

11/18
O/E

THE INFLUENCE OF THE HOME
IN THE
RELIGIOUS EXPERIENCE OF THE ADOLESCENT

by
MARIAN ELISABETH OESTREICH
A. B., Wheaton College

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, New York
April, 1947

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

24298

TABLE OF CONTENTS

Gift of the Author

June 2, 1948

26290

TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	i
A. Statement of the Problem	ii
B. Significance of the Problem	iii
C. Method of Procedure	iv
D. Sources of Data	iv
I. THE ADOLESCENT IN RELATION TO HIS HOME ENVIRONMENT	1
A. Introduction	1
B. The Adolescent and His Family	1
1. The Adolescent in Relation to His Parents	1
2. The Adolescent in Relation to Siblings	3
3. The Adolescent in Relation to Other Relatives	4
C. Broadening Horizons of the Adolescent	5
1. The Adolescent in Relation to His School	6
2. The Adolescent in Relation to the Club	8
3. The Adolescent in Relation to the Church	8
D. The Adolescent's Sense of Security	10
1. The Adolescent's Desire for Independence	10
2. The Adolescent's Need for Dependence	12
E. Reactions of the Adolescent to Family Standards	12
F. Summary	13
II. THE RELIGIOUS NATURE OF THE ADOLESCENT	15
A. Introduction	15
B. The Religious Psychology of the Adolescent	15
1. The Importance of Religion	15
2. The Religion of the Adolescent	16
3. Adolescence - the Period of Religious Decisions and Conversion	17
4. The Religious Doubts of the Adolescent	20
a. Faith versus Facts	20
b. Resolving Conflicts	21
C. The Religion of the Adolescent Compared with the Religion of His Parents	23
1. The Effect of the Parents' Religious Affiliations upon the Adolescent	23
2. The Adolescent's Evaluation of Religion	24
3. Religious Intolerance of the Adolescent	27
D. Summary	34
III. RECOMMENDATIONS FOR CREATING AN ENVIRONMENT CONDUCTIVE TO A VITAL CHRISTIAN EXPERIENCE OF THE ADOLESCENT	35
A. Introduction	35
B. Adequate Parents	36
1. A Personal Relationship with God Necessary	36
2. Inter-parental Relationship	37
3. Parent-Child Relationship	38

C.	An Adequate Home Environment	38
1.	A Christ-Centered Home.	38
2.	A Haven of Security.	38
3.	A Fountainhead of Worship	39
4.	A Center for Corporate Work and Play.	40
5.	Corporate Study Enjoyed	40
6.	Individual Rights Respected	40
7.	Individual Rights Accepted.	40
8.	The Church Related Home	41
D.	The Adequate Church.	41
1.	Its Facilities.	41
2.	Its Message	42
3.	Its Objective	42
4.	Its Program of Christian Education.	43
a.	Preparation of Young People for Marriage.	44
b.	Assisting the Newly-weds.	44
c.	Meeting the Needs of Parents.	45
5.	Its Family Calendar	49
E.	Summary.	51
	SUMMARY AND CONCLUSION	53
	APPENDIX	57
	BIBLIOGRAPHY	61

INTRODUCTION

THE INFLUENCE OF THE HOME
IN THE
RELIGIOUS EXPERIENCE OF THE ADOLESCENT

INTRODUCTION

"Be it ever so humble there is no place like home" quote those glibly into whose mind immediately flood glowing pictures which warm the heart, even though the generation thereof may be of nostalgic quality. For those who have such a gratifying reaction there is an heritage unique and irreplaceable; a heritage "more to be desired than gold, yea, than much fine gold."¹ But there are others for whom the word "home" does not have such glowing connotation. Perhaps the most they can say is that home is where their heart happens to be,² or, even, that "home is a place, where, if you have to go, they have to take you in!"³ If such is the case, the heritage, then, would be of a negative nature and not one to be cherished.

Regardless of what the individual reaction may be, all will agree that there is no place like home when home is a place that provides a happy, well-balanced approach to life, and that it is a heritage to be coveted for every child born into this world. How often one explains a child's actions on the basis of his home environment - he makes exceptions for him; he expresses condemnation upon him accordingly. Or, in attempting to understand the child he immediately seeks information as to his

.

1. Psalm 19:10.
2. Alice Crow and Lester D. Crow, Our Teen-age Boys and Girls, p. 17.
3. Miriam VanWaters, Youth In Conflict, p. 64.

family background and home environment, finding that it gives the key for many conclusions. Averill says, "Beyond all question the most powerful factor in the shaping and molding of the individual is the home in which he grows up from infancy into youth."⁴

A. Statement of Problem

Recognizing the important part the home plays in each life, it is realized immediately that every area in the development of a child is influenced and affected thereby. The particular interest of this study is to determine the basic factors centering in the home which give evidence of influencing and affecting the individual in the area of his religious development, and the reactions caused by these factors.

A delimitation being necessary because of the inexhaustible nature of this subject, research will be confined to the age level covered by the period referred to as "Adolescence." This age range includes the years between twelve and twenty-five and was selected because it reveals the significant and important religious development in the life of most individuals. The adolescent has reached the age when he has sharpened his eye for reality - his thought processes strengthen and he yearns for an understanding of the enigma he has called God. This in contrast to the childhood trustful and uncritical acceptance of the religious ideas of adults. Quoting Kupky, "...the child's religion is a religion of authority, custom, or memory, with as yet no independent and personal idea of God."⁵

.

4. Lawrence A. Averill, Adolescence, A Study in the Teen Age, p. 73.
5. Oskar Kupky, the Religious Development of Adolescents, p. 39.

Further, extensive tests and investigations made by religious educators show that lasting Christian decisions are usually made at the years of 12, 16, and 19 - each of which is during the adolescent period.⁶

On the basis of these facts, one can readily see that the adolescent period of development is the most logical one for research on the subject of consideration here.

B. Significance of the Problem

How often the remark is made, "It is the preacher's children who give us the most trouble!" Does our answer lie in the fact that it is "this modern generation?" An investigation of Biblical history would prove that conclusion false for many incidents can be referred to which coincide with our present day problem. Take, for example, Eli's sons: Eli, a priest in the Temple, had sons so wicked God allowed their lives to be taken; or David's sons who pleased neither David nor God in their manner of life. So, down through the ages we see history repeated and the very question the disciples asked Christ looms large - "Rabbi, who sinned, this man, or his parents...?"⁷

It is quite natural to take it for granted that a home environment where religion plays a dominant part would afford the ideal for the religious development of a child, and in many instances this is true. However, it is not possible to overlook cases where such an environment has not produced the expected results, thus indicating that there are other factors centered in the home which must be taken into consideration

.

6. R. A. Lapsley, "Evangelism and Christian Education," pp. 3-8.

7. John 9:2.

of the religious development. These exceptions send the writer in search of determining influential factors. Therefore, this subject is being treated with the hope of shedding light on the reasons involved by an examination of basic factors centering in the home which serve as adequate cause for religious behavior patterns as seen in religious development.

C. Method of Procedure

The first chapter will be devoted to an investigation of the adolescent in relation to his home environment and closely associated forces, such as his school and church life. Secondly, consideration will be given to his religious nature and factors bearing an influence upon it. Actual cases serving as concrete examples for the theory propounded will be cited, and the final chapter will be recommendations given with the hope of aiding the home and the church in providing the adolescent with an environment conducive to a vital Christian experience in his religious development.

D. Sources of Data

The primary sources of data for chapters one and two are books dealing with the psychology of the adolescent, the second chapter being supplemented by information given by four individuals in response to a questionnaire, and from the writer's personal knowledge of their home environments. The third chapter will present recommendations which, if the home and church adopt, will furnish an environment conducive to a vital Christian experience in the life of an adolescent.

CHAPTER I

THE ADOLESCENT IN RELATION TO HIS
HOME ENVIRONMENT

CHAPTER I

THE ADOLESCENT IN RELATION TO HIS HOME ENVIRONMENT

A. Introduction

The home is overwhelmingly the strongest influence in the life of youth. Averill says,

"However much cynics may rail at the inadequacy of the modern home; however much advanced sociological thought in certain quarters may attack it as a superfluous institution with slight survival value, the fact remains incontrovertible that throughout all the ages the home has been the place for nurturing the young in those traits and attitudes which have been and are still deemed desirable for perpetuation in the oncoming generation."¹

By the word "home" is meant the social center formed by a family, which, in the narrow sense, is the basic unit of society consisting of parents (mother and father) and their children, living together. A home, from the point of view of environment, should be an abode of the family where there exists an harmonious and sympathetic understanding between parent and parent and between parent and child - a place where love reigns supreme, yet not to the extent of being an obstacle to normal, balanced development - a place where tolerance is exercised and there is flexibility and scope for new departure.

B. The Adolescent and His Family

1. The Adolescent in Relation to His Parents.

When considering the adolescent in his home, however, it is not

.

1. Averill, op. cit., p. 73.

possible to stop here, for thought must be given to the adequate environment as seen in his relationships within his home. The period of adolescence is recognized as one requiring many adjustments. This is true, but the matter of adjusting is not limited to the adolescent himself; parents must adjust along with their maturing teen-ager. It is very true that the adolescent needs his parents - in fact he needs them most vitally during this period, for more than shelter, food, clothing, and love is now required. Parents find their sources of wisdom, understanding, patience, and discernment tapped to the limit.

Inasmuch as this is the hero-worshipping stage, nothing could be more ideal than that the parents prove to be the heroes worshipped by their adolescent youngsters. This cannot be true, however, unless parents are "hero worthy" - two-sided action is necessary. Parents, recognizing the symptoms of maturity and realizing their necessity, should encourage teen-agers to become adults; they must treat them as friends, confidants, pals - not as children. It is essential for parents to remember that they serve as models - whether good or bad. From them, their attitude toward each other and their attitude toward their children, do these serious-thinking adolescents get their ideas and attitudes toward homelife and marriage.

Further, adolescents want to be proud of their parents. They want them to be accepted by their friends - they want them to be as fine (if not finer) than their pal's parents; it is necessary that their crowd approve of them. Real conflicts arise in the adolescent when parents fail to meet this requirement. Often the remedy is comparatively simple and easy to effect, but parents, failing to recognize what may seem an insignificant detail to them, lose their sensitive youth thereby.

