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RELIGIOUS EDUCATION IN THE FAMILY

by

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Religious Education in the Family

Homes may change in size, shape or condition, but the family will remain the basic unit of society. The family evolved through the needs of the child and therefore has as perhaps its main function the bearing and rearing of children. The child in its state of helplessness, which covers such a comparatively long period, could not survive without the care given it in the family. The very existence and training of a human child depend upon the shelter and nurture of the home.

The life of the family in the home, according to Dr. Lyttleton, is "the cornerstone of education." It is the first and foremost factor in the child's development. The relationship of children with adults and of children with one another in the family are more important than formal instruction. In this way most of the personal habits are formed and ideals are created. The greatest service that can be rendered to the growing person is that he should be brought into contact with what is best and richest in human life. Such contacts "open the door into a fuller,

richer life and into a widening and deepening understanding of the meaning of life." ¹ This may be understood to constitute the process of education.

In simple terms, religious education includes the whole teaching-learning process by which persons come to live the religious life and to do their work in the world as religious persons, that is, the development of the whole life into religious character and usefulness. The phase of religious education with which this discussion is concerned, more exactly termed Christian education, consists in the Christian motive and spirit which permeates and enlivens the entire upbringing of the child. "The child is to grow up a Christian and never know himself as being otherwise." ² Situations and atmosphere must be created in which religious feeling can be called forth and cultivated. Religious education also includes training in habits of conduct which express the ideals of Christ. The child who early enters into right relationship with God will not go far away in the other relationships of life.

¹ L.A.Weigle and J.H.Oldham, Religious Education, p. 13.

² Horace Bushnell, Christian Nurture, p. 10. quoted from p. 10, Religious Education, L.A.Weigle, and J.H.Oldham.

The family is educational in function and may be religious in character. It is well suited to become an institution for religious education. The religious aim and motive should dominate all of the family life. To the Christian family this motive has always been important. Christianity is essentially a religion of ideal family life. It not only makes religion a part of the life of the home but makes a religious purpose the very reason for the existence of the Christian type of home. With these statements in mind, we may define a Christian family as one "which has been established in the Christian convictions of the parents, and seeks so to express those convictions in its spirit and practice that its children may grow up to be children of God."¹

From this brief survey of the function of the family and its possibilities as an institution for religious education, we turn to a discussion of the problems that arise in actually putting these ideals into practice in every day life. This shall be done in five steps.

I. Weaknesses in Family Life Today.

¹
L.A. Weigle and J.H. Oldham, Religious Education, p. 52.

- II. The Family a School for Social Living.
- III. Moral Training in the Family.
- IV. Special Factors in Religious Education in the Family.
- V. Training for Married Life and Parenthood.

I. Weaknesses in Family Life Today

Each succeeding generation has new problems to solve. New conditions arise with their consequent difficulties and entanglements. The family cannot escape the influence of its environment, whether that influence be beneficial or detrimental. In considering the weak points of the family today we shall discuss briefly the outstanding weaknesses and then go a bit more deeply into the conditions out of which they have arisen.

A. Weaknesses in Family Life Today

1. Family Together too little

One of the most noticeable conditions now evident in family life is the small amount of time that the family is together. The children of today fail to get the personal contact and association with the parents, especially with the father, which was usual as a former time. In this way, the unity of the family is broken up. There is little or no opportunity for exchange of interests and ideas, for mutual understanding, sympathy and advice. "The home is simply that item in the economic machinery which will best furnish us storage for our sleeping bodies and our clothes."¹

¹ H.F. Cope, Training of Children in the Christian Family, p. 21.

2. Family
has no
common
occupa-
tion

Not so many years ago the home was an industrial center. A common economic activity united the members into a single group with common interests and related endeavors. Now the economic unity of the family is rapidly disappearing. The members of the family are engaged in widely different economic pursuits, frequently with different hours of labor, and located in different sections of the community. These conditions naturally result in a dearth of common interests. Each individual is wrapped up in his own activity to the exclusion of any interest or concern in the affairs of the other members. "The children of today miss the education and discipline that comes from sharing in the common occupations and responsibilities of the home."¹

3. Family
lacks
adequate
living
conditions

In this age of industrialization, of crowded cities, of tenements and apartment houses, the family finds difficulties in maintaining adequate living conditions. More and more are families crowded into a few rooms. There are no places for the children to play, no lawns or gardens.

¹
L.A. Weigle, Training of Children in the Christian Family,
p. 21.

no front porches upon which to sit on hot summer evenings. There is no privacy from the life of the neighbors, whose voices upraised in quarrels and disagreements, sound plainly through the thin walls and partitions. Is it any wonder that the children and young people think of the home as merely a place in which to sleep?

4. Family does not provide social life in home

This leads to another important problem confronting the modern family, that is the type of social life that is provided for the children and young people. The old-fashioned parlor or front room has no place in a modern apartment. There is no place in which friends may be entertained. Under such conditions, outside and commercialized attractions find little competition in the home. Young people are social beings and crave the companionship of others who have similar interests and aspirations. Various organizations, clubs, secret orders and gangs occupy an important place in the life of the different members of the family. Social activities in the home in which all members are united seem a thing of the past.

5. Family has inadequate religious life

A casual observer might be tempted to say that religion has no place in the family life of today. Family worship can be vaguely remembered as something practised

by one's parents years ago. Grace is said before meals only when the minister is a guest in the home. In many homes, the father seldom goes to church. Perhaps the mother sends the children to Sunday school while they are still young. When they grow older they are inclined to follow the father's example. Sunday, for many, becomes a day of recreation and amusement. There seems to be no place for religious instruction, no example set by the parents which would lead the child to live as a religious being.

**B. Causes of
weaknesses
in family
life**

That these weaknesses and many others exist in the family life of today is all too evident. It is easy to insist on the responsibility of parents for the character training of their children, but it is difficult to see how that responsibility can be properly discharged under industrial conditions that take both father and mother out of the home the whole day and leave them too weary to stay awake in the evening, too poor to furnish decent conditions of living, and too apathetic under the dull monotony of labor to care for the life's finer interests. Of course this is only one side of the picture. The industrialization of society has brought many advantages and

signs of progress. More children are enabled to attend the public schools. Organizations, both religious and secular, are springing up to supplement the work of the home in the character development of children. It may be helpful to seek to discover the causes and conditions which have brought about present day conditions.

1. Economic conditions

Economic conditions are responsible for much of the weakness of modern family life. The Industrial revolution brought many advantages leading to new discoveries and inventions. At the same time it has vitally changed living conditions, beneficially for some, and detrimentally for others. It may be argued that the advantages outweigh the disadvantages on the whole, but there remain new conditions which must be met, evaluated and, if possible, improved.

a. Removal of labor from home to factory and office

"With the growth of industry, the home is no longer an economic unit in the production of economic goods."¹
Labor has been removed from the home to the factory and office. The man is no longer at the head of his own industry. He spends his time in the employ of another. He

¹
W.G. Beach, An Introduction to Sociology and Social Problems, p. 186.

is subject to varying conditions of labor. The labor market is a shifting one. "Seasons of labor activity are followed by periods of inactivity."¹ There is a feeling of uncertainty, a lack of security that reacts upon the character of the laborer. Moreover, he has only a short time at home each day, and then is usually tired after a long period of work.

b. Speciali-
zation of
work

Not only has work been removed from the home; it has come under a process of specialization. No longer does one man follow an article through all of the processes which lead to its completion. Each process is done by different men. For example, a man may sit all day putting a bolt in the proper place in a machine. When conditions of employment change, it is difficult to find a similar position. This specialization tends to lessen sympathy and understanding among laborers, and between employers and employees. Its monotony tends to deaden all interest in other activities, including those of the other members of the family.

¹ W.G.Beach, An Introduction to Sociology and Social Problems,
p. 188.

c. Development of transportation and communication

Another economic change that affects the family life is the development of transportation and communication. With the development of fast trains, fast ships, automobiles and airplanes, distances have been immeasurably shortened. It is natural that the members of the family spend more time away from home, either for business or social reasons. Newspapers, magazines, telephones, telegraph and radio have all had a part in influencing family life. As new ideas are brought to the attention of the family there is a growing dissatisfaction with home conditions which fail to measure up to the ideal.

d. Growth of large cities

Industry has resulted in the rapid growth of large cities with the gathering of masses of people in congested districts and the inevitable building of crowded and unsuitable tenements without opportunity for privacy or recreation, often unsanitary and unsafe. Here it is easy for the values of home life to disappear. "In a more well-to-do city quarter the many-storied apartment house takes the place of the tenement but reproduces many of its moral evils, while childhood is noted, not, as in a tenement, by its lack of care, but by its relative absence."¹

¹ W.G. Beach, An Introduction to Sociology and Social Problems, p. 188.

