight".³ Another use of the same craft is for young people's groups to make a background for a worship center, or to provide decoration in windows of a classroom or chapel.⁴ Through these experiences the spiritual life of the young people will be developed just as the lives of the medieval artisans were enriched by their endeavors. That "every gift or act of service was a symbol of religious fervor and devotion"⁵ is said of the artisans who worked for months strapped to the scaffolding, until they completed their work. The importance in Christian education of the union of a craft to the Christian message is seen in Almy's statement: "The religious zeal which inspired the building and decorating of beautiful places for worship was not followed up by an effective program of religious education."⁶ Thus, again are seen the possibilities and the useful place of handicraft in the program of modern Christian education.

Values may be the same as objectives or they may be unexpected or complementary to the objectives. The aims of the teacher may

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1. Almy, op. cit., p. 115.
2. Ibid., p. xiii.
3. Ibid.
4. Ibid.
5. Ibid., p. 68.
6. Ibid.,

bring surprising results which are favorable to the Christian education of the child. To develop attitudes may or may not be the objective for handicraft in the Christian educational program, but that development of attitudes will almost inevitably be a concomitant value arising out of its use. The kind of attitudes which will be developed will be Christ-like to the extent that the program is Christ-centered.

It becomes obvious that in setting up objectives in Christian education not all of the preconceived values are set down, which it is possible to achieve. For the Christian educator, those objectives are set forth which meet his greatest needs. As he evaluates the handicraft program in operation, he finds that there are many concomitant values derived which are unexpected but much to be desired.

The more the content of the religious experience is based on Bible truths and Christian principles, the more vitally Christian will be that religious experience. Bowman, in her opening pages, shows very clearly how important the values of handicraft are in the development of Christian personality, when it is used in Christian education.¹

C. Summary

Handicraft is useful in most every agency of Christian education with the exception of the worship service itself. Some agencies where handicraft may be used effectively have not been investigated by

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1. Bowman, op. cit., p. 1, 2. Bowman uses the term "religious" as being synonymous with the term "Christian".

the church.

The objectives of Christian education for the use of handicraft are mainly, to teach content, to provide a social situation, and to develop Christian personality. The first two are the supporting factors for the third. The foundation for all the objectives is the fact that the message is Christ-centered, the atmosphere of activity is Christian, and the opportunity for combining the two is given by the Christian church.

The values of handicraft in Christian education for the development of personality are tremendous.

CHAPTER III

A COMPARISON OF THE PLACE OF HANDICRAFT
IN SECULAR AND IN CHRISTIAN EDUCATION
WITH SUGGESTED AREAS FOR
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A. Comparison of the Place of Handicraft

Sir Charles Bell says in his treatise upon "The Hand":

"With respect to the superiority of man being in his mind, and not merely in the provisions of his body, it is no doubt true--but as we proceed, we shall find how the Hand supplies all instruments, and by its correspondence with the intellect gives him universal dominion."¹

This correspondence of the hand with the intellect is the underlying factor which causes both secular and Christian education to use handicraft as an expedient to attain their various objectives. Both branches of education have many goals in common. In fact, as may be seen from the foregoing chapters, the objectives are so parallel that it is difficult to discern wherein they differ. In either case, it has been seen that handicraft is used as a stepping-stone to an objective, as a tool to achieve some desirable end. In distinguishing between these objectives, content cannot be separated from method, neither can content or method be separated from the personality which the content and method influence.

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1. Peterson, op. cit., p. 42.

All the worthwhile ends that secular education aims to achieve, Christian education accepts, especially in their relation to the drawing out of the potentialities of the individual. Handicraft is a useful tool in either form of education.

1. Objectives Relating to the Learning Process

Christian education can learn much from secular education about the importance of the hand in relation to the learning process. Secular education has done much research in the field of manual activity as it is related to learning. The hand is important because it is one form of motor activity which is necessary to the learning process. The hand is important because of the interdependent relationship between the motor activity and the mental activity in the learning process. "The need to use the hands already alluded to as so important to the evolution of the frontal lobes, the seat of intelligence and reason and prophetic insight, should be emphasized," says Peterson.¹ The great importance of the hand is a factor which needs to be recognized fully in regard to the learning process of Christian education.