As a result of such reactions on the part of adolescents, conflicts are intensified when parents become deeply disturbed as they see themselves falling from their pedestals in the eyes of their teen-ager, or when he seemingly transfers his affection to adults outside the home and, in addition, seems rebellious toward his own parents. So often, because of uncertainty as to how to deal with this problem, parents become extremely rigid or over-solicitous for their teen-ager, which presents a good possibility of a negative result in either case. On the other hand, parents who are secure in themselves and recognize this as a normal adolescent tendency are prepared to cope with the evolving attitudes demanded in such a complex situation. Taylor says,

"It is good to know that it is normal for adolescents to become at times impudent, unruly, moody, jittery, lazy, inconsistent, irresponsible, and flighty; that it is in fact normal for adolescents to be at times really neurotic. It is by going through stresses and storms during adolescence that emotional problems work themselves out and do not lie dormant only to upset the serenity of adult adjustment later."²

2. The Adolescent in Relation to Siblings.

As children develop into adolescents, it is very evident that they rival one another. This is true within and without the home. If, for example, one child in the family rates much parental attention because of commendable achievements, the brother or sister aware of this will be made to feel inferior. Or if there is any partiality shown by adults to a child of one sex, real jealousy is the normal result. Each child should feel as secure and as acceptable as his brothers and sisters.

Further, if the adolescent has older brothers or sisters who

.

2. Katherine Whiteside Taylor, Do Adolescents Need Parents?, p. 5.

already enjoy a greater degree of freedom and a more detached and mature relationship with the parents, the adolescent is likely to demand the same privileges - thus a rivalry and conflict may ensue. If the adolescent has a genuine love for his parents, he will not fight them directly, but will carry on the battle more easily by using his older siblings as the antagonists.³

On the other hand, it is very possible for an older sibling to find that his adolescent brother or sister has an attachment for him which resembles that which he has for his parents, but significantly less dependent. Since it is not the older sibling to whom the adolescent is responsible, such an attachment for him grants the feeling of freedom for which the adolescent craves. The danger, however, lies in the outcome as stated previously, when parents fail to recognize this as a normal characteristic in adolescent development and resent the apparent "change of affection." Parents who are prepared find no great difficulty in accepting this and making the proper adjustment. When the latter is true, a happy, healthy relationship, necessary for a balanced maturity on the part of the adolescent, will be maintained in the home.

3. The Adolescent in Relation to Other Relatives.

Previously the family was defined as the basic unit of society consisting of parents and children. In its broader sense, the idea of family is not limited to the immediate members of the household, but embraces that so-called organization which approaches more nearly the conception of a group or clan.⁴ In the light of this expansion interest

.

3. See Peter Blos, The Adolescent Personality, pp. 241-242.

4. See S. I. Schwab and B. S. Veeder, The Adolescent, His Conflicts and Escapes, p. 112.

lies in knowing how the adolescent is affected by these other relatives. Zachry states that the feelings of grandparents, aunts, and uncles for the adolescent in his struggle for independence are variously influenced by their position in kinship to him. Very often the grandmother's feelings for the parents may give rise to a unique bond with the adolescent - positively or negatively. However, since with all of their affectionate interest in him and their hope that he be a credit to the family, his older relatives have less at stake in his development than do his parents, they are likely to be freer - in their less frequent, less intimate contacts - to accept his individuality. They are free to do so for the added reason that his change from ways of childhood constitutes no great loss to them and confronts them with no demand for basic revision in their life function. They are in a position to play a highly significant role by their response to him in his effort to stand alone.⁵

C. Broadening Horizons of the Adolescent

Adolescents are as young birds, poised on the edge of the nest, cautiously spreading their wings as they view the outside world. This is not a "good-bye" to the comfortable, familiar home where they feel so secure and safe; this is an adventure - a flight beyond the confines of complete protection into areas unproven to see how the "other half" lives and to experience what is offered. As the bird surveys the horizon beyond, it quivers with an excitement and curiosity which gives impetus to its timidity and feeling of insecurity. It is lured by what

.

5. Caroline Zachry, Emotion and Conduct, p. 296.

it sees, and with the knowledge that home will be awaiting its return, it soars out into the world.

As indicated previously, the adolescent comes to the time when home seems narrow, monotonous, intolerable and the street beyond invites him to be up and away. Impatient with the restraints, and desiring to "shelve old impressions" he is lured to see the great world and find out what it offers. Like the bird, he has no intention of severing his home connections, but he has intense desires to venture beyond them. A few of the most important areas of the adolescent's broadening horizon need consideration here.

1. The Adolescent in Relation to His School.

Outside of the home the school has the closest contact with the teen-ager, and its influence is very evident during these maturing years. By rights, the school has two major objectives: namely, the mastery of subject matter, and the development of the individual into a well-adjusted personality. Since the adolescent is interested in a wide range of activities, the school has an attraction for him - often to the detriment of its first major objective, unfortunately.

The school offers the competition a teen-ager loves, which is of value only when the individual develops a sense of fairness, cooperation, and self-control; it affords a chance to demonstrate his increasing strength and maturity; it permits him to make greater use of his enlarged reasoning powers; and it grants opportunities for the development of special talents - academic, literary, athletic, musical, and others.

Further, the adolescent is kept well reminded that he is no longer a child and is expected to exercise his own judgment, under

guidance, in many matters concerning his own welfare. In his desire for freedom he thrives on this. However, it is necessary to recognize the conflict that may automatically arise if the home and school are not in step in these measures, for the freedom wanted and needed by maturing youth, and offered at school, will cause real resentment if not granted to a large measure at home. On the other hand, one must realize what a detriment it is when a teen-ager has been encouraged to rely dependently upon his parents and is suddenly faced with the necessity of being independent. Parents then stand the threat of a maladjusted, unhappy youngster, which is a real complication to the normal problem of handling the adolescent.

Not to be overlooked is the opportunity the school affords for "socializing." Teen-agers desire the companionship of others who think as they do - who share the same problems - who have "Mid-Victorian" parents needing "handling." Basic convictions, decisions, desires, and activities are those approved by their crowd. The school social life gives each adolescent the moral support he desires.

Reference has been made previously to a transfer of affection from parents to other adults, and in this connection teachers often become objects of this tendency. They become "heroes" to teen-agers. This may cause a spirit of resentment on the part of parents not prepared for such reactions perfectly normal to the maturing adolescent, and not too difficult to handle, when understood.

Obviously, it is necessary for the home and school to cooperate and share objectives they should have in common, for the teen-ager is bound to bring into the home new interests stimulated by his school contact which have a fascination for him, even though it may be of only

temporary importance. It is the duty of the parents in the home to help this adolescent of theirs, as he takes this "flight," to feel secure in facing these new aspects which result in a well-adjusted maturity, and to offer the necessary security and constructive help when the adventure fails in some details.

2. The Adolescent in Relation to the Club.

A natural outgrowth of school life, or in many cases, a co-curricular activity, is the club - another important center of interest outside the home. Participation in club activity is usually stimulated by spontaneous interests of the individual and should supplement the regular academic activities. Once again, a freedom which the teen-ager yearns for is possible as the opportunity to explore untried fields is granted. Activities of this sort are especially valuable in the development of avocations and supply profitable, as well as interesting, use of leisure time. Clubs are attractive also from the standpoint of the social contacts made possible, appealing to the gang spirit and offering the opportunity for the crowd, broken up during the regularly scheduled academic program, to get together. The girls are particularly enthusiastic about this type of group action and often form clubs of their own for social purposes. Once again understanding, interested, and sympathetic parents are needed since they may open or shut the door to many fascinating interests: nature, adventure, books, ideas, discovery and conquest, failure and defeat.⁶

3. The Adolescent in Relation to the Church.

The last organized group outside the home for consideration here,

.

6. Miriam Van Waters, Youth in Conflict, p. 64.

which is and should be an attraction to the teen-ager as his horizon broadens, is the church. In considering this area in connection with our adolescent youth, one is forced to admit that "the truth hurts," for it is during this period of development that the church loses its youthful membership in large numbers. During the early adolescent years the program of the church provides activities which attract the youth because participation in them appeals to the desire for the untried, desire for "gang" fellowship, and an added degree of freedom. But when these aspects have been weighed in the balance, further church activity seems to be "found wanting" and one by one teen-agers concentrate their efforts outside the church.

Granted, when father was a boy, after the home the church was the center of activity, but that is not true today and the church is not only faced with the problem of holding, or gaining teen-agers, but of competing daily with the numberless secular attractions that lure adventure-some youth to "try their wings" - to fly farther with the hope of finding satisfaction in something different.

That the church could be a strategic "stop" on youth's horizon is attested to by cases, rare though they are, where such is true; that it should be will be admitted by the majority; but that it isn't is proven by fact and figure. In determining the "why," keep in mind that the adolescent is searching for something vital, something real and concrete, the answers to his questions, a rebuttal for his doubts; not a confusion of them. He wants something that meets his need - his spiritual need - for he has one. Consider why birds migrate - conditions are such that their needs won't be satisfied and they want to live! To quote Harner, "The church ought to concentrate in its effort to win

youth upon satisfying the life-needs of youth so completely as to become indispensable to youth!"⁷

D. The Adolescent's Sense of Security

One of the first needs in an adequate home for the adolescent is a wise relinquishing of the strict control necessary for children and a wise development of adequate self-control in the adolescent himself, without the elimination of his sense of security. This is a decided change-over from a 12-year practice of careful controlling of behavior and complete security, and the shift cannot be made overnight; but unless it does evolve, unhappy, rebellious, or maladjusted youngsters result, and the home has failed in one of its primary responsibilities.

1. The Adolescent's Desire for Independence.

"The wish for personal liberty, developing gradually through childhood, normally reaches its climax during adolescence."⁸ In the process of "molting" from childhood to adolescence, the characteristic which, to the mind of the adolescent, most conspicuously differentiates the adult from himself and from the child is freedom from the direct control of other persons. The teen-ager is taking on adult proportions, physically, mentally, and emotionally, and desires to be recognized accordingly. Owing to his enlarging reasoning powers and his broadening horizon, he realizes that the parents he looked upon as unqualifiedly wise and strong are subject to error, and when events substantiate the adolescent's opinion in contradiction to that of his parents, he

.