2. Social conditions

Present social conditions have had a great influence upon the life of the family. To a great extent they have grown out of the economic changes resulting from the Industrial Revolution.

a. New Place of women

Democracy is opening new opportunities to women. Woman has demanded that her life as an individual be recognized as well as her part in the institution of the family. This has resulted in securing the right to vote and to hold office. "Woman has always worked, but her work has been a part of the family economic life."¹ Modern organization of business has made many new occupations which are suitable to woman's strength. The school has taken over the education of children, and has called for women to teach them. There remains the problem of realizing the rights of individual womanhood and still maintaining a wholesome family life. The education of women has worked to improve life in the family. At the same time many evils have resulted. Industry is physically hard on women. They need their strength to care for the children in the home. Time spent in employment elsewhere leads to neglect of the home.

1

W.G. Beach, An Introduction to Sociology and Social Problems, p. 196.

b. Easily
obtained
divorce

The new freedom of women has tended to increase the rate of divorces. Under modern conditions woman has gained freedom from male authority. She is conscious of the power that comes from having an independent income. No longer will women endure neglect, cruelty, drunkenness, adultery and desertion on the part of her husband. The former social criticism of divorce is being done away. It is easy to obtain a divorce. Many divorces are needless and indicate a simple lack of understanding and restraint, "a selfish absorption in one's own wishes and an unwillingness to make any sacrifice for the common life to be governed by principles of moral conduct."¹ Although in four out of five divorced families there are no children, the results to the children who are brought under such conditions constitute a serious problem.

c. Commer-
cialization
of pleasure

"The play attitude is a tendency to throw one's self whole-heartedly into any interesting and stimulating situation."² It is an important accomplishment to turn from a day's work and forget the perplexities of the day in play and relaxation. Leisure hours are becoming as important

¹ W.G. Beach, An Introduction to Sociology and Social Problems,
² E.S. Bogardus, Introduction to Sociology, p. 178. p. 196.

as work hours. Commercial enterprise has taken advantage of the play attitude and turned it into money, for the benefit of amusement promoters. Cheap seaside resorts have sprung up over night.

(1) Dance
halls

"In Manhattan, New York City, the commercial dance academy and the public dance hall teach more than forty per cent of the pupils of the grade schools to dance."¹ One-half of the academies are of questionable type. Men and women of immoral character are present and are allowed to corrupt others. Public dance halls are even worse, for liquor is usually sold in connection with them.

(2) Theatres

There are four classes of theatres, namely vaudeville, burlesque, standard theatres and motion picture theatres. the first two are crude, stupid and undesirable. The standard theatre charges such high admission that the working class is deprived of the opportunity of seeing the best plays. For the children of the common people, the motion picture theatre has become the main amusement center. The indirect suggestion of the motion picture is powerful -- both destructively and constructively. The difficulty at present is to secure the showing of pictures which

¹

E.S. Bogardus, Introduction to Sociology, p. 182.

have constructive value.

d. Waning
of parental
authority

We are living in a changing civilization. The scientific method is remaking our world through the industrialization of the conditions of modern life and through the experiment of democracy. As a result, there is a waning of authoritarianism or external authority. No longer do men submit to traditional authority without questioning the reasons for its claims. Young people demand reasons for accepting any moral code or standard of conduct. The word of the parent is no longer accepted as final without question as to its justness. "Our problem would then seem to be to help our young people make the shift from external¹ authority to internal authority."

3. Religious
conditions

Part of the weakness of the family life today is a result of religious conditions. Much of the instability and unnaturalness of our modern religious life is due to the failure of the home during the early period of childhood.

a. Parents'
lack of
religious
training

Few parents have been adequately trained in religion. Many are wholly indifferent to it and some are actually hostile to Christianity. If religion is not a vital part

¹
G.A.Coe, A Social Theory of Religious Education, p. 222.

of their own experience, parents cannot hope to make it real to their children. The child is quick to imitate those with whom he associates. The example of Christian living displayed by the parents largely conditions the reactions of the child and his growth and development along religious lines.

b. Uncertainty of religious belief "Two generations back there was relatively little question as to the sort of religious ideas that should be presented to children." ¹ With the development of higher criticism, the proclamation of the social gospel, and religion as life in distinction from dogma, parents are in a state of bewilderment. They wonder if there is any vital religious life which may be shared by parents and children. Professor Kilpatrick traces religious progress from external to internal authority. The authority of the church gave way to that of the Bible, which in turn is subservient to one's private interpretation of the Bible under the direction of the Spirit. The internal authority of today accepts "that as religiously true which most deeply meets one's felt religious need." ²

¹ G.A.Coe, A Social Theory of Religious Education, p.222.

² W.H.Kilpatrick, Education for a Changing Civilization, p.33.

c. Willingness to leave religious training of children to others Many parents are perfectly willing to turn their responsibility for the religious training of their children over to the church. The church is better prepared for this opportunity, the parents contend. They fail to realize the relative amount of time the children spend at the church and at home. Will the instruction received in one hour a week at the church overcome the daily influence of the home? A child's habits and ideals are largely found in his early years in the family. The church has little opportunity to counteract this foundation. It is the great privilege of the family to begin the religious training of the child, in such a way that it will become a vital part of his life and as natural as eating and sleeping.

d. Lack of support of public opinion Public opinion and popular custom no longer support religious practices in the home. A generation or two ago family worship was a common occurrence and expected in every Christian home. Due to the growing religious uncertainty this practice has become almost a thing of the past. There is a reticence about discussing religious subjects and a feeling of embarrassment at being discovered observing religious practices. Yet many earnest Christians are dis-

turbed by such conditions and are striving to overcome them.

This is rather a dark view of our modern family life. It contains many good elements. The new critical attitude wisely seeks to discover the weaknesses and remedy them. "It is a costly thing to keep a home where honor, the joy of love, and high ideals dwell ever. It costs time, pleasures, and so-called social advantages, as well as money and labor. It demands and deserves sacrifice; it is too sacred to be cheap."¹ "Our concern for the future should not be whether we can pass on intact the forms of home organization but whether we can give to the next day the force of ideal family life."²

¹ H.F.Cope, Religious Education in the Family, p.7.

² Ibid.

II. The Family a School for Social Living

The family is the first and most effective school of democracy. "It is a little society organized that persons may be born into the world under conditions favorable to their nurture and that they may develop as persons." The family is to prepare children for democracy by being itself a democracy. The home must be regarded as the common possession of all and its life as a common life in which all have a share and toward which all have service to render.

A. Each member has definite services for the group

In the democratic family each member has regular, personal services for the common life. It is not a true democracy unless each person contributes in a very definite way to the welfare of all. Mutual work experiences are valuable in helping a child to right relations in his home. While still very young, a child may learn to take care of his spoon, of certain clothes, of his chair, of pencil and paper. Besides the care of his possessions, the child will gladly share in the general work of the home, picking up all papers and magazines, sweeping the

¹
H.F.Cope, Education for Democracy, p. 110.

stairs with a whisk broom every day, caring for the books, making his own bed, caring for a pet, etc. Even in the families where servants are employed for these tasks, each member must be allowed to do some regular, personal service for the group. Any other arrangement is unjust to the child. "Self-reliance cannot be his unless he has from early childhood been exposed regularly to situations that are challenging to industry, patience and resourcefulness."¹

B. Each member to use his own initiative

In a democratic family, each member will have an opportunity to use his own initiative and judgment. "Dependence of a child upon the decisions of others is to be reduced as rapidly as is consistent with physical safety, health, and the continuance of his education."² If all decisions are made for him, the child does not develop the ability to choose wisely. He learns by doing it for himself. At first, errors are sure to be made. It is not so much immediate success that we desire as the growth of individuality. In the democratic family there are many opportunities for individual and group decisions. A child

¹ W. B. Forbush, Child Study and Child Training, p. 132.