From the secular field, Christian educators can learn that handicraft is not merely method, but that it is closely allied with content. Handicraft is a vehicle which carries the content into the person in such a way that it is vividly grasped and long retained. Secular education aims to produce the complete man. It follows, therefore that secular education should insure the use of the hands.²

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1. Peterson, op. cit., p. 40.

2. Ibid., p. 36.

Luella Cole says, "The teacher's main job is to bring about learning and adjustment to life,"¹ and it has already been shown that handicraft is a vitally essential tool to accomplish this goal. Secular education has found that the human needs handicraft and that handicraft is a method by which to absorb content. Handicraft enriches the life not only by the pleasurable form of learning which it is, but also by the knowledge which it brings to the individual. Christian education can increase its interest in and its use of handicraft because it is a method so uniquely compatible with the content of Christian education.

There is no intention to imply that handicraft has no use apart from the content of education, whether it is secular or Christian education. Nor need handicraft in the field of Christian education always be directly related to definite Bible or Christian subject matter. However, in Christian education the greater the tie-in with some Christian belief, some Christian purpose, some Christian use for the finished craft, or some Christian interpretation of the handicraft performance, the greater will be its value in the development of Christian personality. To do a wood carving is great relaxation for some persons and this relaxation is a benefit and wholesome contribution to the personality; but to give the finished piece as an expression of love after one has carved it contributes a greater Christian value to the personality than the doing of it alone for relaxation purposes.

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1. Cole, Luella: Psychology of Adolescence, p. 17.

2. Objectives Relating to Development of Personality.

To develop men of righteousness, that is with Christ-like qualities, is the objective of Christian education in reference to personality development. In the field of Christian education it follows that the use of handicraft becomes a high potential in achieving Christian objectives. This high potential of handicraft is in direct relationship to the use of that God-endowed ability in man with its integrating results combined with the message of God for man. This integration means harmony within the personality. It most fully takes place in Christian education since the goal of inner wholeness has the dynamic of Christian righteousness. Handicraft in Christian education supports the development of Christian personality.

The content to be learned in Christian education is one factor which distinguishes it from secular education. When that content, therefore, puts its interpretation upon the use of handicraft and says it is a God-given ability employed for His will and glory, handicraft becomes a unique method of teaching. The supreme spiritual quality is found only in Christian education. Christian education with this distinguishing content and with this highest of spiritual qualities faces the problem of personality development constantly. But Christian education has neglected to incorporate into its program the findings of secular education concerning the importance of hand activity in relation to mental activity and emotional well-being. Christian education does not make as much use as it could of a most appropriate tool, namely handicraft, for the accomplishment of its objective of

personality development.

B. Unexplored Uses of Handicraft in Christian Education

Christian education could well use handicraft in its program to answer the challenge given to the church in this statement:

"Churches should experiment with youth and family night activities which provide for more creative use of leisure time to offset the meager and drab recreational facilities in many American communities."¹

It may be seen from the discussion in Chapter II on the place of handicraft in Christian education that handicraft would bring far greater benefits to the people of the church than merely to occupy their leisure time. It is essential for the church to minister to the needs of the people and in many cases the church could help to prevent some of the maladjustments and tragedies of ill personalities which are so frequent in this twentieth century. Secular education realizes the problem but it is Christian education which could more effectively solve it than secular education. It could do this because it gives first and foremost consideration to the spiritual aspect of man without which he cannot be complete or whole. The New York Adult Education Council has said,

"Mrs. Overstreet and Dr. (Lawrence K.) Frank gave us a revelation on the relationship between the emotional problems of the individual and adult educational activity and a new understanding of the place of creative activity and aesthetic experience. Many of us are vaguely aware of the degree to which creative activity might help in the staggering emotional readjustments which we are already witnessing; yet there are very few organized opportunities open to men and women. The object of the meeting is to

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1. Kuhn, Margaret E.: Conversation with a Purpose. Outreach, Nov. 1950, p. 279.

encourage more experimentation in programs. Students and professional workers who are conducting programs in avocational arts will discuss what this kind of activity means and how it can be carried on."¹

Secular education is facing the problem of how to help people make these readjustments in personality within the area of its limited potentialities. However, Christian education faces the problem also and should help people make these readjustments in personality with the full use of Christian resources.