7. Nevin C. Harner, Youth Work in the Church, p. 27.

8. Caroline Zachry, op. cit., p. 282.

naturally tends to become "irked" when they insist upon his following their dictates, for this tends to strengthen his link directly with children and to separate him from adults. Parents, and all adults, make a grave mistake, then, when they fail to encourage their teen-ager to become adult and utilize fully increasing potentialities.

There are numerous ways in which an adolescent may gradually achieve the necessary freedom from parental control, and there are ways parents can profitably assist the adolescent to become independent. For example, in the matter of handling money - the adolescent should be given an allowance, and with it the responsibility of budgeting to meet specific needs. Further, an adolescent should be free to choose his own friends. It is to be expected that some undesirable acquaintances will result, for an adolescent is inexperienced in judging character accurately and is easily deceived by externals, but instead of parents getting panicky and attempting to terminate such friendships, they should use these incidents as so much education in the judgment of character.⁹ Often the very best procedure in helping the adolescent recognize the undesirability of such acquaintances is to expose them to the adolescent's home environment where contrasts will be more convincing than any word spoken by the parents.

It is to be expected that adolescents will make mistakes, but real profit is gained through such errors. Protection from these experiences does not educate, but merely serves to prolong childishness. "The essence of good guidance was well summarized by a fifteen-year-old girl when she said, 'What we want is parents beside us and not over

.

9. See Cole, op. cit., p. 296.

us. 1110

2. The Adolescent's Need for Dependence.

In spite of an urge for freedom a young adult realizes that there are limits to the freedom he can take. Although he wants all he can get, he desires to know he can give it up when he wants to. Thus, for no adolescent is the wish for independence clear cut or free from conflicting emotions, and for this reason we see this as a period of "standing by" on the part of parents, ready to grant the affection, understanding, and emotional security the adolescent needs during distressing experiences, which are frequent during the trial and error period. As his independence increases, he falls back upon his home less and less frequently, but until he has set up a home of his own, and sometimes even later, there are sure to be occasions when he needs the security a harmonious, sympathetic parental home affords.

E. Reactions of the Adolescent to Family Standards.

For the adolescent, the most vital criteria as a standard of judgment is "what his crowd thinks." No normal young person of spirit can retain his self-respect or peace of mind in his group, therefore, and be at the same time subject to family prohibitions and practices to which the mass is not subject. He will be misunderstood and ridiculed by his companions if he conforms; but, on the other hand, if he rebels and becomes an acceptable member of the group, he forfeits his good

.

10. University of Iowa Publication, New Series #1208, August 30, 1941, "Parents, Relax!" by Katherine W. Taylor.

standing at home.¹¹ This presents a real problem when the family is distinctive in some particular standard, principle, or practice, and when this is the case, the adolescent often chooses the lesser of two evils and remains on good terms with his crowd. Many times such a conflict is initiated by the failure of the parent generation to keep step with its youth and to comprehend the full significance of the drives that are operative in adolescents.

Further, it is to be expected that progressive, impulsive youth will become impatient with the conservative practices of their parents and renounce the "old fashioned" way for adventures far along new and untried pathways. Failure on the part of parents to make their necessary adjustments in understanding their teen-ager, breeds, at best, unhappiness and moody conformity, and, at worst, rebellion, deceit, and passion to escape.¹²

F. Summary

Although much more could be said and various other aspects considered in connection with the adolescent's relation to his home environment, enough has been given to reveal the weaning process through which the adolescent is passing and to realize the responsibility parents face in allowing and encouraging their adolescent to "cut the apron strings" knowing it is not "apron strings" but understanding love that ties the teen-ager to his parents and home. By their very words and

.

11. See Averill, op. cit., p. 89.

12. Ibid., p. 87.

actions parents should make it clear to their teen-ager that they are aware of their children's developing maturity and are proud of it, but are standing on the side-lines always ready to help and see that things do not go too far in any harmful direction.

These words of an adolescent summarize the teen-ager's attitude toward the home relationship:

"There's nothing that can take the place of our home in our lives. It's the place where people believe in us and make us feel important to them and the world even though we do fall short. You are the ones who set the atmosphere of our home. It can become our home only as you let us share and plan with you."¹³

.....

13. Teen Age Boys and Girls in Cooperation with Clarence G. Moser, "Calling All Teens and Parents, Too," p. 24.

CHAPTER II

THE RELIGIOUS NATURE OF THE
ADOLESCENT

CHAPTER II

THE RELIGIOUS NATURE OF THE ADOLESCENT

A. Introduction

In considering the religious nature of the adolescent it is necessary to keep in mind the general characteristics of the teen-ager as set forth in the preceding chapter and recognize the carry-over which normally takes place in the area of religious development. We have found that this is the time of psychological weaning - a transition period from dependence to independence, from government to guidance; from parental authority to self-determination.¹ The normal teen-ager has both the ability and the desire to form his own opinions and to "personalize" for himself what he has previously accepted without question from his parents. Needless to say, such a change in his psychology will have poignant influence upon the religious development of the adolescent. There are also countless other factors of influence which directly affect the religious experience of maturing youth, but only those related to the home environment are of interest in this study, and an effort is made in this chapter to observe some of these factors by citing actual cases of adolescents as they mature in their religious development.

B. The Religious Psychology of the Adolescent

1. The Importance of Religion.

So many and various are the definitions of religion that a choice

.

1. See Leon C. Palmer, Youth and the Church, p. 8.

is left up to the individual, yet upon this it must be agreed, that religion, primarily, deals with the relation between man and his Maker, or a Supreme Being. This is found to be true in every ethnic group studied as far back as science knows man to have existed and because of this it is a generally accepted fact that man is by nature a religious being; or, as someone has said, "Man is incurably religious." According to Tracy, "Religion is neither apart from life, nor a part of life, but life, at its highest and best."²

Since religious experiences are those involving thought, feeling, and will, religion of some sort is possible for every person capable of these powers. Even a little child can share in a religious experience since he has some intellectual ability and is capable of exercising some measure of direction over his feelings and behavior. In so far as these are consciously directed and adjusted in reference to God, the life is genuinely religious.³

2. The Religion of the Adolescent.

As stated in the previous chapter, the religion of a child is absorbed from his environment, which includes his home and his church. It is a natural religion without any independent or personal idea of God. Since there is bound to be a carry-over as the child matures, it is true that the religion of the child and that of the adolescent have much in common, but there are also distinguishing features, which must be recognized.

We find the youth no longer willing to accept concepts blindly,

.

2. Frederick Tracy, The Psychology of Adolescence, p. 185.

3. See Ibid., p. 186.

for he is strongly disposed to find spiritual meaning in the objects of nature and the events and relationships of human life. The adolescent wants a vital, personal religion; he wants to find out for himself the true significance of religious thoughts, ideas, and values. The quest occupies a very important place in the life of a maturing teen-ager and should help to satisfy his groping for a fundamental, synthesized understanding of the whole realm of experience. The youth demands that his religion be practical and furnish him with a purpose - a directive, as well as help in his attaining self-control and self-discipline.

As the adolescent develops into religious maturity one must not lose sight of the external forces which affect and influence his growth. The mental ability of the individual, already referred to, is a factor, and there must be added to that the religious background of the youth as well as the socio-economic status of his environment. These forces influence the adolescent either positively or negatively.

3. Adolescence - the Period of Religious Decisions and Conversion.

Obviously, an outstanding characteristic of the adolescent is his yearning for freedom and independence in the making of personal decisions. He enters this period of religious awakening struggling for independence in his thinking and unwilling to accept formalism and dogma. In his search for sound and logical principles upon which to build his faith the teen-ager stands at the psychological juncture for the great, serious decisions and choices that may determine the direction and trend of his future years. His passion to idealize, manifested in various ways, is seen in its highest form in the response to the call of Christ. His summons to service and sacrifice is often

irresistible, for in Him the heroic appears in its supreme form, and in His sacrifice spiritual heroism finds its supreme example so that the sensitive youthful heart readily catches the fire of spiritual heroism and is ready to follow a spiritual hero to the world's end at any cost.⁴

Case A is an adolescent who has responded in such a way and has had a conversion experience. It is interesting to note the home environment factors and their influence as they are related to this area of development.

Case A is an adolescent from a non-religious home. Her father is a chef; her mother is employed in a garment factory, and both have had a third grade educational background. A is one of six children and is second from the youngest. All of the children are high school graduates; A, a college student, is the only one who has gone beyond the secondary level. The family has no religious affiliation and has initiated no interest on behalf of the children but is not opposed to any church contact they may make. The parents' reaction to religion is that church attendance will provide social contacts and make better children, provided they don't go too far with religion. The family shares a mutual interest in reading current fiction, semi-classical and popular music, and attending the better movies; in other activities, such as athletics, the children are independent in their participation.

A started in a Sunday School where religion was Bible-centered and the negative attitude was upheld toward the so-called "worldly amusements." Such an attitude was completely foreign to A's background

.

4. See Ibid., p. 204.

and she was not sympathetic towards it at all. Until reaching college this was A's only religious contact. In college she met a religious group which had banded together for fellowship. She was challenged by their sincerity and religious vitality, she claims. Their emphasis was not completely new to A for it recalled her limited Sunday School experience in its similarity. A states that through fellowship with this group she had a conversion experience, and now is not only a person with sincere and definite religious convictions, but one who has chosen a religious profession for her life interest and work.

The reaction of A's family to this new interest, alien to any of their own, has been one of disappointment since they counted on the one with a college education to be a lucrative success, but they are completely tolerant and have offered no opposition, accepting the decision she has made for her own life. The family, though disappointed, as stated, has recognized and respected individual rights and independence in making decisions. A states that her parents have made no effort to oppose her or to influence any change in her thinking because they feel her immature and perhaps emotional in this venture. Willing to accept it, they give evidence of encouraging a normal adolescent independence and maturity, representing an intelligent approach in the handling of their adolescent.

This case definitely indicates that the home environment contributed no direct effect or influence upon A's religious experience and A was dependent entirely upon extra-home factors of influences. Attention needs to be called, however, to a significant home environmental attitude which served indirectly to influence A's religious experience.

It was noted that the home offered a congenial atmosphere of love and understanding, free from tension and rigid restrictions. This fostered the development of a balanced personality, which is always a valuable asset to one's religious growth and development.

