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A COMPARATIVE STUDY OF THE
CHRISTIAN EMPHASES IN SELECTED NURSERY COURSES
FOR THE CHURCH SCHOOL

By

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Considering the nature
of this thesis, it seems
fitting to dedicate it
to my husband and to
the Warehams-to-be.

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Gift of the author

May 25, 1948

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INTRODUCTION

A COMPARATIVE STUDY OF THE
CHRISTIAN EMPHASES IN SELECTED NURSERY COURSES
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INTRODUCTION

A. Problem Stated and Explained

In recent years there has been a growing interest in the pre-school child. Modern educational and psychological discoveries of the distinct importance of the pre-school age have brought about the growth of many secular, weekday nursery schools. The phenomenal growth of secular nurseries has forcibly brought to the church the realization that there is a need for a nursery department in the church school that is distinct from other departments. Hence, the need for materials that are adapted both to this specialized department and to the church's concept of Christianity. Therefore, the church is confronted with the problem of selecting such a course.

The problem of this thesis is to investigate nursery school courses for the church school for the purpose of discovering their respective Christian emphases. The study will involve the two main aspects of the courses, viz., their content and their method. An investigation will be made of the Christian emphases as reflected both

by the actual content of the courses and by the methods used and procedures suggested.

It is not the purpose of this study either to determine which Christian emphases are correct or to decide which should be the proper approach to Christian education. The writer realizes that the theological views held by religious educators vary and also that educational philosophies and their accompanying methods vary. There will be no attempt made to take sides in either of these issues. It is the purpose of this study only to discover what particular emphases prevail in each of these courses and to let the reader determine for himself which emphases he prefers.

B. The Significance of the Problem

"Neglect during the first five years of life is serious. The Bible admonition, Proverbs 22:6: 'Train up a child in the way he should go, and when he is old he will not depart from it' has, in recent years, received ample psychological confirmation. During the first five years the basic elements of a child's personality are laid. During these years ways of thinking, feeling, and acting are established which tend to persist all through life."¹

This opinion is representative of the many opinions held today by psychologists, educators and religious leaders. Psychological tests and discoveries increasingly reveal the importance of the pre-school age

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1. Ruth Strang: A Study of Young Children, p. 15.

in the formation of life-patterns.

For this reason it is important that the materials and methods used in teaching these children be the ones that will produce the results desired. Many teachers and leaders have established their own theological foundations and beliefs but experience difficulty in selecting teaching materials that they can be certain are in keeping with those beliefs. Many teachers are totally dependent on the particular course selected for their guidance in teaching. If that course does not have the Christian emphasis that they desire they are hindered in the effectiveness of their teaching. Many teachers are at present using courses which do not meet their own standards of theology, but they are at a loss to know how to go about selecting a new course. The Christian emphases cannot be discovered in a cursory glance at the materials and most teachers have not the opportunity to study them thoroughly.

For this reason, it seems a worthwhile project to study carefully and objectively some of the leading courses and then let others base their selection on the discoveries made in such a study.

C. The Sources of Data for This Study

The sources chosen for this study consist of two nursery courses for the church school: LeBar, Mary E., Patty Goes to Nursery Class, Lloyd, Mary E., Religious

Nurture in Nursery Class and Home. These two were selected as being the most widely used in church schools, the most recently written and based on the most recent and modern discoveries in the field of psychology, education, and the religious training of the pre-school age. For this study both the textbooks and all the materials related to the teaching of the course will be examined.

D. The Method of Procedure

As indicated above, this study is of an objective nature, its chief aim being to investigate the course materials. This involves an analytical study of the actual content of the materials and of the nature of teaching procedures suggested.

First the meaning of "Christian emphasis" will be determined and defined. Then on the basis of this definition a work chart will be set up. This chart will be divided into categories according to the main elements involved in a Christian emphasis. Each course will then be studied, with observations and discoveries placed on the chart, to discover the nature of each of the basic elements which determine a Christian emphasis. These findings, then, will constitute the basis of this study.

To reiterate, it is not the purpose of the writer to evaluate any particular emphasis discovered. The reader may do that for himself, on the basis of his

own Christian principles. Therefore, there will be no criteria for evaluation set up. The study will be held as closely as possible to objective discovery.

In conclusion, a comparative study will be made of the findings showing the relative nature of Christian emphases of each course.