Wherever in Christian education handicraft may be combined with the Christ-centered message of the church, handicraft will develop better Christian personalities than the lesson alone may develop. Handicraft in Christian education gives the Holy Spirit another channel of the personality through which to operate in the growth of the person. Since the Holy Spirit endows the craftsman with his skill, and since everyone has some degree of manual skill, this faculty should be used to the glory of God in the building of Christ-like personalities. This objective is found only in Christian education. Christian education finds a reliable ally for its content, therefore, in the method of handicraft as a learning process, and should make more frequent use of it.

There are a number of areas of Christian education in the church program where handicraft could be used more often and more effectively.

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1. Bulletin of the New York Adult Education Council, May 1945, p. 1.

1. Adult Organizations

Not much has been done with handicraft in adult organizations which include Men's Clubs, Women's Clubs, Young Married Clubs. Yet there is a place for it in such church organizations. Riverside Church in New York City conducts handicraft classes for adults. Other churches have yet to realize the vital place of handicraft in the inner growth and stabilization of the adult. Secular education increasingly recognizes the value of it in relation to the personality needs of the adult. Handicraft in adult Christian education should find a welcome place. Handicraft for parents helps them understand their children.¹

2. Camps and Conferences

There is a greater place for handicrafts in the church camp program than in the church conference. This is largely due to the time element involved. Many church camps have used crafts, but mostly to the end of enjoyment for the individual. Conferences utilize crafts as a technique in leadership training. Camps could use crafts more effectively by relating the handicraft project more directly to the Bible study. Insofar as time permits, handicraft is of decided significance in both agencies of Christian education.

3. Extended Church School Session

The Extended Church School Session supplements the Sunday School session with a particular project in view. It is an expansion of the Sunday class hour² and meets as necessity demands. Obviously,

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1. We Tried This! and You Can, Too. Growing, July-September, 1949. p. 10.
2. Cf. Vieth, op. cit., p. 172.

handicraft enters into the picture as an important technique for the teacher and a popular activity for the children.

4. Leadership Training Institutes

By holding Leadership Training Institutes various denominations or interdenominational groups train lay leadership for the church. The "Handicraft Workshop" is one of the largest and most useful attractions. In the allotted time during the week or two of the Institute the delegates are taught practical handicraft skills and shown how to use handicraft to reinforce the lesson. Through demonstration of the handicraft and participation in it, the leaders in training are stimulated to new enthusiasm for teaching the Bible when they see how the stories, places and persons "come alive" through the activity of handicraft. Christian education needs handicraft in its program of leadership training.

5. Church Day Camps

Church Day Camps are a less familiar agency of Christian education. According to Reynold E. Carlson,¹ "Church day camping is an organized outdoor experience in group living conducted on a daytime basis." He mentions the appropriate use of "creative crafts" which is an apt description of handicraft. In large metropolitan areas such camps have been conducted on the roofs of buildings when no suitable

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1. Carlson, Reynold E.: What is Church Day Camping? International Journal of Religious Education, April 1949, p. 8.

ground space was available. Handicraft appeals to children. Its presence in the Day Camp may attract the hard-to-get-to-Sunday School city children so that in time they would see their need for Sunday School and become new members of it. To use handicraft in the Christian Day Camp carries with it all the advantages of its use in any other Christian program.

6. Church Hour Nursery

Since the Church Hour Nursery is informal and without scheduled program, it is an ideal place for the use of handicraft. It provides for the muscular activity which the children need and desire after the formal Sunday School hour. The Church Nursery may be a laboratory for growing Christian personalities through the use of planned handicraft alongside the teacher's Christian personality and guidance. Handicraft in the Nursery aids real Christian experience.