Further, the adolescent, who has become so conscious of his own social status and his individuality as a member of society, is often stirred by a desire to reform the world. He takes seriously the social and religious ills that are called to his attention and has the urge to do his part to improve them. Fortunately, he is, therefore, capable of being influenced by the ideals of his elders as they attempt to guide him into desirable channels.⁵

With the consciousness that religion has to do with matters which are of tremendous significance and of vital importance to the life of the adolescent comes a degree of restlessness and even a depression because of a sense of inadequacy and sinfulness. Such a reaction, plus the adolescent's desire to decide in favor of a vital, practical faith, makes readily understandable the conversion experience common to the religious development of the adolescent.

4. The Religious Doubts of the Adolescent.

a. Faith versus Facts

Another of the distinctive features of the religion of an adolescent is his experience of intellectual doubts, for the time has now come in the progress of the mind towards maturity when questions previously satisfied by traditional and customary answers must be sub-

.

5. See Crow, Lester D., and Crow, Alice, Our Teen-Age Boys and Girls, p. 250.

mitted to a closer scrutiny. The age of conscious criticism is in action and, as a result, a skepticism may be seen in any aspect of the adolescent's thinking. Such an attitude makes the youth realize that many things he has been taught earlier and accepted uncritically are not in harmony with the facts presented in his studies or readings. An illustration of a possible conflict faced by the teen-ager is given by Kupky as follows:

"The adolescent discovers contradictions between sensuously experienced reality, the conception of the world furnished by natural science, on the one hand, and the world of religious thought on the other. He tries to harmonize his whole experience and knowledge, but he has to recognize that many of the religious thoughts transmitted to him and the thoughts further developed by him in imagination cannot be retained and reconciled. In them doubts begin. First such matters of faith are questioned and overthrown as appear to contradict sensuously experienced reality. 'There are no devils with horns and pitchforks, or someone must have seen them'; or 'Heaven is only blue sky. Nobody knows where heaven is.' Biblical miracles are questioned: 'No man can walk on water.' Then his doubt transfers to church dogmas, the divinity of Christ, the Trinity. More and more of the church dogmas are discarded, until at last the adolescent's belief in the personality and existence of God is threatened."⁶

Early faith, although firmly entrenched, thus receives a serious setback when the child learns that the answers to many of his questions are not based upon obvious facts.⁷

b. Resolving Conflicts

In spite of raised eye-brows from the older generation, intellectual doubts are normal experiences for the adolescent since the mind does not really possess truth in its own right unless that truth is reasoned by the individual himself, or until the individual realizes

.

6. Oscar Kupky, The Religious Development of Adolescence, p. 79.
7. See Tracy, op. cit., p. 192.

his search for a solution to some of his problems carries him beyond his powers of reason and he willingly allows faith to resolve his conflicts. The maxim of Garrison is, "Truth is made one's own only by being thought out by oneself."⁸ The thing to recognize is that more than a creed or dogma is the adolescent's need to find himself and to integrate his own thinking with the processes of the universe and the general plan of life.

The caution comes to teachers and parents who are often largely responsible for many of the doubts teen-agers experience because of the answers they have been given in response to the curiosity and credulity of childhood.⁹ As far as the religious doubts are concerned, the explanation is given when the religious teachings in the home and church school are considered. They may be either so pitifully meager, or so narrow and sectarian, so denominational, so restricted in their scope, so cramping and literal in their interpretation, that under the clear gaze of the intellect which has been brightened by the adolescent's broadening horizon and contacts, the religious concepts built in previous years can hardly fail to become untenable.¹⁰

As mentioned previously, the field of science introduces doubts into the mind of the thinking adolescent, and he struggles with conflicts which are often intensified by unsympathetic high school teachers or ill-informed, overly-apprehensive parents and Sunday School teachers. The former may disregard the religious approach entirely and cause the

.

8. Karl C. Garrison, The Psychology of Adolescence, p. 180.

9. See A. L. McGregor and L. A. Pechstein, Psychology of the Junior High School Pupil, p. 156.

10. See Averill, op. cit., p. 398.

adolescent to feel that his attempt to reconcile the two is impossible since science disproves and antiquates Biblical dogma. Whereas the latter, on the other hand, may take a dogmatic stand against science, disregarding its truths and contributions. Really, what the teen-ager needs to be guided to see is that science and religion are two different ways of approaching the same problems of life. Wickenden says,

"there is an increasing disposition on the part of scientists and religious leaders alike to recognize the necessity and interdependence of these two approaches to life. Let science go as far as it can in forwarding its own researches, religion will continue to have necessary and vital functions to perform which science alone could never render."¹¹

When the adolescent realizes that science is designed to search for the answer to the "how" of life and religion to the "why," he will not be completely confused and left with a damaged religious faith.

C. The Religion of the Adolescent Compared with the Religion of His Parents

1. The Effect of the Parents' Religious Affiliations upon the Adolescent.

Since the home environment is such an important factor in the development of the adolescent, the religious affiliation represented by the home must be considered.

Regarding the parental religious affiliation and its influence upon the adolescent, Garrison gives the following helpful statistics resulting from a survey made by him:

"Over four-fifths (81.1%) of the youth with some church

.

11. Arthur C. Wickenden, Youth Looks at Religion, p. 36.

affiliation had adopted the faith of both their parents. When both parents had church affiliations, but when there was a difference between the persuasion of the father and mother, there was more than twice as strong a tendency to accept the faith of the mother. The proportion of youth who had adopted a belief different from that of either parent is quite negligible - 4.2% for the Catholic youth, 2% for the Protestant, and none for the Jewish."¹²

One would be inclined to take it for granted then, that in homes divorced from church affiliation the same would be true of the adolescent in that home, but Fallaw claims such is not always the case since "there are to be found a number of adolescents who react against their parents' disinterest in church by themselves entering it."¹³

That there should be a unity within the home in this area of family life is indeed the ideal, for education in religion should be from generation to generation - that is, from parents to children; and when parents are indifferent or in disagreement between themselves so that disharmony exists between the church school experiences and those of the home, religious growth is retarded and serious conflicts may ensue for the adolescent.

2. The Adolescent's Evaluation of Religion.

It is necessary to remember that the religion of youth must be practical and personal. As is so often the case, the religion of the mature man has a tendency to become devitalized because he has allowed it to slip from its everyday experience and living connection into a formality of decadence. Such a religion has no interest for the adolescent.

.

12. Garrison, *op. cit.*, p. 182.

13. Wesner Fallaw, The Modern Parent and the Teaching Church, p. 174.

For the teen-ager, religious practices which he has been taught to observe and which have become habitual must now take on life-centered meaning and, unless they can be made to do so, they are discarded. Such things as prayer, Scripture memorization, church attendance are either entered into with the conviction of a definite and conscious purpose or discontinued as an impediment to the independent life so desired. Rebellion against authority often manifests itself in a discontinuance of religious practices in which the adolescent has been trained, and he now is religious only if he wants to be, not through compulsion. As stated by Schwab and Veeder, religion for the adolescent

" . . . is the attempt to formulate in some concrete, dogmatic, and understandable way the doubt, fear, and mystery in regard to the fact of experience, and particularly his own, as felt by a human being endowed with sufficient understanding to be aware of himself in relation to the world of reality about him."¹⁴

Case B illustrates home environmental factors which proved an important influence in preparing an adolescent to personalize his childhood concepts, thus helping him to mature normally in the area of his religious development.

Case B is an adolescent from a home where the father is a minister. B is next to the youngest of four children. Both parents are college graduates; the father having a theological degree as well. All but the oldest brother attended college.

The family appreciates good literature having particular interest for historical and geographical reading. Music has a real interest for the group; operas are enjoyed over the radio but never attended, and

.

¹⁴. Schwab and Veeder, op. cit., p. 153.

the better movies are enjoyed. Family hikes are taken occasionally and athletics are particularly enjoyed by the children.

As would be expected, the real social life and contacts center in the church and regular attendance of all church services is required. Specific religious interest on the part of any family member has always been encouraged and regarded as a means to an end. However, such interests have never been forced - merely fostered when they appeared spontaneously.

Family worship was a scheduled routine; grace at meals and private devotions have always been encouraged. These religious activities have been very naturally entered into and, B states, in his own life were largely taken for granted without real personal application or value.

B was drafted during the war and spent much time aboard ship. Here he faced reality, and having much spare time on his hands evaluated life as he knew it. B claims that for the first time he realized a need to appropriate personally the religious experiences he had been practicing and when he tried it they suddenly took on vital meaning in life.

Although this home provided a very religious environment, the emphasis was not to the exclusion of all other interests and developments. Life for B presented a balance that made for variety and freedom of choice. Because of the consistency, sincerity, and concern of his parents, B had the resources from which to draw when he began to evaluate his childhood concepts and personalize his religion. Such a home environment gives evidence of preparing the adolescent for religious

maturity very sanely, in its influence upon his religious experience.

3. Religious Intolerance of the Adolescent.

Since the period of adolescence is fraught with fear, doubt, and the desire for a solution to the individual's relation to the world so rapidly opening up before him, it is quite natural that such uncertainty often fosters an attitude of intolerance manifested in the search for sound and logical principles upon which to build his faith.

Complete intolerance is shown for sham and insincerity, and an absence of pretense and affectation are insisted upon. Any who indicate by their daily lives or deeds that the religion they profess has only superficial meaning, exerting little or no influence over their behavior, are regarded with a cynical contempt and serve only as negative influences since doubts are increased thereby. Unfortunately, many of the adults attempting to direct the conduct of young people create serious conflicts by laying down principles of behavior patterns which they themselves do not observe.

Case C gives a concrete example of an adolescent whose religious life was affected by such home environmental factors. The home from which C comes can be classified as the nominally religious home. By "nominally religious home" is meant one in which church affiliation and participation are accepted practices, but which has no other religious emphases.

The father is a bookkeeper with an eighth grade grammar school education. The mother has had equivalent schooling and is not employed outside the home. C is the oldest of four children, the youngest of which is seven years old. Because of a diversity in age range and a

wide variety of interests the children are not in unity as far as their avocations are concerned. The father, on the other hand, shares both talent and interest with C musically and they often go places to enjoy it together. The mother, though proud of C's talent, does not encourage any training, and rarely attends any function in which she participates.