² G. A. Coe, A Social Theory of Religious Education, p. 213.

may be given an allowance of which an accounting is required. The family may act as a council to discuss matters of home improvement, such as buying new furniture, or re-decorating some room. In each case, every member is encouraged to express his own opinions and desires. If the child's opinion is treated with respect, he will be more eager to voice his ideas next time. Only through practice in using his initiative and judgment, does the child become adept in that field and develop possibilities of social advance.

C. Each
member
shares
common
pleasures

Each member in a democratic family shares in the common pleasures. It is not enough to share only in the duties and responsibilities of the home. Pleasures may be provided in which parents and children both join with enthusiasm. "Some parents live with their children, sharing their interests, developing a delightful home to which youthful companions may come, carrying out picnics and excursions and common enterprises, building a summer cabin together, making rowboats and sailboats, and enlarging the group by fellowship with neighbors, older and younger."¹

¹
T. G. Soares, Religious Education, p. 85.

In these experiences there is a mutual discovery of personality. A feeling of comradeship develops which forms a basis for a permanent attachment. In such a home the standards of the family remain in control. Outside amusements have little attraction unless shared by the family group.

D. Each member joins the family in social projects

In a democratic family each member joins in the family participation in social enterprises. Through family consciousness there comes a wider social consciousness. A family is not separate from the rest of society. In many ways every day the family is brought into contact with other families and other social groups. The welfare of the family is largely dependent upon the welfare of society. The child needs to begin very early to learn the life of social cooperation.

1. Civic and community projects

The family must recognize its community responsibilities. Efforts may be set on foot to abate evils and to remove undesirable conditions from the community. "Children's imaginations easily seize upon some point of difference between better and worse social conditions -- between good and poor school buildings and grounds; clean and unclean streets and alleys; sanitary factories and un-

sanitary sweatshops; humane and inhumane conditions in¹ industry and housing; war and peace, and much more."

Although children may not have a very large part in any of these enterprises, if they feel a vital connection with such an undertaking which their parents consider important, there will be an interest and a sense of unity that will lead to a wider social consciousness.

2. Philanthropic projects

Philanthropic enterprises should be carried out by the family as a united agency. Opportunities are afforded for putting religious ideals into action. In this day of organization there is a danger of losing the personal contact in such enterprises. "Sacrificial love and gifts² of friendship are preferable to condescending charity." Such simple things as visits to old and shut-in people, a tray of food or a bouquet of flowers carried to the sick or poor, and letters of sympathy and encouragement afford opportunities for group action. These activities may be planned by the family group. Each member may have some share in the carrying out of the plans. Such action forms a natural part of the home life. In such ways a

¹ G. A. Coe, A Social Theory of Religious Education, p. 215.

² E. L. Shaver, The Project Principle in Religious Education, p. 57.

sense of universal brotherhood is developed through family living.

The moral and religious education of children and the growth in Christian character and experience of adults depends very largely upon the life of the family of which they are members. If this family is genuinely Christian in spirit and life, the children will be well started on the way to the development of Christian character. "The family is the ideal democracy into which the child life is born."¹ The opportunities for development of individuality, for service in behalf of the group, for participation in family pleasures and enterprises, give training in social living which tends to develop Christian character in the members of the family.

¹ H. F. Cope, Religious Education in the Family, p. 29.

III. Moral Training in the Family

We touch humanity's supreme values in morals and religion. It is of utmost importance that the family provide definite moral training for its members. Moral standards and ideals give worth and meaning to life.

A. Character development
aim of moral training

The aim of moral training is the development of character. "Character is not a possession with which one begins life, but an acquisition which gradually comes into being as the whole personality develops." ¹ It is a continuous process starting soon after birth and continuing throughout life. Character is constantly being developed for good or ill. Moral training is needed to guide this process in the right direction.

1. Christian character defined

A Christian character includes the elements of moral character and passes beyond them. It judges life not only in relation to abstract ideals of right, but in relation to a personal God, who is to be loved, worshipped and served. "The free persistent, habitual choice of God and His service constitutes what is meant by Christian

¹
R. E. Gaines, Guiding a Growing Life, p. 15.

character."¹ Belief in a God who approves righteousness and disapproves unrighteousness has proven and continues to prove a powerful factor in the development of character and conduct. "We are coming to believe that God is present in the every day experiences which are originated and controlled by a will that is bent on serving God and sets about the work of building up religious habits and forming religious character."² The development of religious character is not a matter of consciously separable virtues, but is the determination of the trend and quality of the whole life.

2. Means of developing character

Habits are the material of which character is made. With the forming of habits must go the building of right attitudes and ideals. "The inevitable chain is: Today an act, which tomorrow becomes a habit; the next day the habit determines behavior and so shapes conduct, conduct finally runs into character and character spells destiny."³

3. Opportunity for character development in the family

It is increasingly clear that the religious training of a child must center in the home. We are beginning to see how absorbent and assimilative is the child during

¹ W. G. Koons, *The Child's Religious Life*, p. 137.

² *Ibid.*, p. 144.

³ G.H. Betts, *Fathers and Mothers*, p. 45.

his first three years, and how surely he receives and retains the influence of his environment and training. "

"Parents should establish the child in those habits of will and forms of conduct that are so essential to the highest development and welfare of the individual and of ¹ society -- that are expressive of Christian character."

No formal occasions are needed for moral instruction.

The essence of morality is the art of living with one another in the family. If God is to become a living power in the consciousness and conduct of children, parents must habitually speak of Him as an actual, present reality in their own lives." ² Nothing can possibly take the place of free conversation with children about divine things.

Whenever the children really share the parents' life, and the parents the children's life, participation of the children in the religion of the home is free and spontaneous.

B. Building moral habits The formation of right habits is one of the most important elements in character building. Habits begin to be formed very early in the child's life. If right

¹ Sneath, Hodges, Tweedy, Religious Training in School and Home, p. 41.

² G. A. Coe, Education in Religion and Morals, p. 276.

habits are built in the beginning much time and energy will be saved. It is a difficult thing after years of practicing a bad habit to replace it with a good one.

"The substitution of habits requires a greater expenditure of effort and energy than was necessary for formation of the original habit."¹

1. Methods
of habit
formation

Since habits have such an important place in the task of character building, it is advisable to use the easiest and most economical methods of forming them. There are many factors to be considered. Habits have a physical basis. It is due to the plasticity of the nervous system that we tend to repeat an act in the same way. Moreover, it is true that habits are more easily formed in childhood. Habits established then form the basis for all later ones.

a. According
to James

In his book, Talks to Teachers and Students, James gives a number of suggestions that aid in the formation of habits. The chapter containing these suggestions has become a classic in the opinion of educators.

¹

Benson, Lough, Skinner, West, Psychology for Teachers,
p. 75.

(1) Strong initiative

Let us "launch ourselves with as strong and decided an initiative as possible."¹ Having decided upon a habit to be formed, marshall all the ideas and emotions which will aid in getting a good start. If it appears important and interesting, the habit will be more easily formed.

(2) Do not allow exceptions

"Never suffer an exception to occur till the new habit is securely rooted in your life."² If the action is successfully carried on for two or three weeks without exception, it is well on the way to becoming a permanent habit. Any exception during this time will make it much harder to continue. One exception will undo more than all that is gained by one successful repetition.

(3) Act on resolutions

"Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain."³ Opportunities for action must be provided, so that when the emotional promptings come the desired reaction may take place. Never suffer yourself to have an emotion without afterwards expressing it in some active way.

¹ William James, Talks to Teachers and Students, p. 68.

² Ibid.

³ Ibid, p. 69.

(4) Gratuitous exercise "Keep the faculty of effort alive in you by a little gratuitous exercise every day."¹ Train yourself to do something difficult every day, something that involves self-denial, or concentrated attention, something that is not necessary but requires heroic effort. If a time of need ever comes, then this training will stand you in good stead.

b. According to Thorndike In discussing habit formation, Thorndike says, "Human nature in general is the result of the original nature of man, the laws of learning, and the forces of nature amongst which man lives and learns."² The laws of learning play an important part in building habits. It may be helpful to discuss these laws and their application to this subject.

(1) Primary Laws of Learning Thorndike divides the laws of learning into two groups. The three primary laws of learning are the Law of Readiness, the Law of Exercise, and the Law of Effect. The secondary laws of learning include the Laws of Multiple Response, Learner's Set or Attitude, Partial Activity, Assimilation or Analogy, and Associative Shifting.

¹ William James, Talks to Teachers and Students, p. 69.

² E. L. Thorndike, Educational Psychology, p. 125.