CHAPTER I
THE MEANING OF
CHRISTIAN EMPHASES DETERMINED

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A. Introduction

The purpose of this chapter is to define the meaning of the terms "Christian" and "emphases" and thereby to determine the basis for the study of the nursery courses chosen. The first part of the chapter will be concerned with defining the meaning of the term "Christian" and with selecting categories to be used in the ensuing analysis of the nursery courses for discovering the nature and extent of their "Christian" emphasis. The last part of the chapter will deal with the meaning of the term "emphases" as it is used in this study.

B. The Meaning of "Christian" Determined

In any study that involves Christian beliefs the question always arises as to exactly what is meant by "Christian" beliefs. Since the first century the greatest scholars have been trying to define the Christian faith, and very few of them have been able to agree on every detail. However, there has been almost consistently through the years a basic understanding of what Christianity is. In recent years the various branches of the

Protestant Church have expressed their general agreement concerning the basic elements of the Faith through the International Council of Religious Education. Since that organ represents so large a group of the Christian Church it seems acceptable to consider its statements of the basic elements involved in the Christian Faith. Since this organization not only represents a cross section of the Christian Church but represents it in its educational capacity it should be especially appropriate for the purposes of this study.

1. The Selection of the Bases for Determining the Meaning of "Christian"

One of the most concise statements of the essential elements operative in the Christian Faith is found in the eight objectives of religious education as set forth by the I.C.R.E. They are as follows:

- "1. Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.
- "2. Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of Him as Saviour and Lord, loyalty to Him and His cause, and will manifest itself in daily life and conduct.
- "3. Christian education seeks to foster in growing persons a progressive and continuous development of Christ-like character.
- "4. Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

- "5. Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians--the church.
- "6. Christian education seeks to develop in growing persons an appreciation of the meaning and the importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.
- "7. Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.
- "8. Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience."¹

2. Statement of Categories to be Used for Analysis.

Upon analysis of these objectives it will be seen that they fall into the following categories:

- 1. The concept of God and of His relationship to man.
- 2. The concept of Jesus and His relationship to individuals.
- 3. The concept of character development and its relationship to Christ.
- 4. The relationship of man to man and of men with God.
- 5. The concept of the church and the individual's relationship to it.
- 6. The concept of the family and the growing person's relationship to it.

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- 1. Christian Education Today, International Council of Religious Education, Chicago, 1940, p. 16.

7. The concept of life and the universe as related to the concept of God.
 8. The concept of the Bible and of religion in history.
- These categories, then, seem to be the accepted ones for determining the nature of a particular concept of Christianity. In this study the aim therefore, will be to scrutinize each nursery course to discover what is asserted concerning each one of the categories into which the Christian faith has been divided by the I.C.R.E. As has been stated before, there will be no endeavor made to criticize or evaluate any emphasis that is discovered. Instead, an honest effort will be made carefully to total the emphases found in the analysis and in the summaries to present what seem to be the dominant emphases of each course under study.
3. Recognition of the Divergent Opinions Regarding the Meaning of "Christian" as Related to the Educational Process.

The writer is well aware of the fact that there are widely diverging opinions as to what should be the approach to religious education. The two extreme poles might be termed the "content" approach and the "experience" or "functional" approach. Munkres has characterized these approaches in the following manner:

"One leads a person to make declarations and offer descriptions of God with the hope of furnishing stimulus to desirable attitudes and habits. The other assumes that through every day living the word "God"

comes to have meaning and that guidance in the selection and understanding of experiences is the supreme duty of parent and teacher."¹

Again, treating them in the opposite order, she says:

"One proposes to begin with children where they are and help them achieve their own religious expression, offering whatever guidance is needed; the other takes for granted that children are to be inducted, with varying degrees of compulsion, into a way of life which is considered right or, at least, thought to be best."²

These statements suggest the main tenets of each of these extreme approaches. On the one hand there is the theory that Christianity has truths which have an inherent value in them and that it is not only justifiable but essential to transmit these truths in order that the recipients may appropriate the truths to their own life. The other view would hold that adults cannot be absolutely certain of what truths are valuable to coming generations, and that therefore, teachers should merely help children to discover the truths that seem valuable to them and attribute those truths to whatever source they desire. This latter emphasis is largely pragmatic and experiential. In the nursery age level this usually involves a non-verbal approach. The following is a description of this approach by Manwell and Fahs:

"For spiritual depth and insight we must also wait until the child has had time to mature through experiencing security in his relationships with family and

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1. Alberta Munkres: Which Way for Our Children?, p. 18.
2. Ibid., p. 4.

friends and through experiencing for himself the delights of rich and poignant living. To hurry past these beginning steps and experiences to a verbal acquaintance with religion may confuse or make rigid his thinking."¹

"Many such experiences - unverballed in adult language - should be possible for small children. Words given them before they have had the experiences needed to clothe the words with meaning are liable to dwarf rather than stimulate the religious growth we yearn to see taking place."²

Not all religious leaders necessarily hold one of these two views. However, most philosophies lie somewhere between these two extremes, utilizing various combinations of the emphases of both approaches. Since there is such a divergence of theories and approaches, there will be no endeavor made to criticize or evaluate any particular emphasis that is discovered.

C. The Meaning of "Emphases" as Used in This Study

There was a special reason for the selection of the term "emphases" for the purpose of this study. The word "emphases" refers to more than is actually asserted in the part of the course that is intended to be the content for teaching. The emphasis of a particular body of material can also be discovered by examining the illustrative materials used in the process of teaching, by

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1. Manwell and Fahs: Consider the Children - How They Grow, p. 21.
2. Ibid., p. 226.

procedures suggested for teaching, by worship materials and by any word or act that has a part in the session. This thought is expressed by many leading Christian educators in various ways.

Concerning the teaching of theology to children Mary Alice Jones says:

" . . . The necessity of teaching theology requires that thoughtful scrutiny be given to all the materials used in worship, especially the songs and prayers, to insure a Christian interpretation of God and His purposes."¹

Along with this, the importance of "experience" in the learning process, as stressed by modern educators, must be recognized. Miss Jones takes account of this emphasis in her book.

"It is clear that adults cannot 'teach' children anything unless there is something in the experience of the children which gives the teaching meaning. If they have never known love, wisdom, patience, kindness, these words, when used in answer to questions about God, will convey little meaning to the children. If they have never known orderliness, dependability, consistency in dealing with moral and ethical issues, the description of God as dependable, of His moral law as eternal, will be of little avail. If they have never experienced the joy of creation, if they have never had their attention directed to the cycle of life from a dry, brown seed to a blooming plant, if they have never seen water come bubbling fresh and cool and wholesome from a spring, if they have never watched the sunset turn the windows to gold and the sky to flame, if they have never wondered about the moon and stars - if they have never been made aware of the universe in which they live, it is not likely that the words, 'God the Father Almighty, Maker of heaven and earth', will be

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1. M. A. Jones: The Faith of Our Children, p. 14.

meaningful . . . The little child's sense of the reality of God does not, then, come primarily from direct teaching about God, but primarily from sharing experiences of God."¹

The foregoing statement stresses the importance of every experience and activity of the child as related to his understanding of God. Thus every activity and experience suggested or utilized in a course for teaching should be examined for the theological implications that it contains.

Regarding the value of prayer in teaching theology, Trent says:

"In addition to the value which always comes from a sincere reaching out toward God, there is the direct contribution prayers such as these make to the child's concept of God. Through them he comes to feel increasingly that wrongdoing is contrary to the wishes of God, that in some way it hurts God. He begins to realize that the things he does please or displease God; that he is happier when he pleases God, just as he is happier when he pleases his mother . . . Even before the child himself can pray, he may learn of God through prayer . . . By seeing and hearing his parents pray, individually and as a family, he learns . . ."²

These are concrete examples of how method and supplementary materials are an integral part of the content of any course. Rachel Henderlite has aptly expressed this thought. In discussing the need for theology in religious education she first declares:

". . . that religious educators must be aware that it is their task to pass on the content of the Christian faith; and, second, that they must establish their

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1. Ibid., pp. 16-17.

2. Robbie Trent: Your Child and God, p. 86.

techniques and methods on an educational philosophy which will understand God and man and the world in basically Christian terms."¹

Having established the need for determining the content of religious education she goes on to say that:

"The second need of religious education for an adequate theology is found in the area of methods and techniques. The central issue in religious education may be expressed as a question of theological content, but the theology is ultimately reflected in method."²

Therefore, in the light of these facts, it is seen that in order to discover the total Christian emphasis of a course it is necessary to consider not only every part of the course including supplementary materials but also any teaching procedure or method suggested or indicated.