Because of the father's enjoyment for mixing with people, he is active in all the social functions connected with his business and very active in the church, whereas the mother, using the younger children as an excuse to remain at home, never goes with her husband to any social affairs.

There is a unity of religious affiliation in the home and both parents are members of the church. Everyone in the family attends but the mother; she does encourage this attendance, however. The attitude toward church participation is that it is the thing to do and good for the children, but Sunday is not hallowed for this particular fellowship.

Such things as family prayers or worship receive no attention, and religion is definitely not a part of family life. C's friends are from her neighborhood, which is predominantly Catholic, rather than from church association.

C's father has always been her ideal; every principle and practice of his has been respected and wholeheartedly accepted until recently when she learned that her father, whose social activities are engaged in alone because of his wife's preference to stay at home, has taken license and is attentive to other women. C's reaction has been one of disillusionment, and her idealistic world has crashed upon her. For the first time the "frailties of man" have become real and superficial-

ity has taken on meaning. The boasts of church membership and active church participation have become empty and C is groping for something real, something solid, something permanent. C claims the religious experiences she has had in the past have failed to meet her need since they have not been related to life. Her attitude toward her father and his religion has changed completely and she has set out, alone, in search for the true meaning of life.

In this case various factors centered in the home that have had a definite influence upon the religious experience of this adolescent are apparent.

First, the facts tend to indicate that the religion in this home was lacking in vitality; it was, at best, an adopted dogma - an empty formalism, which failed C completely when needed most. Then, too, C's father, so active in the church and who "talked" such an exemplary life, disillusioned C by proving his sham in his walk of life. C claims a feeling of repulsion for this demonstration of inconsistency and insincerity.

Being the oldest child in the family C has no brother or sister to come to her assistance and her mother, who has never shared interests or confidence with C in the past, is not in a position to help her now.

The above is far from an exhaustive study, but it provides facts which illustrate the part played by particular environmental factors. As mentioned previously, this home would be classified as one providing a nominally religious environment, but the factors related to it indicate its weakness for the development of the religious nature of the adolescent.

Further, failure on the part of parents and other adults to realize the social yearnings and needs of young people by attempting to impose rigid rules of social conduct upon the adolescent has often resulted in an intolerance for religion if such a price must be paid, or at best, certainly, an unhappy and moody temporary conformity because of parental compulsion.¹⁵ The wise parents, even if they have scruples against certain social activities, such as dancing and card playing, for example, and do not indulge themselves, should be intelligent in their attitude toward their teen-ager's possible interest in such things and rather than attacking the problem by negative admonition and rules will explain their reasons for not participating, allowing the teen-ager to think this aspect through for himself.

The adolescent is most intolerant of parental religious behavior patterns forced upon him which result in his being ostracized from the crowd that means so much to him at this period of his development. Often an attempt at solving the conflict by secretly abandoning parental ideas results in a chronic habit of deceit, or if the adolescent is independent in his ideas, he is forced to revolt against his home.¹⁶ Although parents may fail to see it, they are really attempting to pass on their intolerance and reacting against the same intolerance shown by their teen-ager. Above all, the adolescent needs parents who do not force religious decisions upon him. Case D illustrates these adolescent characteristics vividly.

D is an adolescent who has been reared in a very religious home

.

15. See Averill, op. cit., p. 88.

16. See Cole, op. cit., p. 304.

environment where rigid rules of social conduct are observed.

D's father was a professional man; her mother was a nurse, but is now occupied entirely with the home. She is the youngest of three children and is six years younger than the next oldest child. Inasmuch as her father died when she was ten years of age and both the older children have been away at school during her adolescent years, her experience has been closer to that of an only child.

D's mother's social activities all center in her religious interests and although she is vitally interested in everything D is doing, shares no part with her in social activities, except church attendance.

Further, the religious affiliation of the family is with a group imposing rigid rules of social conduct. A very negative attitude is taken against the attendance of movies, dancing, card playing, stage plays, and operas, thus thwarting the development of the cultured aspect of D's life. It is also felt that the only books one should spend time reading are the Bible and religious books, so much excellent secular literature is neglected. D's mother, whose own religious life has been nurtured in such an environment, has accepted and strictly adhered to such a religious formula, and, although she has never forced D to adopt this code, it is the only dogma D has ever known, either at home or at church.

This situation has created the following reaction: D saw nothing wrong in going to a movie, for example, but knowing it hurt her mother deeply because such an action violates the religious standard she has set, and which has been imposed by her church, has suppressed her

desire until her junior year in high school, finding interests elsewhere. Suddenly D has realized that the standard set by her home, and which she has accepted, makes her very unpopular with the crowd and she is left playing the "wallflower role" while the others have a good time. D turned to her church but nothing was offered by that group to fill the gap. She then decided she would not be called a prude and be left out but would have a good time with her crowd. D went with them to the corner drugstore after school; soon she was the best "jitterbug" dancer among the girls - her popularity rose and life was gay. Smoking cigarettes was her next venture and she attended all the movies her allowance permitted. All of this activity was carried on unknown to her family. D reports that her attitude toward her home environment and church teaching was one of rebellion for some time until she gained the proper focus and recognized true values.

From the above case some very significant adolescent reactions are in evidence, as well as home environmental factors related to the religious experience.

One can see how the religious tenets accepted by the child are evaluated by the adolescent. For some time D was willing to accept the family standards, but when it affected her own life and welfare and she found them meaningless to her personally she was no longer a conformist. There is also indicated the parental tie which the adolescent must become independent of if she is to mature properly, and one way of obtaining independence.

When considering the social yearnings of the adolescent the above case seems to indicate that the home made no effort to satisfy

this tendency and inasmuch as D's church did not, this aspect, so important in the life of an active, venturing, social conscious teen-ager was neglected.

Though not intentionally, mature social practices, having religious bases, were imposed upon this teen-ager and although she accepted them at the time, she admits having not understood or appreciated why such attitudes existed. Naturally, she wanted the social approval of her crowd and when her "peculiar ideas" threatened ostracism from the crowd she felt her insecurity and was dissatisfied with what was required by such behavior patterns. Desiring not to make open cleavage with the family she was forced into deceitful participation of social activities, enabling D to retain her status with the crowd. Rebellion against a maladjusted social life is to be expected from the adolescent.

The validity of the religious emphasis of the home environment is not of interest to us here, but the facts given indicate that since this emphasis was so strongly existent, the home gives evidence of failing to bridge the gap socially and culturally for the adolescent, of failing to recognize the adolescent's social yearnings and need for social security, thus affecting the religious development of the teen-ager involved. In a home where religious restrictions are adhered to, wise parents will assist their adolescent in his religious development by helping him to think through intelligently the reasons for them and allowing him the freedom of choice in this respect for his own life. When the adolescent understands the underlying reasons governing such a behavior pattern, he will at least respect the standard set by his parents and be guided, thereby, into a more normal adjustment.

D. Summary

As has been shown, the adolescent is religious and is so by choice. He has a desire for his own religion - that which he has thought through and vitalized by personal application and practicality. Characteristic of this period are the vital religious decisions the adolescent makes and the conversion experience he may have. The drive of the adolescent and the yearning for an understanding of and a purpose for life, make him restless to find a satisfactory answer and prompt him to respond when the challenge is presented. Not uncommon during his religious development are the religious doubts he may have which may result in serious conflicts. Adolescents need sympathetic, intelligent guidance by understanding adults so their problems will be resolved satisfactorily, not intensified.

This study showed that in most cases teen-agers adopt the faith of their parents, or, in cases where the faith of the parents differed, the mother's faith is generally the preference of the adolescent. However, the adolescent's first requirement is that his faith be practical and vital. He shows an attitude of intolerance toward a devitalized formalism which might satisfy adults, for any religious insincerity adults may manifest, and an attitude of rebellion for compulsory behavior patterns adults may attempt to impose upon him.

Understanding this religious psychology of the adolescent proves a real asset to adult leaders endeavoring to lead adolescents into a vital religious experience.

CHAPTER III

**RECOMMENDATIONS FOR CREATING AN ENVIRONMENT CONDUCTIVE
TO A VITAL CHRISTIAN EXPERIENCE OF THE ADOLESCENT**

CHAPTER III

RECOMMENDATIONS FOR CREATING AN ENVIRONMENT CONDUCTIVE TO A VITAL CHRISTIAN EXPERIENCE OF THE ADOLESCENT

A. Introduction

In the foregoing chapters consideration was given first to the adolescent in relation to his home environment. There the general characteristics of the teen-ager, as revealed in his relation to the members of his family, and his desire for independence as he yearns to identify himself with those outside his home, were suggested. Secondly, the religious psychology of the adolescent was dealt with and the teen-ager's need and desire for a sound, tenable faith was cited. This chapter was illustrated by actual cases revealing adolescent characteristics and reactions which may be evident as the adolescent develops in this area of his life, as well as significant factors centering in the home which give evidence of affecting and influencing the religious experience of the adolescent.

Each of these chapters emphasized both the importance of the home in the life of the adolescent and the need for understanding, properly adjusted parents who recognize the ear-marks of the adolescent period and who are prepared to guide their teen-ager into a happy, normally adjusted maturity. As Hazen Werner suggests, adolescents need parents who think with them, rather than for them.¹ Since the home is the most powerful factor in the shaping and molding of the adolescent, and since

.

1. See Hazen Werner, And We Are Whole Again, p. 67.

parents assume that their children will become like them, sincere, intelligent parents will desire to qualify as well-adjusted adults themselves in order that the home may offer the basic factors for a proper environment for the maturing adolescent.

The purpose of this chapter, therefore, is to offer suggestions which may help the parent in guiding the adolescent in his religious experience.

B. Adequate Parents

1. A Personal Relationship with God Necessary.

An old proverb states, "The apple never falls far from the tree." According to Wickenden, "So it is with one's religious beliefs and practices in early life; we do not get far from that which we learned from our families."² This puts a very definite responsibility upon the parents in regard to their own religious lives.

The first requirement is that the religion of the parents be a personal, growing fellowship with Christ; that it be a factor which gives significant meaning to life. Parents should be conscious of a purpose in life and the necessity of fulfilling their responsibility toward that purpose. Their religion, also, should give them the highest scale of moral values which will serve as a guide for exemplary living. Further, their religion should provide a sound basis for the development of a well integrated personality because of its dedication to a worthy purpose.

.