(a) Law of
Readiness

The Law of Readiness is : "When any conduction unit is in readiness to conduct, for it to do so is satisfying. When any conduction unit is not in readiness to conduct, for it to conduct is annoying. When any conduction unit is in readiness to conduct, for it not to do so is annoying." ¹ A child sees an interesting object in the distance. He is ready at once to run toward it, grasp it, feel it with his hand and manipulate it. If nothing hinders him, this activity will bring satisfaction. If he is prevented from touching the object, annoyance will result. On the other hand, if the child were interested in one object, to be forced to turn to another would be annoying. This readiness to act is important in habit formation.

(b) Law of
Exercise

The Law of Exercise is divided by Thorndike into the Laws of Use and Disuse. The Law of Use may be stated: "When a modifiable connection is made between a situation and a response that connection's strength is, other things being equal, increased. By the strength of a connection is meant roughly the probability that the connection will be made when the situation recurs. Greater probability that a connection will be made means a greater probability

¹

E.L.Thorndike, Educational Psychology, Vol. II, p.1.

for the same time, or an equal probability, but for a longer time." Habits are not formed by repeating over and over again the desire for them but by regularity of reaction with many repetitions. Exercise to be effective depends upon the number of repetitions, the intensity of the exercise and its recency. Habits are specific and in their formation precise practice is required.

The Law of Disuse is: "When a modifiable connection is not made between a situation and a response during a length of time, that connection's strength is decreased. The explanations and qualifications stated in connection with the Law of Use apply here also." If a long interval of time is allowed to occur between repetitions of a desirable habit, the connections are weakened and the situation may not readily call forth the desired response.

(c) Law of Effect

The Law of Effect: "When a modifiable connection between a situation and a response is made and is accompanied by a satisfying state of affairs, that connection's

¹

E. L. Thorndike, Educational Psychology, Vol. II, p.2.

²

Ibid, p. 4.

strength is increased: When made and accompanied or followed by an annoying state of affairs, its strength is decreased. The strengthening effect of satisfyingness (or the weakening effect of annoyingness) upon a bond varies with the closeness of the connection between it and the bond. This closeness or intimacy of association of the satisfying (or annoying) state of affairs with the bond in question may be the result of nearness in time or of attentiveness to the situation, response and satisfying event in question. 'Strength' means the same here as in the case of the Law of Use.¹ We like to do those things that give us satisfaction and make us feel good. So in the building of habits we must see that satisfaction attends the exercise and that annoyance or discomfort comes as a result of neglect of exercising.

(2) Secondary Laws of Learning Among the secondary laws of learning is the Law of Multiple Response. Thorndike summarizes the law as

(a) Law of Multiple Response follows: "That is, the situation provokes, not one fixed response, but any one of several responses, the failure

¹
E. L. Thorndike, Educational Psychology, Vol. II, p. 4.

on the part of the one first made to produce a satisfying state of affairs being (in connection with the rest of the situation) the stimulus to one of the other responses, so that the animal does many things and does them over and over again until some one of them, or some external event, puts an end to the annoying state of affairs or brings the requisite satisfaction." ¹ A common illustration of the use of this law is as follows: A boy may try to recite his multiplication table and not know 8×9 . The teacher says "8 x 9" Bill answers, 63. It does not succeed and some degree of annoyance ensues. The teacher repeats, "8 x 9 ?" Bill then tries "56." The teacher again asks, "8 x 9?" Bill hazards his third try, "72." This time success and satisfaction result.

(b) Law of
Learner's
Set

The Law of the Learner's Set or Attitude is "that the response of the learner to an external situation is conditioned by his attitude or adjustment at the time. This is often called his 'mind set'." ² The more the mind is set on acting, the less is the amount of stimulation needed.

¹ E. L. Thorndike, Educational Psychology, Vol. I, P. 133.

² Ibid.

(c) Law of
Partial
Activity

The Law of Partial Activity is " a part or element or aspect of a situation may be prepotent in causing response, and may have responses bound more or less exclusively to it regardless of some or all of its accompaniments." ¹ A child that is given a new puzzle (if it has worked puzzles before) will make a mixture of original responses to a new object and learned responses to similar puzzles.

(d) Law of
Analogy

Thorndike gives the Law of Assimilation or Analogy in this way: "to any situations, which have no special original or acquired response of their own, the response will be made which by original or acquired nature is connected with some situation which they resemble." ² In simpler terms, to any new situation man responds as he would to some situation like it, or like some element of it.

(e) Law of
Associative
Shift

The Law of Associative Shifting is that "a response may be shifted from one situation to another by gradually changing a situation without disturbing the response to it." ³ In forming habits a certain response may be made

¹ E. L. Thorndike, Educational Psychology, Vol. II, p. 14.

² Ibid, p. 15.

³ Ibid, p. 16.

for one motive, and later the same response is made for another motive, provided the two motives have been associated. Children might begin by keeping quiet through fear of punishment, but later keep quiet out of consideration for their parents.

2. Habits to be built

While it is true that the development of the religious character is the determination and trend of the whole

a. Desirable habits

life, there are certain habits which promote this development. In the child's immediate relations with God, there are such desirable habits as the following: faith, obedience, truthfulness, gratitude, love, reverence and prayer. The child's moral relations to society are prepared for by his moral relations to the family. The elements of these moral relations are obedience, truthfulness, honesty, helpfulness, courtesy, gratitude, love and loyalty. The development of such habits is basic to the formation of an integrated religious character.

b. Factors in character formation

In the whole question of character formation, there are certain factors whose importance causes them to challenge the attention of parents. From these factors arise problems incident to the will of the child, the relation of imagination and truth-telling, and the place

of the emotions in the life of the child.

(1) Educa-
ting the
will

Education can help to make men and women by building strong wills. Dr. Horne holds that the aim in educating the will is twofold, "to socialize it and to effectualize it."¹ We need to socialize the will to make it right and we need to effectualize the will to make it capable. There are certain principles that may guide us in our efforts to educate the wills of our children.

(a) Guiding
principles

"The first education of the will should be indirect, i. s. ., it should reach the will by action rather than by ideas."² It is action rather than ideas which should be emphasized in dealing with children. A study of instincts, what material to give them upon which to develop and how to direct them, should be made. It will be helpful to study impulses so that pleasure may be associated with the good ones and pain with the bad ones. In youth pleasure and pain are important motives. We must provide good models for our children for they learn more from what we do than what we say. Fill the mind with ennobling suggestions about what

¹ H.H.Horne, Idealism in Education, p. 126.

² Ibid, p. 127.

to do, where to go, with whom to associate, and what books to read. Form right habits from the beginning. Accustom the child to right action.

"Use the object-lesson method in morals."¹ This form of instruction should be used only as a suitable occasion arises. Be generous with praise for good acts as they occur. Praise and encouragement are fine means of stimulation to further endeavor. There is something about the atmosphere of pleasure which rouses each one to do his best. Practically all the virtues may be started through some appropriate object-lesson, if we are on the alert for suitable occasions.

"Suggest the power of the will."² One does not know what he can do until he really tries. Much can be done if only thinks so. Auto-suggestion is of inestimable value in attaining desired ends. Success is often conditioned by one's faith in himself.

"Insist on effort from the beginning."³ Little is said today about effort. Interest is the word that is attracting attention. However as long as duties are sometimes disagreeable, effort will remain a vital force.

¹ H.H.Horne, *Idealism in Education*, p. 130.

² *Ibid.*

³ *Ibid.*, p. 131.

Effort and pleasure need not be inconsistent. A child will put a great deal of effort in some task in which he is interested. Perhaps the highest pleasure comes from overcoming and surmounting difficulties. There is really no self control or achievement without effort.

The child must be allowed to make choices for himself. What if sometimes he makes mistakes? That is a small matter. We are concerned primarily that the incident help him to develop self-reliance, a sense of responsibility and self control. The highest attainment is "the desire to have¹ desires" of an approved nature.