7. Orphanages

Some denominations have established orphanages. Along with the usual home training, handicraft finds a place here for the same reasons that it is used in a Christian home. A few Church orphan homes have highly developed craft programs with a leader who has had craft training. Because many of the children in orphanages come from broken homes and have personal problems, there is a need for more handicraft work at more orphanages.

8. Homes for the Aged

A neglected but fertile field for the use of handicraft is among the aged. When their strength is limited, and their faculties are less strong, and time hangs heavy, for the aged, the Church could provide a handicraft program to satisfy their needs. Crafts equal to the ability and energy of the aged may be found which will give them joy and satisfaction and usefulness. Young people could minister to the aged by teaching them handicraft, and thus bring blessings to them both. Handicraft for the aged is a field which Christian education has not exploited to any real extent.

9. Handicraft for the Ill

Another area not explored to any degree by the church is handicraft for children who are ill in bed temporarily, children who are invalids for years, and children who are hospitalized. In naming these three groups of children as areas for the church's greater attention, Lou Bundy in his article "Christian education--in bed" says that with the children in bed, many teaching methods may be used.¹ His request is, "Let the children do something. It is important that the child who is home bound be given every opportunity to be creative." Specifically, he suggests, "Plasticine is a useful medium for the bed-ridden child." Many other simple crafts suitable to the strength of the ill may be used by the church in ministering to the sick. The therapeutic uses of handicraft have earlier been mentioned. Although

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1. Bundy, Lou: Christian education--in bed. International Journal of Religious Education, July-August, 1949, pp. 4-5.

Christian education cannot be a Doctor of Medicine, it yet can use handicraft to its fullest extent as a means to heal the sick child or adult.

10. Parochial Schools

With the increasing number of accredited schools under the administration of the Protestant Churches, the place of handicraft in relation to the development of Christian personality should be recognized. Protestant parochial schools which include handicraft in the educational program will see its amazing effectiveness in building Christian personality.

11. Work with Delinquent Children

Wherever Christian education has a part in the work of the rehabilitation of delinquent children, and it should have a great part for there are so many delinquent children in this day, it will find handicraft peculiarly suited to serve in attaining its objectives. The Christian church can show its concern for delinquent children by sending lay Christians trained in some handicraft to work with the children, and thus have an opportunity to serve them in a Christian way.

12. Christian Mission Schools

A few Christian Mission Schools have well-developed craft departments. However, these exist mainly where the children in the

school are from national or racial cultures where their parents have already taught them the traditional crafts of their group. They already have inherited quite a skill and training in handicraft. It would be well for the nurture of the Christian personality, if the other mission schools, if all of them, included handicraft somewhere in the program.

13. Christian City Missions

In a metropolis like New York City, for example, there is a great need and a great opportunity for the Church to serve groups, racial, occupational, or whatever classification, through a handicraft program related to Christian education.

14. Recreation Centers

Christian as well as non-Christian persons in a large city need some provision made for recreation under Christian auspices. The handicraft program at Riverside Church¹ is a fine example of what can be done with handicraft in a Church Recreation Program. There should be others and more of them in more cities. The Christian education department of the church can promote the use of handicraft as a Christian recreation for all ages.

15. Displaced Persons

While displaced persons are becoming oriented to the country and are learning the language and getting acquainted, the Christian

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1. Ante, p. 57.

Church can provide a great and effective ministry to them through a handicraft program. In fact, many of the displaced persons are skilled craftsmen and could make a definite contribution to the Church, if the church provided the opportunity, and there could be a great exchange of knowledge and techniques in handicraft with much personal joy and satisfaction to all concerned.