2. Wickenden, op. cit., p. 2.

Parents who are religious on Sunday and disregard any consideration for religion during the week have merely a creed which is not related to everyday experiences. Such a religion lacks vitality and is a mere verbal expression which is of little value to the individuals. What is needed is parents with deeply rooted Christian convictions which motivate a "desire to actualize high possibilities in the realm of the good, true, and beautiful, to live significantly in relation to the social process, to build upon deep reality, to be the instruments of God and thereby experience the abundant life."³ The necessity for, and value of parents leading purposeful lives is well expressed by Regina Wieman who says,

"As surely as children breathe do they sense what it is that parents live for. They feel their parents struggle, they see them sacrifice themselves for the sake of this or that trivial or great thing. A hundred events during the day make them aware of what it is their parents value. If the parents are devoted to God as the Source of all value, nothing can keep the children from sensing this most important of all valuings of the parents, and from interacting with it."⁴

2. Inter-parental Relationship.

When parents are devoted to God and motivated by a desire to fulfill His purpose for their lives they are furnished with the necessary resources and directive for a proper relationship to each other. It is this kind of a relationship which will prove to effect the interweaving of their interests - from the smallest to the greatest - so that all the happenings in their world will possess quality and significance for each one. In this way, husband and wife will grow together - each out of self and into the other.

.

3. See Ibid., p. 15.

4. Regina W. Wieman, The Family Lives Its Religion, pp. 42-43.

3. Parent-Child Relationship.

Such relationships as those just considered establish an ideal basis for the relationship which should exist between parents and their children. When love reigns in the home and God is the center, children are longed for and loved. Parents want to understand them so they can help them grow into the intelligently well-adjusted, happy, and profitable maturity a God-centered life makes possible.

C. An Adequate Home Environment

1. A Christ-Centered Home.

The very first requirement is that the home be Christian. As Wesner Fallaw says, "The young are not apt to learn religion or to be Christian unless their immediate environment - the home - is Christian in attitude and in act, more than in mere verbal expression."⁵ This is a big order, to be sure, but a necessary one if the youngsters, and especially the adolescent, who stands at the psychological juncture of religious decisions, are to be reared in an adequate Christian environment.

A Christian home is one permeated with a spiritual atmosphere created by Christ-like living, and is a place of kindness and peace, where its members become more aware of God because of the relationships that exist in it.⁶

2. A Haven of Security.

As Wood says, "Among its benefits the home should provide physical

.....

5. Fallaw, *op. cit.*, pp. 25-26.

6. See L. Foster Wood, editor, "Building Spiritual Foundations in the Family," pp. 8-9.

and emotional security. There are so many fears in childhood. Parental love should not only reject fear as a means of coercion but should prevent or eliminate fears which otherwise may grow like rank weeds in the child's mind."⁷

During adolescent development the home should provide the security the teen-ager needs, yet it should recognize the degree of freedom the adolescent must have if he is to mature properly. Home should be a place the adolescent is proud of and into which he is anxious to bring his friends. It should be a laboratory where parents are models and living experiments are tried by the adolescent without the dread of failure because of an assurance that parents will understand. The intelligent home is one in which no partiality is shown to any child and where a common basis of understanding exists among all.

3. A Fountainhead of Worship.

The family's religion should be an integrated part of its daily life. Individual prayer before bedtime, grace at meals, and the family altar should be established institutions in which each individual family member, capable of participating, takes active part in turn. Black makes the following significant statement,

"It is not enough to provide for the material comforts and the intellectual development of the children. The spiritual nature must be cultivated and the moral atmosphere surrounding the children should be carefully considered. God has given to parents a most sacred opportunity and obligation for the moral and religious leadership of the children, who receive their first, deepest, and most lasting impressions in the home."⁸

.

7. Ibid., p. 11.

8. Guy H. Black, Oliver K. Black, and Ira D. Black, compilers, "How to Conduct Family Worship at the Table," p. 1.

4. A Center for Corporate Work and Play.

Corporate work and play are necessary parts of an adequate home environment. Times set apart for family picnics, trips, games, or for the spring project, for example, when mother and the girls get the house in shape for the men while father and the boys get the garden ready for the women.

5. Corporate Study Enjoyed.

Further, the home should provide cultural interests which can be shared and encourage each individual member of the family to develop his own interest. Good literature, good music, art and drama should be included in the educational program.

6. Individual Rights Respected.

If the family standards negate certain social practices, these should not be imposed upon the adolescent. Parents should give guidance by explaining their reasons but respect the adolescent's ability to make decisions by allowing freedom of choice. Wise parents will provide adequate opportunities for the development of approved social activities early in their development in this area so that a satisfying program will be at their disposal when they reach adolescence. The adequate home will foster a social program.

7. Individual Rights Accepted.

Parents need to guard against passing on their own maladjustments, requiring more from their adolescent than they have a right to demand, or forcing him to develop some talent they think he has. Parents who determine their adolescent will have all the advantages

they missed and attempt to force them upon him are failing to realize their own mature appreciation. Their regret cannot be appreciated by the teen-ager and seldom fosters a sincere interest. A rebellious attitude often ensues, defeating the parent's purpose from the start.

8. The Church Related Home.

The adequate home will recognize its need for the church.

Burkhart, writing to couples who are anticipating marriage, says,

"If God is to have a real entree to your hearts and guide you as you build your home and grow in a kinship and a faith great enough for life or death, adversity or prosperity, then follow the plan of becoming a part of the same church. Share in its ministry and grow in your faith and in your power to serve through all phases of its activities. Be in the sanctuary regularly."⁹

Although the home should be the center and the starting point of all the best religious nurture, the home will find its need for the church for such assistance as the spiritual enrichment of the parents, the religious instruction of the children, and the reinforcement of the standards set by the home.¹⁰

The church should prove to be the adequate agent to offer this assistance needed by the home.

D. The Adequate Church

1. Its Facilities.

First, what is the church - not the corner church - the adequate church? It is a body of believers in Christ who gather together for

.

9. Roy A. Burkhart, "A Guide for a Man and Woman Looking toward Marriage," p. 40.

10. See Percy R. Hayward and Myrtle H. Hayward, "Achieving a Christian Home Today," p. 34.

spiritual fellowship and the mutual help and spiritual upbuilding of others. The adequate church is not necessarily the one with a pipe organ, stained glass windows, a gymnasium, a club room, and kitchen facilities. On the contrary, it is the church meeting the spiritual needs of its people and offering helpful Christian education to each member despite any handicap experienced through insufficient equipment. True, the available physical facilities help or hamper the size of a church program, but it need not be the excuse offered for the quality of its worship and program.

2. Its Message.

The adequate church has a unique message. By this is meant a Christ-centered message - a message touching every area of one's life with a Christian emphasis - a message that meets the individual need of its own membership and reaches beyond it to others through its membership - a message that reaches into the home and makes the family aware of its need for the church. Wesner Fallaw expressed this adequately at a recent conference on the family-church relationship by saying that the need of the day is not cooperation between the home and the church, but coordination between the church and the home.

3. Its Objective.

The adequate church is certainly not satisfied to have adults and no children, or to have children and no adults. It is interested in the family - having the children of its adult membership actively participating and reaching the inactive parents through their children. Contact is made possible with parents who are indifferent to church attendance themselves by manifesting genuine interest in their

particular child, and thereby helping them realize their responsibility of sharing this fellowship and training with their child. It is necessary, also, to make the home conscious of what the church school is teaching so that home training may be correlated with the teaching the child receives through the Sunday Church School. This can be done by a home visitation program, correspondence, and an infiltration of attractive and pertinent literature through each church school member. Active participation in a church school program on the part of its members, to which parents are invited may initiate a real interest and arouse the consciousness of the family's need for the church.

Adults need an adequate program to meet their needs, as well; they need to be instructed as to how to correlate home education with that of the church school, and, above all, they must be helped to recognize their own personal need of Christ, which is basic to a Christian home environment.

Once again the "how" looms to the foreground and the answer to this home-church coordination is given through the program the adequate church conducts for its families.

4. Its Program of Christian Education.

Since the family is the first school of religion, the church in turn should be a school for the family. Therefore, if the church and home are going to be geared so that they operate harmoniously, the church program must be a family program. The church may help most effectively in strengthening and stabilizing marriage and family life by working with the older youth and with adults.¹¹

.

11. See Lewis Joseph Sherrill, Family and Church, p. 161.

a. Preparation of Young People for Marriage.

An essential part of the church curriculum of Christian Education is the young people's class offering specific preparation for marriage and the establishment of a Christian home. Here the implications of Christian ideals and values for marriage and the family should be implanted. Even though the young people may come from Christian homes themselves, it is vitally important that they be aware of their individual responsibility in this regard. As said before, a Christian home must have Christian parents, and young people about to establish a home need first to be Christians themselves. It is the pastor's responsibility to see that proper pre-marital counseling is done so that young people are guided to understand that the Christian conception of marriage and parenthood is an essentially religious relationship and responsibility.¹²

b. Assisting the Newly-weds.

"Husband-wife relationships in the newly formed home lay the basis for the entire future of the family."¹³ Therefore, the relationships must have a solid foundation and be Christ-centered if the home is to be Christian. The pastor should be ready to help the newly married couple make necessary adjustments. They should be instructed in the matter of conducting a family altar so their fellowship in worship will be established from the start. Helpful materials for initiating such a program in the new home should be given to each couple.¹⁴ The activities of the church should include them and, if

.

12. See *Ibid.*, pp. 162-171.

13. "Christian Family Life," International Council of Religious Education, Bulletin No. 425, p. 27.

14. George W. Brown and Ruth M. Brown, "Your First Week Together" "The Church in Thy House," Board of Education of Methodist Church Percy R. Hayward and Myrtle H. Hayward, "Achieving a Christian Home Today"

possible, involve them in its services. Fellowship with other young married couples should be encouraged and a social program arranged that will bring these couples into the church for their fun.

These couples need preparation for parenthood and should be made to realize that adequate parents must be well-developed, wholesomely adjusted persons themselves. As the pastor works with these young couples he should be alert to any symptoms of retarded or stunted development mentally, emotionally, and spiritually. In such cases the pastor should take steps to help the individual with personal counseling, beneficial reading material, or proper contacts that will serve as a constructive approach to a problem that could become a major difficulty in the home.

c. Meeting the Needs of Parents.