(b) Conflicts of will In spite of precaution, crises will arise in which there will be a collision of the child's will with the will of the parent. Even in matters of behavior the child should not be expected to obey everybody. It is of utmost importance that those in authority should strive to maintain a uniform standard. Better persistent "spoiling" than discipline one day and the absence of discipline the next. He can adjust himself to a standard which is permanent, not to one that varies. Laws of behavior should be few,

¹
G.A.Coe, A Social Theory of Religious Education, quoted
from W.C. Bower, The Curriculum of Religious Education,
p. 111.

unvarying, plain and comprehensive. Vague fault-finding should be avoided. We are working out a common social will. "It is not a question as to whether you will yield to me or I to you but as to how we can agree together, as to how we can have a common will, and particularly, as to how we can bring about certain results together."¹

(2) Truth-telling and imagination allied with it, the use of the imagination, confront every earnest parent. Let us consider what we mean by imagination. It is a special kind of recall, in the form of images. Imagination differs from memory in that it includes the future and present as well as the past.

(a) Imagination There are several stages in the growth of imagination in children. First, there is the power to image. With this power comes increased accuracy of knowledge due to comparison between what is seen and what is remembered. Next comes the ability to combine mental pictures into a connected whole according to outside direction. A story can be followed, remembered instructions can be understood and carried out, a game can be played. The third stage in the development

¹ H.F.Cope, The Parent and the Child, p. 35.

of imagination is the one in which mental pictures are combined freely and not only according to outside direction. This is the time when there is confusion between real and imaginary experiences. It is the period in which the child invents games and stories.

Much is being said today of the value of constructive imagination. The child who has photographed vividly everything around him has stocked up, not only in experience but in pluck and self-reliance. The unimaginative child is usually one who has not played widely. Not only the capacity of meeting new situations but that of inventing new combinations is inherent in the imagination. "The freshest, most effective achievements in science and business come from men of imagination."¹

The joy which imagination adds to life is special for each period. At first imagination seems to be the foe of truth, as the child gets confused in his effort to distinguish what he sees from what he dreams. Later, imagination becomes the handmaid of truth. After the scientist has gathered all the facts, it takes the philosopher's constructive imagin-

¹

W.B.Forbush, Child Study and Child Training, p. 87.

ation, with its broad outlook that sees over all the particulars, to interpret it. Not only is imagination an aid to truth-seeing, it is also a help to true living. One must be able to hold an ideal life in his imagination if he is to live ideally. "It is not too much to say that most of our great social problems will be in the way of solution as soon as the majority of our people have acquired social imagination."¹

(b) False-
hoods

It is often difficult to determine what is really a lie in the child's conduct. Our moral and religious training ought to rest upon a careful study of the psychology of children's lies. Cope gives four types of falsehoods: "(1) the play type, in which the child represents as fact that which is but fancy; (2) the type in which the child merges the free use of imaginative materials with the free use of realities; (3) the falsehood of excitement; (4) the camouflage or protective lie."²

(c) Habits
of truth-
telling

To the parent belongs the task of aiding the child to distinguish between the world of fancy and the world of

¹ W.B.Forbush, Child Study and Child Training, p. 89.

² H.F.Cope, The Parent and the Child, pp. 96, 97.

fact. By all means respect his imagination. Receive his works of imagination as works of art. At the same time by concrete illustration help him to see the social consequences of the free use of the imagination. The closer parents live with their children the less likely they are to find fear looking for a covering in falsehood. There remain many times in a growing life when it is likely to see more clearly the advantages of a lie than the social ills it may cause. "Step by step they must be led to regard all actions under social relations, to think of the other- interest as well as the self- interest."¹

(3) Emotions of the child The feeling life of the child is so intense and subject to such varieties of pleasure and pain that it presents some very real problems. In the first place, it may be said that the emotions of a child depend largely upon his physical condition. If he is peevish, sullen, irritable, easily frightened or embarrassed, there is the presumption that he is not feeling well bodily. Then, too, a child's emotions are intensely subject to suggestion. Much of a child's fear, embarrassment and wrath are "caught" from parents.

¹
H.F.Cope, The Parent and the Child, p. 100.

"We can gradually educate the child to conquer instant and total abandonment to emotion, crying, passion, discouragement, by a regimen of activities that involve wholesome hardship, experiences of strenuous endeavor, and certain soldierly ideals."¹ The highest phases of emotion are unknown to children. Their loves, their griefs, their loyalties are transitory. There must be a deeper understanding of worth to make possible the deepest affection.

c. Rewards and punishment

What place do rewards and punishment have in the scheme of moral training in the family? First of all, what

(1) Punishment

is the usual result of punishment? Anger in the person punishing generally calls forth anger, resentment or fear in the child punished. Emotion clouds the understanding of both the one who punishes and the one who is punished.

"Since punishment cannot sublimate desire, cannot strengthen weakness, cannot supply a lack, then as a method of training 'difficult' children, it stands condemned."² There are occasions on which the child realizes that nothing

¹
W.B.Forbush, Child Study and Child Training, p. 107.

²
E.E.R.Mumford, Dawn of Character in the Child, p. 219.

but the infliction of physical pain can help him to change his wrong desire into right desire. But even in such cases, punishment must be a rare event, and our last resource. The Law of Effect seems to be most satisfactory in the problems of discipline. Be sure that right conduct brings satisfaction and wrong conduct brings annoyance.

(2) Rewards Prizes and rewards should have a secondary place.

They may induce a child initially to do a certain desirable thing. After the child begins doing it, the activity may come to be directly interesting. This is an example of associative shift. The difficulty is that the shift is not certain to take place. Prizes and rewards are regarded by Kilpatrick as scaffolding. "We may put up a scaffold if that is the only way or the best way to build the house, but it is the house we expect to live in and we mean to tear the scaffolding down."¹ If that can be done and the house remain erect, then the building of desirable interests or traits in the character of the child has justified the means.

C. Forming Moral Attitudes and Ideals Attitudes and habits are closely connected in moral behavior. Kilpatrick holds that "there are two parts to

¹ W.H. Kilpatrick, Foundations of Method, p. 336.

1. Attitudes any moral act and both should agree: first, the outward effects of the outward act; second, the thinking and attitude.¹ It is this thinking and attitude that give character to the act. Attitudes follow the rules of learning mentioned in a previous paragraph. "Precise practice of any trait is necessary if that trait is to be built into habit and character."² Moral education must very largely concern itself with securing the right inner attitudes.

2. Ideals "Habit is achieved social relationship; ideal is the behavior still sought for."³ Without a higher goal toward which to strive, progress is not possible. In the greatness of human attainments in the past and in the present, we catch a glimpse of ideals of conduct that are far above us. Then for the next generation we desire to see constructed "an imagination of conduct more desirable still, the fairer, more friendly ways to live with other folk. God is the ideal person, whose conduct is all that is good and who summons us to moral endeavor."⁴

¹ W.H.Kilpatrick, Foundations of Method, p. 321.

² Ibid, p. 326.

³ T.G.Soaes, Religious Education, p.44.

⁴ Ibid, p. 46.

IV. Special Factors in Religious Education in the Family

The religious aim and motive should dominate all of the family life; yet there are certain factors of special importance in the religious development of the growing lives in the family. These factors include religious instruction, the use of the Bible, family worship, and Sunday in the home.

A. Christian instruction

What does Christian instruction involve? We are seek-

1. Definition

ing to bring the children up as Christians. Being a Christian involves one's commitment to certain principles of life.

Christianity is essentially a way of living - the way that Jesus taught and practiced. "It is a way of living that is sustained and strengthened by a way of thinking about God, an attitude toward God, and an experience of the love and grace of God, which the followers of Jesus may share with him who was their Master." Jesus lived his earthly life in open and constant fellowship with the God whom he conceived to be an ever-present, loving Father. We are

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L.A. Weigle, Training of Children in the Christian Family,
p. 191.

also the children of God and if we fail to keep in contact with our Father, we fail at the point where lay Jesus' source of strength and courage. Christian education is not apart from the rest of education but consists in the Christian motive and spirit which animate the whole of the child's upbringing. "Training of the devotional life of children is that part of their Christian education which brings them consciously into communion with God through Christ. It aims to develop within them the power to know God for themselves, to love him and worship him, and to live in the happy realization of his presence and sustaining power."¹

2. Method

We must respect the reserve of the child in regard to his religious life but not fail to invite his confidence. We must be content to wait for the child to open his heart. Confide in him. Talk honestly and simply to him of the aspects of your religious life that he can understand. Relate your memories of those experiences which you now see to have had religious significance to you. Do not think that religious instruction must be given at certain definite

L.A.Weigle, Training of Children in the Christian Family,
p. 191.

times. Natural conversation affords the best opportunity. The child asks endless questions. Treat them seriously and tell the truth in language that really conveys truth to the mind. Avoid the mistake of confounding conversation on "religion" with religious conversation.