With some planning the Christian education department of the church could enlist the time and talents of many lay people and use handicraft as a ministry to these people above mentioned while at the same time doing the work of evangelization. In fact, handicraft would create many openings for conversation on the matter of one's personal relationship to God through Jesus Christ. The opportunity for conversation and working together would be a stepping stone to the objective of evangelization and Christian nurture. A challenge exists for Christian education in the Protestant church today to explore and to exploit the use of handicraft to the fullest degree. When it gives handicraft its place, it will find a most useful link to bind the Christian message into the Christian nurture and development of personality.

C. Summary

There is a vital place for handicraft in both the secular and Christian fields of education. Whatever the content of education, handicraft is uniquely related to the learning process. It is even

more uniquely related to the personality development because of the mysterious makeup of man which links the mind and the hand together. The Christian educator therefore finds a unique tool for his unique message in the uniqueness of handicraft as a method of learning.

The preponderance of personality problems and difficulties in our generation constitute a challenge to the Christian church to give more consideration to the place of handicraft in any particular branch of Christian education and to a more extensive use of handicraft in all areas of Christian education. Areas were suggested where some form of handicraft could effectively be used in the educational process to build Christian personalities.

The effective use of handicraft in secular education to build and to re-build personalities constitutes a challenge to Christian education to build and to re-build Christian personalities through the use of handicraft in the Christian education of the church.

GENERAL SUMMARY

GENERAL SUMMARY

Handicraft as a method of instruction is as old as mankind. It was found that handicraft perpetuates itself because man was created with hands and because man's inner being requires expression through the hands. A problem arises when the place of handicraft in education and in relation to personality development is considered. The problem is to discover what place Christian education gives to handicraft in its program as compared to the place secular education gives to handicraft in its curriculum, insofar as both of them use handicraft as a means to develop personality. It is also a problem to discover what relationship exists in Christian education between the content, the personality, and the learning method of handicraft.

In the study of the place of handicraft in secular education, it was found that handicraft has been used in America from the beginning. It has had some place continuously throughout the history of American education. During the progress and peak of industrialization of the country, handicraft activity suffered. Since the beginning of the twentieth century, the educational and popular interest in handicraft has been renewed, and is on the increase. In secular education, it was found, the objectives are either for personal gain, for educational reasons, or for economic benefit. The personal interest may be social, cultural, or therapeutic. It was observed that there is a unique association between manual work and the well-balanced

personality. As a subdivision of manual work, handicraft becomes vitally related to the well-balanced personality. With the increased attention to personality by secular education, and the increased popularity in crafts, secular education is coming to use handicraft more and more.

In studying the place of handicraft in Christian education, it was found that some form of manual work was used in the Hebrew religion and in the early Christian religion. In America handicraft became significant in Protestant Sunday Schools from the time of their origin. The recent, large number of publications on handicraft revealed a trend toward greater interest in the use of handicraft in Christian education. It was found that the objectives are reduced to three which are closely inter-related. These three objectives, it was discovered, are, the use of handicraft to teach content, to create a social situation, or to develop Christian personality. To set one as an aim, it was observed, is to involve all three in the total objective. It was found that handicraft has been used to a smaller degree in Christian education than its possibilities and usefulness would warrant. Handicraft, it was observed, brings rich returns to the development of personality, hence it is a singular ally to Christian nurture. The Christian church finds a useful servant in handicraft as a method of Christian education.

It was found through comparison of the place of handicraft in secular education with its place in Christian education that handicraft has been used to a lesser degree in Christian education

than in secular education in proportion to the benefits and possibilities for its use. It was observed through comparison that in the broad areas both fields of education use handicraft with the common objectives of social and recreational benefits as well as therapeutic and personality benefits. But it was found that when used in Christian education, handicraft is given a plus factor which is potent in building Christian personality. In the method of handicraft, it was discovered, the manual aspect of man and the Christian message are brought together to the benefit of the Christian personality. In searching to evaluate the place of handicraft in Christian education, it was observed that many untouched or slightly touched areas of the Christian education program exist where handicraft can make its contribution to the welfare of the Christian personality.

The Christian church may bring richer blessings for the development of personality when Christian education gives handicraft its rightful place in its program and outreach.

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