The adequate church will be vitally interested in the babies born into its members' homes, as well as any among unchurched people. Responsibility should be felt by the church for educating the parents to realize that the nurture of this little one is a God-given task and privilege. It makes no difference what method is used for dedicating the baby to God with the promise to bring him up in the nurture and admonition of the Lord, but the parents' understanding of what this vow to God involves is paramount. The adequate church will not perform this ceremony before it has clarified the meaning with the parents and done its part to assure a spiritual nurture for the child.¹⁵

From infancy to age three the child should be in a nursery class

.

15. "Building the Christian Family: A Program for the Churches," The Commission on Marriage and the Home of Federal Council of the Churches of Christ in America, p. 5.

which teaches the child to love God and all that God has given him. Parents should be kept in vital contact with these nursery school activities so the teaching at home can be correlated with it, the stories retold, the songs resung, and the games replayed. This can be done through a mothers' class held during the time the child is in nursery class. At this time the mothers can be familiarized with the materials used with the children. This also affords an opportunity for a women's class where adult Christian education can be carried on. Such a program can be continued with the kindergarten and primary groups, and with such training mothers would soon be eligible to fill in as teachers of classes where vacancies occurred.

If the personal contact with the mothers cannot be made within the church, the adequate church will see to it that the home is kept in contact with its activities by home visitation and attractive church literature. Special programs, such as afternoon tea, when the mothers can come with their children and watch the children play and sing, may prove helpful in coordinating the church and the home.

The real challenge to parents, however, may come when their child has developed into an adolescent. In order for parents to really understand these "nondescript" youngsters, help from the church is needed. Parents need a course of "recall" - they need to brush up and think back over their own experiences, thus realizing their adolescent really hasn't "fallen far from the tree." The pastors should help parents to realize that to maintain satisfactory relationships with growing children the parents must continue to grow.

"New ideas, fresh interests, the thrill of discovery, and the tug of unsatisfied ideals must keep parents growing with their children if indispensable understanding, mutual appreciation,

and essential companionship are to prevail in their relationship."¹⁶

The adequate church will, itself, understand sporadic church attendance which will be evidenced among adolescents and adapt its program to meet this characteristic striving for independence manifested by teen-agers this way.

The adequate church will make parents conscious that it is their adolescent who makes vital religious decisions and in the process of so doing is fraught with doubts as he personalizes his faith and matures in his childhood concepts. Parents need help in meeting these doubts and helping their teen-ager resolve the conflicts they cause. Parents can be helped to realize the social yearnings of their adolescent and even be brought into cooperation with the church in meeting this need. Guidance is needed by parents if their standards differ on points of social conduct as to just how these values can be passed on to their youth, yet not imposed upon them.¹⁷

Valuable help can be offered the adolescent in resolving the conflicts which overtake him in the area of his religious development and sessions with this age level should be arranged so the adolescent will be given an opportunity to clarify disturbing issues.

Special courses can be offered by the church for vocational guidance with sessions for the parent as well as the adolescent. An idea which needs to be gotten across is that any vocation chosen can be and should be regarded as a Christian vocation; full-time Christian service should not be urged upon youth and idealized for them. Some parents may need help in accepting the choice of their teen-ager for

.

16. "Christian Family Life," op. cit., p. 28.

L. Foster Wood, Growing Together in the Family

17. See Hayward, op. cit., p. 21.

full-time Christian service. Above all, care must be taken so that the proper balance is maintained between giving no help at all and so controlling the decision that it becomes a decision of the parents and not of the young person.

In the home

"family worship should be a progressive experience, graded to the successive developments, showing flexibility in its worship program, from honeymoon days on through the days when the first babies come and the children grow up into high school and college young people, and into old age."¹⁸

Such a program for the home can be guided by the church and the suggestion made that it start the day on Sunday, particularly, so that the members of the home will come to church prepared for the congregational worship of God at church.¹⁹

The college young people need their church, and the adequate church will have provided the Christian education which offers the resources necessary when secular education attacks their faith. The pastor should be available to these young people for the counseling and guidance they will need. The church should enlist the assistance of these youths and utilize the talents each has to offer so that spiritual exercise will accompany spiritual fellowship.

The above is, as suggested, the ideal, but it is also the necessary if the church and home are to work together. This cycle starts with the young couple contemplating the building of a home together and follows through to the young people who grow up in that

.

18. "Building Spiritual Foundations in the Family," edited by L. Foster Wood, pp. 46-50.

19. See Ibid., p. 45.

home through the years, with Christian education as an integral part of the life of each individual included.

5. Its Family Calendar.

Regarding the organization of the church program Wesner Fallaw, quoting from the bulletin of the International Council of Religious Education, "Christian Education Today," makes the following significant statement:

"It is not a question of the church calling upon the family to help put over the church's program. Nor is it a question of the family calling in the church to make up for its failures or to take over a difficult part of its task. Rather it is a relationship of complete mutuality. The family finds its richest self-realization in the larger community of Christian families. The church finds its noblest fruitage in the love and community of family life."²⁰

A church with this conviction will be guided to construct its program accordingly.

Consideration has been given to the Sunday Church School opportunities which should be given to all members of the family. Each should have his place and part in its program.

As has been suggested, the adequate church should assist the home in establishing its family worship program. Helpful guides and materials can be placed at the disposal of the parents, and suggestions can be given at some one of the parents' meetings. Allied to this is the church's responsibility for assisting the family in making the church calendar holidays, family holy days. Worship service programs highlighting the particular commemoration should be made available, and

.

20. Fallaw, op. cit., p. 92.

the church families encouraged to hallow these days so they will become meaningful to each member.

Further, the church should encourage a weekly family night when each member agrees to stay at home and enjoy family fellowship. This is the time for corporate play and pursuit of the cultural interests the family has in common. Children can play an active part in planning these evenings and taking turns directing the activities.

It would be well for the church to have one Sunday night a month set aside for Family Night. The youngsters could be given some part on the program, such as the special music or a choral reading. This could be done without destroying the spirit of worship, and it would unquestionably add interest for parents, as well as for those participating.

The calendar should schedule a parents' night when a forum can be held with the pastor presiding. Perhaps the assistance of specialists in the different fields of problem areas can be solicited so that direct help can be given parents in understanding their youth and enabling them to grow with them. This would be of vital help to parents of adolescents.

Also included should be Father and Son day. Beginning with a banquet Saturday night, the activities could continue the following day. It should be a day when as many fathers and sons are active in the program as possible, not a day when the pastor dedicates his message specifically to the male members of his congregation.

This same idea can be worked out for a Mother-Daughter Day. Since women like being a bit more elaborate, an afternoon tea could be included when the daughters entertain their mothers with a program and

refreshments.

An annual church family fellowship could also be scheduled. This could be planned so the mothers come after school with their youngsters and make the necessary dinner preparations, while a recreation and decoration program is carried on with the children. Fathers will come to the church directly from the office, dinner will be enjoyed together, family worship observed, and an evening of fun planned in which all can take part.

Admittedly this is an ambitious program and its complications are many, but if the church is to meet adequately the needs of the family and act as its agent in guiding its members into well integrated, Christ-centered personalities, and in assisting parents to understand and lead their children into a knowledge of Christ, such ambition must be expended in order that these needs be met.

E. Summary

The truth that children are imitators, and adolescents particularly are "thinking" imitators, serves as a caution and a challenge to parents. It is their responsibility to be models that will educate and nurture youth to mature into adults who are Christian in each area of life. First, therefore, to be adequate parents in guiding their children into a balanced religious experience they must, themselves, have a personal relationship with Christ. This will help to establish the proper basis of love and understanding between husband and wife and parents and children. The adequate home environment will be permeated with Christian ideals and standards, and parents will want to grow with

their children so they can thoroughly understand them. In the area of their religious development the adequate home will recognize its need for availing itself of the assistance the church is prepared to offer and will want to work with it since Christian education is a home-church process, and a coordination of purpose is essential. This, in turn, presents a real challenge to the church for its objectives and program must be adequate to meet the demands its families will make upon it. The church must consider each member of the family unit and include each so he will be aware of his need for this agent of spiritual help and upbuilding. An alert pastor and staff, prepared to deal with the problems facing its people, from the couples contemplating marriage to the young people who grow up in those very homes years later, will be the source of help families need and will initiate the first step in coordinating the home and the church.

Such a home-church relationship will mark a vital change in the attitude of adolescent youth for church attendance and instead of the expected decrease when the "decision age" is reached, the church will be the agent to whom the teen-ager turns for help in his religious development.

SUMMARY AND CONCLUSION

SUMMARY

In the first chapter the adolescent was seen in the setting of his home environment. Consideration was given first to the adolescent in relation to his family, which included parents, siblings, and other relatives whose close association with the adolescent would prove an influencing factor in his life. Here the need for understanding parents was emphasized, as was the necessity for them to recognize symptoms of adjustment and the yearnings which are natural during these formative years. Wise parents are those who encourage both psychological and physical weaning of the adolescent, realizing his need to become independent, and granting it to him with discernment. As for sibling relationships, the possibility of conflict resulting from any adult partiality shown, and the possibility of an adolescent's attachment to an older sibling in a transfer of affection from parents was cited. Attachments for other relatives were also noted, since relatives outside the immediate family tend to grant the adolescent greater freedom, thereby indulging his desire for independence and making him feel more like an adult. Such reactions are natural during adolescent development and though they may not be easy to handle, they require understanding if the adolescent is to be guided into a balanced, mature development.

Further, the adolescent was considered in relation to his school, his club, and his church, and it was seen how these activities enable him to broaden his horizon as he looks beyond the confines of his home environment in the adolescent struggle for independence and adjustment in society. However, along with the adolescent's need for becoming independent there remains a desire for a sense of solid security, and it is

up to parents to assure this as they stand by through this trial and error period so important in the development of the adolescent.

The second chapter dealt with the religious nature of the adolescent, and the importance to him of a personal faith was emphasized. As the adolescent strives to think through his childhood concepts and personalize them to meet his own spiritual need, he is besieged with many conflicts, which are often intensified by factors centered in the home and in the school. The devitalized dogma of the adult is completely unsatisfactory in meeting the adolescent's problems, and attacks made by science upon Biblical faith tend toward confusion also. The adolescent, seeking for truth that will give meaning to life and serve as a secure guide for the future is susceptible to appeals for a life-dedication to Christ, as well as a consciousness of personal unworthiness and need for forgiveness of sin. Thus, the adolescent stands at the psychological juncture of religious decisions, and this period proves a crucial one in his development.