3. Content Let us deal most carefully with the child's consciousness of God. Do not allow anyone to give wrong impressions.
- a. Consciousness of God "As is his consciousness of persons, so will be his consciousness of God."¹ God should be a part of the common consciousness. When the transition to personal consciousness takes place, God should be individualized as well as father and mother. If God is associated with all that is best, with all the childish aspirations and moral successes, religious fellowship will be built up which can readily grow in meaning as the child's world grows.

- b. Social approach to God Let us interpret God to the child through the behavior of people, and teach him to look for God in what men and women do when they are at their best. The child's God is distinguished from his other unseen associates by the fact that He belongs to the fellowship which he does see. Father

¹
Hugh Hartshorne, Childhood and Character, p.22.

and mother and teacher, brothers and sisters and classmates, old and young alike, all acknowledge this fellowship of God and frequently speak with him. "Only by this consciousness of social fellowship can the idea of God be maintained in the child's growing experience of the world, and grow¹ in his growing experience."

c. Father-
hood of God

By every possible means, we desire to help the children in the family think of God as the great and good Father of us all. We may do this in the phrasing of prayers and graces, in the answers to their questions, in the casual word. The child's keen interest in the world of nature is our opportunity to lead him to love the gracious source of all beauty and goodness. We may give him the idea that God is not a separate, far-off person but that he is everywhere, in all and through all, and that in him we live and move and have our being. Walks out in the open bring a sense of nearness to God, an awe and love for the Father who made and cares for all things.

4. Results

We must have patience in looking for results of our instruction. "The child must never be allowed or tempted

¹

Hugh Hartshorne, *Childhood and Character*, p. 38.

to imagine that if he can use the words, the verbal symbol, he has the fact, the life-experience.¹ Manifestations of the religious life will vary in children and families. The commonest error is to imagine that all children must pass through some standardized experiences. The matter for real concern is this: Is he growing Godward in life, action, character?

B. Use of the Bible

1. Place of the Bible

If the aim of religious education in the family is the development of the lives of religious persons, the place and value of the Bible will be evident. It will be used as a means of developing and directing lives. Children need the Bible as a part of their social heritage. It brings them into connection with the religious history of the race. The child also has a right to the Bible as his literary heritage. It contains the ideals of a people unique in the place which religion held in their lives. Here is a literature which is the source of much of the best in the language and reading of the child's life. "Its phrases are beautiful and convenient embodiments of religious ideals; they will have a steadily developing richness of meaning as life

¹

H.F.Cope, Religious Education in the Family, p. 63.

opens out to the child.¹"

2. Difficulties in use of Bible

However there are various difficulties in the way of the use of the Bible in the home. The program for the day is crowded. A time is not definitely arranged for Bible reading. In many cases there is a feeling of unnaturalness in the special reading of this book. No longer is it the custom for the parents to read aloud to the children. Many parents are really ignorant of the Bible, especially of its beauties for the young. Quite often the excessive amount of task-reading required by the public schools prevents time being used in reading the Bible.

3. Methods of use

Certain methods of using the Bible will cause it to have its rightful place in the home. In the first place, let the parents use the Bible themselves. Use the books as you wish the children to use them. Too much cannot be said about using the Bible naturally. The reason for children's aversion to it is a result of its use as a textbook or as something peculiar and apart from life. In reading the Bible use the tone of voice which would be appropriate in reading any book. Make its use a pleasure. Children

H.F.Cope, Religious Education in the Family, p. 120.

delight in story-telling and listening to reading. Let the Bible story be the reward of a good day, something to which they look forward with anticipation. Use the Bible as a book of life. "Accustom the children to getting the light of the Bible on their lives, remembering that this is a book of light and not a fence nor a code of laws."¹ Use the Bible in worship. Provide material which helps to make it interesting from the viewpoint of geography and history. Above all make its use possible at all times for every member of the family.

C. Family
worship

1. Need of
family
worship

Family worship has greatly declined in the last few years. Is there any reason for continuing its observance? Does it meet a felt need? Ideals are precipitated in expressive acts. All acts may be religious and thus full of worship, but worship expressly unites all such acts in a spirit of loyalty and aspiration. The social value of family worship is the strongest reason for its maintenance. Every period of worship brings the family into unity at an ideal level. "The expression of religion in definite form is

¹
H.F.Cope, Religious Education in the Family, p. 122.

necessary for children, too, as furnishing a means of manifesting their feelings of the higher meaning of family life." ¹ Family worship interprets to all the meaning of a religious family, objectifies the inner life, furnishes opportunity for direct religious instruction and lifts the whole level of family life.

2. Types of family worship

There are three simple forms which worship takes in the family: first, grace offered at the meals; secondly, the prayers of children on retiring and, occasionally, on rising; thirdly, the daily gathering of the family for worship together. These three observances have arisen because at these times there is the best and most natural opportunity for the expression of aspiration, desire, and feeling.

a. Grace at meals

Shall we say grace at meals? Do we have a real reason for doing so? Merely because it was a custom in our childhood home is not sufficient. The custom arose from the desire to express gratitude and as an expression of a wish to include the Unseen Guest in the family group at each meal. These and similar reasons alone warrant our continuing

¹

H.F.Cope, Religious Education in the Family, p. 129.

the observance. Let us say grace with simplicity and sincerity. Vary the form of petition. Use forms which the whole family may repeat together. Sometimes it may be sung. Try to have the saying of grace a natural part of the family life.

b. Bedtime prayers

Bedtime prayers may mean much in a child's life. Do not make prayer seem obligatory but encourage them to desire to pray. Establish them in the habit of closing the day with quiet, grateful thoughts. Watch especially that the prayers learned in early life do not distort the child's thought of God. Make the evening prayer an opportunity for the child to express his desires to God his Father and Friend.

c. General family prayers

Much is said of the difficulty of finding a time when the whole family can worship together. "Really everything depends at first on how much we desire to have family worship, whether we see its beauty and value in the knitting of home ties, in the elevation of the family spirit, and in the quickening of religious ideas." ¹ Just after dinner at night seems to be the most convenient time. Determine to be

¹

H.F.Cope, Religious Education in the Family, p. 137.

simple, natural and informal. Insure brevity so that it will be true worship for all. Plan for the largest possible amount of common participation. Treat the occasion naturally in relation to other affairs. Proceed to the worship without formal notice, without change of voice, and without apology to visitors. At the close move on into other duties without the sense of coming back into the world. You have not been out of it; you have only recognized the eternal life and love everywhere in it.

D. Sunday
in the
home

1. Purpose
of the
day

Almost every family finds Sunday a problem. Other days are full of definite activities. This one has a program for only a part of the time and the remainder is marked by inaction and limitations. Sunday should be a day of joy. "On the day made for man, sacred to his highest good, whatever hinders the real happiness of the child ought to be set aside." ¹ The home needs one day free for its members to live together as spiritual beings. It should be used as a glorious opportunity, a welcome period, a day of the best things. We have time for social mingling at

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H.F.Cope, Religious Education in the Family, p. 145.

church, for visiting friends and relatives. It is the day when we have time to discover how great are the riches of friendship. The hours of being together are the hours of real education. Children cannot be with good and great people and remain the same. Their lives need other lives. This should be the day for parents and children to come into closer relationship and understanding.

2. Problem
of play

What is to be done with the child who wants to play on Sunday. It is as natural for a child to play as it is for a man to rest. Play is to a child the idealization of life's experiences and the realization of its ideals. From an understanding of what play means to children, we can formulate a policy for action. Keep the day as one of family unity. Help the child to think of it as a day protected for the sake of family "togetherness". Maintain the unity by doing the ideal things together. Expect activity and use it. Where games are shared, confidences, secrets and aspirations are shared too. In spite of the value of play and its rightful place, it must not crowd out rest, worship and instruction.

3. Sunday activities

a. Hand-work

"There is something wrong in the home in which the child does not look forward happily to his Sunday after-¹noons." Keep this time for the family to be together. There are many activities which all will enjoy. I have seen a whole family absorbed in coloring a large missionary map. Each one had a part in the enterprise. Objects representing the life of a foreign country were made and arranged in various scenes. Some families keep a Family Book in which are recorded the happy memories of the past week. Similar to this is a book of Golden Deeds, in which is placed each week just one story, the account of a golden deed. An exploring party may be organized to discover countries, scenes, strange peoples, and the most interesting persons we have heard of in the Bible. Each one may take a magazine and go through it to find pictures of incidents and of men and women that will remind him of Bible scenes and characters. These are to be cut out, explained and arranged. Many other similar activities may profitably be used on Sunday afternoons.