This chapter is illustrated by actual cases of adolescents which give evidence of the important part played by the home environment in influencing the religious development of the adolescent.

Chapter three suggested action necessary for the home and the church in helping to guide the adolescent into a balanced, personal relationship with Christ and the experience of a practical, vital faith. A coordinated program between the church and the home with consideration and understanding of the needs of each member in the family unit is essential. The church must start with its young people contemplating a home of their own, prepare them for the responsibilities involved in maintain-

ing a Christian home, and be prepared to follow that couple through in offering the assistance necessary in helping them guide their children into a personal, growing Christian experience.

This chapter suggested the program which might be carried out in both the home and the church as they cooperate as agents of vital influence in the religious development of the adolescent.

CONCLUSIONS

1. Since parents are the hardest to reach and are reluctant to accept help from outside agents, the wise church will start with its young people before they become parents, instilling in them Christian principles and ideals which will be reflected in their homes and children.
2. Since the child is like the parents, it is necessary to look beyond the adolescent to determine the reason for many of his problems. Often the problems of the parents need to be dealt with first in order that those who serve as models warrant imitation.
3. Parents need to be helped to realize that Christianity is a life , not a creed, and claiming Christ for salvation is merely the foundation for a solid structure of a life which should be Christian in every area.
4. An adequate church is not satisfied with a program of evangelism only, but is one sponsoring a program of Christian Education which meets the need of every member of a family unit.
5. Both the home and the church must recognize the yearnings and desires of the adolescent, and be prepared to meet them with an adequate program which will encourage Christian living and fellowship.
6. The goal to be reached for creating an environment which will encourage a wholesome religious experience involves patient, persistent effort with much education of parents who contend all education, secular and religious, must continue to center in agencies outside the home. It is as definitely the home's responsibility as it is that of the church, and without a coordination between them the goal cannot be reached.

APPENDIX

APPENDIX

QUESTIONNAIRE

Economic Area

1. Father's Occupation _____ Mother's Occupation _____
2. Size of Family
- No. of Brothers _____
- No. of Sisters _____
- Other relatives living in home _____ Who? _____
- Foster Parents _____
- No. of Children older than you _____
- No. of Children younger than you _____
3. Type of neighborhood home is located - residential _____
- industrial _____
- urban _____
- rural _____

Cultural Area

1. Education of Father _____ Mother _____
2. Education of Brothers _____
- Sisters _____
3. List all special interests family group enters into:
4. List all special interests you have: Does any member of your family share these particular interests with you - who?
5. Indicate attitude of the family toward the following interests:
- Books
- Music
- Opera
- Movies
- Plays
- Does the family enjoy these interests together?: Is each member of family independent in his interest?
6. Social life and activity of Father
- Social life and activity of Mother

Religious Area

1. Religious background of Father _____

Religious background of Mother _____

2. Are parents church members? _____ Of same church? _____

3. Religious Practices:

Sunday School attendance of parents (Father) (Mother)
children _____

Church Service attendance parents (Father) (Mother)
children _____

Part taken in other church activities:

4. Attitude of parents toward religious activities: Encouraged them
_____ Discouraged them _____ Interested for children but
not for themselves _____ Regard them as ends in themselves _____
Regard them as means to an end _____.

Is there religious harmony in the home?

Is there anyone other than parents in the home who influence the
religious life in the home? Who?

Reaction of parents to religious interest shown by children _____

Religious experiences you have had with the following:

(State briefly your experience with each of these and your
attitude toward them.) Note below if your attitude toward
any one has changed since you had these experiences. Ac-
count for this change.

Prayer

Bible

Confirmation

Conversion

Camps, conferences

Religious Area (Continued)

In what situations do you respond in a religious way?

Musical

Poetry

Preaching

Church services

Conferences

Camp

What is the attitude of your parents toward any religious experiences you have had:

Family Altar

Bible Reading

Grace at meals

Prayer

Conversion

Church Participation

Attendance of conferences, religious camps, etc.

Choice of religious vocation

Social Area

1. What is your main social activity outside church?
2. What social activities are offered by the church?
Do you participate and enjoy them?
3. What are the religious affiliations of your close friends?
4. What are your recreational interests?

How much time do you spend in them?

Do they involve your church friends?

Add below anything you have in mind which has played a part in your religious experience, particular factors centered in the home which have influenced this area of your life. Give as much detail and as many personal reactions as you can.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Books

- Averill, Lawrence A: Adolescence. Houghton Mifflin Co., New York, 1936
- Blos, Peter: The Adolescent Personality. D.Appleton-Century Co., Inc., New York, 1941.
- Brooks, Fowler Dell: The Psychology of Adolescence. Houghton Mifflin Co., New York, 1929.
- Burkhart, Roy A: Guiding Individual Growth. The Abingdon Press, New York, 1935.
- Burkhart, Roy A: Understanding Youth. The Abingdon Press, New York, 1938.
- Bushnell, Horace: Christian Nurture. Charles Scribner's Sons, New York, 1903.
- Cole, Luella: Psychology of Adolescence. Farrar and Rinehart, Inc., New York, 1942.
- Crow, Lester D. and Alice Crow: Our Teen-Age Boys and Girls. McGraw-Hill Book Co., Inc., New York, 1945.
- Dimock, Hedley S: Rediscovering the Adolescent. Association Press, New York, 1937.
- Fallow, Wesner: The Modern Parent and the Teaching Church. The Macmillan Co., New York, 1946.
- Garrison, Karl C: The Psychology of Adolescence. Prentice-Hall, Inc., New York, 1941.
- Hall, G. Stanley: Adolescence. D.Appleton & Co., New York, 1929.
- Harner, Nevin C: Youth Work in the Church. Abingdon-Cokesbury Press, New York, 1942.
- Hogue, Helen Gibson: Bringing Up Ourselves. Charles Scribner's Sons, New York, 1943.
- Hollingsworth, Leta S: The Psychology of the Adolescent. D.Appleton & Co., New York, 1928.
- Kupky, Oskar: The Religious Development of Adolescents. The Macmillan Co., New York, 1928.
- Ligon, Ernest M: The Psychology of Christian Personality. The Macmillan Co., New York, 1936.

- Ligon, Ernest M: *Their Future Is Now*. The Macmillan Co., New York, 1939.
- McGregor, A.L. and Pechstein, L.A: *Psychology of the Junior High School Pupil*. Houghton Mifflin Co., New York, 1924.
- Moxcey, Mary E: *The Psychology of Middle Adolescence*. The Caxton Press, New York, 1925.
- Mudge, E. Leigh: *The Psychology of Early Adolescence*. The Caxton Press, New York, 1922.
- Mudge, E. Leigh: *The Psychology of Later Adolescence*. The Caxton Press, New York, 1926.
- Owen, Ralph A: *Principles of Adolescent Education*. Ronald Press Co., New York, 1929.
- Palmer, Leon C: *Youth and the Church*. Morehouse Publishing Co., Wisconsin, 1933.
- Partridge, E. DeAlton: *Social Psychology of Adolescence*. Prentice-Hall, Inc., New York, 1939.
- Pringle, Ralph W: *Adolescence and High School Problems*. D.C.Heath & Co., New York, 1922.
- Richardson, N. E: *The Religious Education of Adolescence*. The Abingdon Press, New York, 1918.
- Schwab, S. I. and Veeder, B. S: *The Adolescent, His Conflicts and Escapes*. D.Appleton and Co., New York, 1929.
- Shaffer, Lawrence E: *The Psychology of Adjustment*. Houghton Mifflin Co., New York, 1936.
- Sherrill, Lewis J: *Family and Church*. The Abingdon Press, New York, 1937.
- Stolz, Karl R: *The Psychology of Religious Living*. Cokesbury Press, Nashville, 1937.
- Taylor, Katharine W: *Do Adolescents Need Parents?* D.Appleton-Century Co., Inc., New York, 1938.
- Tracy, Frederick: *The Psychology of Adolescence*. The Macmillan Co., New York, 1924.
- Van Waters, Miriam: *Youth in Conflict*. New Republic Press, New York, 1925.
- Wieman, Regina W: *The Family Lives Its Religion*, Harper & Bros., New York, 1941.

- Werner, Hazen G: *And We Are Whole Again.* Abingdon-Cokesbury Press, New York, 1945.
- Wickenden, Arthur C: *Youth Looks at Religion.* Harper & Bros., New York, 1939.
- Wile, Ira S: *The Challenge of Adolescence.* Greenberg:Publisher, New York, 1939.
- Wood, L. Foster: *Growing Together in the Family.* Abingdon-Cokesbury Press, New York, 1935.

B. Pamphlets and Leaflets

- Black, Guy H., Oliver K., and Ira D: *How To Conduct Family Worship At the Table.* General Board of Evangelism, Methodist Church, Nashville, 1942.
- Brown, George W., and Ruth M: *Your First Week Together.* Federal Council of the Churches of Christ in America, New York, 1946.
- Building the Christian Family: A Program for the Churches.* Produced by the Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America, New York, 1941.
- Burkhart, Roy A: *A Guide for a Man and Woman Looking Toward Marriage.* The Hearthside Press, New York, 1943.
- Christian Family Life.* International Journal of Religious Education, Bulletin #425, Chicago, 1940.
- Church in Thy House.* Board of Education of the Methodist Church, Nashville,
- Hayward, Percy R, and Myrtle H: *Achieving a Christian Home Today.* Abingdon-Cokesbury Press, New York, 1935.
- Lapsley, R. A: *Evangelism and Christian Education.* Annual Report of 1940, General Assembly of Presbyterian Church in the U.S.
- Moser, Clarence G. in Cooperation with Teen-Age Boys and Girls. *Calling All Teens and Parents, Too.* The Progress Press, Chicago, 1946.
- Taylor, Katharine W: *Parents, Relax.* University of Iowa Publication, New Series #1208, August 30, 1941.
- Wood, L. Foster: editor, *Building Spiritual Foundations in the Family.* The Judson Press, Phila., 1936.

C. Questionnaire

For selected cases to whom questionnaire was sent.