¹

H.F.Cope, Religious Education in the Family, p. 154.

b. Walks

One of the most pleasant things about Sunday is the opportunity to go outdoors together. The weather is seldom truly bad and there is much real happiness in going out in all weathers together. Walks in the park or out in the open country give a new understanding and love of nature. See how many things you can discover that you have read about in the Bible or know to be mentioned there. Occasionally go in a body to call on some one who will be made happy by the visit.

c. Stories

Children enjoy listening to stories that are told or read. One of the happiest memories is of the hour just after Sunday dinner when my father used to read to my brothers and me. Many parents are puzzled as to what stories to tell or read in addition to Bible stories. Cope mentions a few books that might be helpful in making such a selection: "Christie's Old Organ; Aunt Abbey's Neighbors, by Annie T. Slosson; The Book of Golden Deeds, by Charlotte M. Yonge; and Telling Bible Stories, by Louise S. Houghton."

d. Singing

An hour of song may well bring the day to a happy close. "The great hymns have done more for religious thought than all the sermons that have ever been preached." Hymns

¹
H.F.Cope, Religious Education in the Family, p. 159

²
Ibid, p. 101.

have a natural place in a child's life. He sings as he plays and works, in school and at home, and as long as life and memory hold, these words of song will be in his possession. Almost without exception all children will sing if encouraged early in life. A home without song lacks one of the strongest bonds of unity. The unity of action, feeling, the development of emotions above the day's irritation and strife, all help to new joys in family living. Moreover religious music is being broadcasted over the radio, especially on Sunday. Some stations have a weekly hymn-sing on a week night. "Cultivate the habit of binding the whole realm of feeling in music together, the hymns and the songs, to make religion mean beauty and devotion and to make the finer sentiments of life truly religious."¹

The family affords a unique opportunity for the Christian education of the young. The child is constantly subjected to a Christian atmosphere. The power of suggestion plays an important part in the development of his ideals. The daily use of the Bible brings him knowledge concerning

¹

H.F.Cope, Religious Education in the Family, p. 106.

God. Mention of God in the daily conversation brings a sense of His reality. Grace at meals, and family and private prayer help the child to recognize God as a loving Father who is always near at hand. The use of Sunday as a day of special thought about God and his world, and of companionship between parents and children, is real education on the Christian level.

V. Training for Marriage and Parenthood

A. Preparation for marriage

1. Need for preparation

Special preparation for marriage is necessary. Marriage involves so many and such complex elements that it is not reasonable to expect young people, without special aid, to appreciate these various things at their relative values, to understand how to meet the various problems and adjustments in the most effective way. Even with the very highest, most cooperative purposes, it is not an easy thing for two young people with different rearing, background and disposition to make the various adjustments called for in successful marriage. The great wonder is that we succeed as well as we do with so little timely and intelligent guidance. Our difficult traits do not automatically disappear when we marry. We must have character on which happy marriages may be built, and we can not gain it on the spur of the moment. That which is the greatest business in life and which causes the most of human happiness and unhappiness surely calls for as much training as any other vocation or profession.

2. Factors in preparation

The atmosphere of the home has a great influence upon the child's developing ideas of marriage. The early

a. Atmos-
phere of
the home

example of the father and mother probably forms the most influential factor in determining the child's whole emotional outlook upon marriage. Children who grow up in a home where the parents are not happy together are skeptical of the possibility of marital happiness. "This means that parents who want their children to build a sincere and workable attitude toward all this must themselves be and behave as real lovers and thus give their children from infancy onward a compelling and satisfying example and inspiration for the richest ideals of love and marriage."¹

b. Guidance
of child's
experiences

The parents may do much for the child by kindly and tactful guidance of his experiments. Young people will and ought to profit by their experiments here as well as elsewhere. Boys and girls may fall in love during or soon after puberty or even before. Such a situation should be guided sympathetically as a natural instructive experiment. These early loves are usually on a very high and clean plane. Understanding parents or older friends who can win the confidence of the boy or girl may keep the incident from running into excessive or silly feelings

¹

T. W. Galloway, *Parenthood and the Character Training of Children*, p. 214.

and behavior. It may be used as a genuine introduction to what love between the sexes may mean and to the kind of conduct that is worthy of real love. It may furnish an exceedingly appropriate occasion for giving each sex much of the information it needs about itself and the other. Moreover this incident may build permanent and adequate habits and attitudes with respect to the whole matter.

c. Meeting
the fallacies
of adoles-
cence

Another problem confronting parents concerns fallacious information. The period of adolescence is characterized by curiosity. Information may be derived from various sources. Some of the fallacies that come to the attention of young people are: the idea that sex intercourse is necessary for complete personal development, for sexual development, or for happiness; that the sex appetite is both natural and powerful, so its gratification is no more immoral than satisfying hunger or thirst; that illicit sex relations are only a minor social offense; that men are entitled to a more liberal standard than women. These ideas are largely spread abroad and furnish a real problem. They must be recognized and their fallacious character carefully explained to youth.

d. Selection of a life-companion Young people need preparation and guidance in the selection of a life-companion. Before falling in love, certain standards and desirable characteristics should be decided upon. Some of the most important considerations are: health, compatibility, disposition, adjustability, sex attraction, similarity of tastes and ideals at least about the more important issues of life. The big thing for parents is to be so close to their boy and girl before they fall in love as to have them glad to consider with their parents the importance of these and other qualities.

e. Forming a philosophy of courtship and marriage It is of vital importance that young people form an adequate philosophy of courtship and marriage. Courtship should be such as is worthy preparation for marriage. Courtship failure may cause a marriage to fail even before the wedding. The purpose of courtship is to give the young man and woman who are interested enough in each other to consider the possibility of getting married an opportunity to get thoroughly acquainted. It is both a discovery and a testing. The value of courtship cannot be measured by the time it consumes. Much depends upon the

young peoples' alertness and clearness of perception. Try to see your prospective mate under ordinary conditions as much as possible, with the same sort of judgment that you use in buying your hat or renting your room. No woman is cruel who keeps her lover dangling in the earlier period of courtship. The supreme test of her skill lies in knowing when to get caught. Courtship thrives on doubt and suspense. It must contain an element of make-believe. The period of courtship should be a time of practice and development.

(2) Marriage In forming a philosophy of marriage, the obstacles

(a) Obstacles in the way of its happy fulfillment must be considered.
to happiness

There are certain personality traits that greatly influence matrimony. Fear is one of the most powerful. All fear habits hurt people in their relationships and spoil their opportunities. Sex fears are most common, perhaps, and most serious. The feeling of guilt prevents happiness. Feelings of inferiority cause a great deal of unhappiness. "A feeling of inferiority creates extraordinary sensitiveness, stimulates a propensity to quarrel, develops excessive concern regarding possible social criticism and frequently produces a craze for social distinction." ¹ Jealousy must also be

¹

E.R.Groves, Wholesome Marriage, p. 26.

considered. Human nature never shows a meaner spirit than in expressions of jealousy, and jealousy is never worse than when found in family life. Today we hear much of the term "mother-complex" applied to a child or adult who is too dependent upon his mother. Such a complex on the part of one member can work havoc in the founding of a happy home.

(b) Aids to
happiness

Happy marriages are possible and do exist today. With a little care and understanding more of them could be happy. Marriage is begun with assurance. No other human undertaking is entered upon with the abounding trust that is characteristic of marriage. It is particularly important to have some understanding of the problems that arise early in married life because the beginning has such lasting influence over the whole marriage career. Marriage is a very human undertaking, an every day relationship between a man and a woman, subject to the same conditions that operate upon personality in the other experiences of life. It represents a life association and does not have the temporary character of most of our relationships. No marriage is a success that does not provide the conditions for the continual

development of both husband and wife. Sex problems will usually be found secondary, the product of social maladjustment in other relationships than sex itself. Many a dispute and heartache will be saved if in the early days of marriage the man and woman have a fine grasp of the fact that disturbances in their relationship are the very means by which permanent and satisfactory adjustment between the two individuals is brought about. Assuming that there is genuine love, successful marriage calls for the practice of mutual understanding, fair-mindedness, unselfishness, considerateness, cooperation, self-restraint, loyalty, service, tolerance, forgiveness, and devoted tact and eagerness in applying these.

3. Result of preparation

All of these factors, the atmosphere of the home, the child's experiments, the ideals of adolescence, the standards for the selection of a life-companion, the development of a philosophy of courtship and marriage are but a preparation for real love and happy and successful wedded life. "When two souls do really discover each other, then at once a new life begins, so radiant, beautiful, stimulating, and mysterious, that even the poets have failed to find sufficient

words for it."¹ From the very first love expresses itself as a reaching after intimacy. Lovers spend days telling each other details of their own life. Love obviously increases the vitality and so adds to the physical beauty of both men and women. It awakens the latent idealism of both. Even the most prosaic soul feels some urge toward poetic expression. Love awakens the soul. All love is of God and this special kind bears openly upon it the marks of its divine origin. At some point in its growth love summons passion into life. From love that has thus run its natural and ordained course a new life results.

B. Preparation for parenthood

1. Need for preparation

Parenthood is a skilled profession. The material with which the parents work is complex, plastic and full of unforeseen potentialities. "What a tremendous sum of human happiness must be set down as lost because the science of breeding and rearing children has been largely neglected by the human race while it devoted its scientific exploration chiefly to making money, making life more comfortable and secure."² Child training should not be the result of chance.

¹ A.H. Gray, Men, Women and God, p. 32.

² Frederick Pierce, Understanding Our Children, p. 10.

Parents need to see clearly what they want their children to become and to know how to work clearly and wisely to the desired end. Complete parenthood involves preparation. All who ever become parents should have healthy bodies. They should have some knowledge of childhood and the arts of home-making and child-training. They should be ready reverently and joyfully to accept their task.

2. Elements
in prepa-
ration

Physical fitness is essential to complete parenthood.

a. Physical
fitness

Parents need good constitutions and nervous vitality sufficient to guarantee reasonable poise and self-mastery. It is important to impress upon young people that they should make the most of the physical life, avoid overstrain and debilitating habits or excess, not only for the sake of athletic prowess or enhanced joy in living, but for the sake of the next generation.

b. Intellect-
ual prepa-
ration

There should be intellectual preparation for parenthood.

So far, little has been done in this field. However experiments that are being made show that it is possible both in the public school and the college to teach without embarrassment and with enthusiastic response the art of home-making and the elements of the care of children. Two very real

factors enter into this preparation: (1) information, both about the nature of children and as to how they learn to grow in character; (2) unflinching open-mindedness about it all.

(1) Information

In securing information, parents should read carefully prepared books and magazines on pertinent subjects. Some of these subjects are: Love and Marriage, to give a realization of what the parents themselves should be; The New Psychology and the Parent, would help in understanding how the parent-child relation can best be used; The Parent and Sex Education, to aid in knowing what the child has to start with and how his character comes to him in relation to sex as well as to other life-issues; the subject of Children, to keep one in touch with the best thought, and to guide experiments with children in scientific ways. Young parents may well observe the success or failure of more experienced parents. Select those who seem most successful in bringing out the best traits in their children and get from them their philosophy and practical measures. Compare this information with what can be secured from reading, and then gradually try out those practices which seem most sane and reasonable.

(2) Open-mindedness

Openmindedness is as important in parenthood as in any other field. Adults tend to lose their adjustability and flexibility. They are greatly inclined to bend their children to fit their set ways and ideas. Reading books makes us even more fixed, perhaps, unless we read many books from different points of view. The only antidote to this is to fight constantly for an open mind. This means to recognize that, in a practical way, few things about human life and character are absolutely settled. Every child is different. Every family is different from every other. The child is a different child today from what he was yesterday. "To get and keep an open mind means to look conscientiously at all sides of every aspect of the parent-child relation, to try to grasp its complexity as well as its importance, to refuse to reduce it to a few simple, rigid rules, to be tolerant and hopeful rather than disturbed about new and unexpected reactions of the child, and to be reasonable as well as patient in finding solutions which really solve."¹ Probably nothing the parent can do will help in gaining this attitude so much as the sympathetic reading, month by month, of some good magazine for parents, dealing with the problems of home education and training.

¹

T.W.Galloway, Parenthood and the Character Training of Children, p. 33.

c. Practical preparation

Parenthood requires practical preparation. One does

(1) Before marriage

not need to wait until he is a parent to begin getting personal experience with children. Every socially minded young man or woman, either before or after marriage, should serve an apprenticeship in work for and with young boys and girls. This is needed to cultivate understanding of , love for, and sympathy with them, but quite as much to give actual experience in recognizing and meeting the needs and problems of the child character successfully. Some of these opportunities are: teaching in the Beginners' or Primary Department of Sunday school, or the early grades of the day schools; work in day nurseries or kindergartens; supervising play; leading younger boys and girls in club or recreation work; Scout or Camp Fire activities; "Big Brother" or "Big Sister" work; and taking care of young nephews and nieces. It is not lack of opportunities for experience but failure to use our experience as definite preparation for parenthood that hinders our success.

(2) First child

No person can get actual practice in parenthood until he has a child of his own. This means that the first child must be a kind of experiment for the benefit of those who

follow. This cannot be avoided ; but parents who are intelligently ready for the first child will gain skill much more rapidly than those who trust to pick up their efficiency when the time comes.

d. Spiritual preparation

Spiritual preparation for parenthood is highly desirable. The world must be taught to desire children. Into our Christian education must be brought the view point that shall communicate to young people the sweet and chaste anticipation of parenthood. Great as are the duties and responsibilities of parenthood, its joys far surpass them. Children furnish completeness to the home. Their innate loveliness arouses our wonder. "These small school-going people of the dawn with their awakening intelligence and powers of speech are at once God's greatest miracle and his choicest piece of humor."¹ The whole function of parenthood is not seen unless we know the rights of the child: to be loved, to be understood, and to be educated. Only in some sort of parenthood, natural or spiritual, does man attain his highest social and spiritual experiences.

¹

W.B.Forbush, Child Study and Child Training, p. 21.

Christian parenthood is a privilege and an opportunity. To the parents is entrusted a growing life, to be cared for, guided and directed. Theirs is the opportunity to aid in the child's development as a social being, to help in the formation of moral habits and ideals, and above all to bring him into an intimate understanding of and love for the Father of all, to enable him to find his place in the world and to live his life in accordance with Christian principles motivated by fellowship with God. Such is the challenge. It rightly demands adequate preparation, not only for a brief time but throughout life in the development of Christian character.

Summary

This is a changing situation in which we are living. There is evidence of many weaknesses in our modern family life. The living conditions of the family are inadequate. The religious and social life are neglected. Economic, social and religious conditions are discovered to be causing modern ways of family life. The new freedom of women, the waning of parental authority, and the uncertainty of religious belief indicate reasons for modern tendencies.

The family is to prepare children for democracy by being itself a democracy. Each member learns to share in the common services, pleasures and social enterprises. At the same time there is an opportunity for the development of initiative. The whole idea is that of the responsibility of each individual for the welfare of the group.

Moral training is one of the greatest responsibilities of the home. Its purpose is the development of Christian character. The home should afford opportunities for this development. The building of right habits lays the foundation of character. The child's will needs to be educated,

his imagination trained and his emotions directed into right channels. Rewards and punishment have little effect. The important thing in building habits is to see that pleasure attends right-doing and that annoyance attends wrong-doing. We must be concerned not only with right action but right inner attitudes. And then, to insure progress, we must hold ever before us the ideal of behavior toward which to strive.

The entire family life is to be under the influence of the Christian motive but there are certain special factors which strengthen this motive. There needs to be definite instruction about God and the Christian way of living. The Bible should be introduced as a guide to right living. Family worship raises the level of family life and brings the child to a deeper sense of the reality of God the Father. Sunday offers opportunities for the whole family to be together and to discover anew their relationship to God.

Every vocation needs preparation. Parenthood and marriage are no exceptions. The atmosphere of the home,

the example of the parents, early experiences and the type of information received help to make up a young person's philosophy of love and marriage. Parenthood should be considered an opportunity and a privilege for which no amount of preparation is too great. Complete parenthood involves physical fitness, intellectual, practical and spiritual preparation. This, the greatest of all tasks, the introduction of a human being into the mysteries of life and the preparing of him to meet life adequately, should not be lightly esteemed.

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