D. Summary

In the consideration of the terms "Christian" and "emphasis" the following conclusions have been drawn. It has been decided that the eight objectives for religious education established by the International Council of Religious Education would be a suitable basis for determining the essential elements in Christianity. Accordingly, the following categories have been drawn from those objectives for use in the analysis of the nursery courses under study:

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1. Rachel Henderlite: The Need for Theology in Religious Education, p. 4.
2. Ibid., p. 9.

1. The concept of God and of His relationship to man.
2. The concept of Jesus and His relationship to individuals.
3. The concept of character development and its relationship to Christ.
4. The relationship of man to man and of men with God.
5. The concept of the church and the individual's relationship to it.
6. The concept of the family and the growing person's relationship to it.
7. The concept of life and the universe as related to the concept of God.
8. The concept of the Bible and of religion in history.

Recognition has been given to the divergent views as to what should be the nature of religious education. There are two main approaches, all other views falling somewhere between these two which are the most widely divergent. One theory holds that Christianity is absolute and that it is vitally important that this body of truth be transmitted to children so that they may apply this "truth" to their own lives. The other view holds that adults cannot determine what is "truth" for following generations, that "truth" should not be determined and labeled but that children should be led into experiences which will help them to decide what is valuable and what "truth" is for them. This latter view is largely experi-

ential. For the nursery age this approach emphasizes the importance of not imposing adult terminology, of non-verbalized experiences, and of seeing that experience precedes any mention of a particular concept.

The term "emphases" as used in this study has been purported to include not only the Christian emphases or stress made by the textual content of the course but also by any supplementary or illustrative materials used, by experiences and activities provided for the children by prayers and worship materials used, and by teaching procedures or methods suggested. Thus, it has been affirmed that for the purposes of this study, in addition to an investigation of the textual content of the course, an analysis must be made of all materials related to the course and of any procedures or methods suggested.

CHAPTER II

CHRISTIAN EMPHASES IN

RELIGIOUS NURTURE IN NURSERY CLASS AND HOME

BY MARY EDNA LLOYD

CHAPTER II

CHRISTIAN EMPHASES IN
RELIGIOUS NURTURE IN NURSERY CLASS AND HOME
BY MARY EDNA LLOYD

A. Introduction

This nursery course has been prepared with a dual purpose. As the title indicates, it is intended for use both in the church school and in the home. The course consists of a text to be used, primarily, by the teacher in the church school but also by the parents in the home if desired. The text consists of basic lesson plans for each Sunday with instruction and information for the teacher concerning carrying out these plans. In addition to the lesson plans the text contains sections on the characteristics of the three-year-old, special teaching problems, the nursery class room and its equipment, the use of play, games, activities, stories and music, and the relation of the nursery class work to parents and the home. The section on stories and music contains the songs to be used with the course and stories to supplement those found in the pupils' books. There are four pupils' books to accompany the text for the year: one each for fall, winter, spring, and summer. These books have attractive large photographs with a story to accompany each one, for

every Sunday in the quarter. In addition, there is a story to accompany the colored picture on the outside cover page and on the third cover page. The pupils' books also contain extensive sections for parents in which there are messages to accompany the pictures and stories.

The purpose of this chapter is to analyze this nursery course to discover its Christian emphases. These will be classified according to the eight categories derived from the eight objectives for religious education set up by the International Council of Religious Education. These categories were established in the preceding chapter and are as follows:

1. The concept of God and of His relationship to man. ✓
2. The concept of Jesus and His relationship to individuals.
3. The concept of character development and its relationship to Christ.
4. The concept of the relationship of man to man and of men to God.
5. The concept of the church and the individual's relationship to it.
6. The concept of the family and the individual's relationship to it.
7. The concept of life and the universe as related to the concept of God.
8. The concept of the Bible and of religion in history.

The Christian emphases will be sought not only in the text or the content of the course intended for teaching but also in the methods suggested for teaching, in the additional materials suggested for use, and in the instructions written for parents. As a preliminary step an analytical chart was made indicating the Christian emphases found. The procedure of the chapter will be to discuss the emphases discovered under each category in the order in which they are listed above. In each case, that part of the course in which the emphases were discovered will be indicated; namely, whether in the teaching content, in methods and materials, or in the instructions to parents.

B. An Analysis of the Christian Emphases of the Course

1. The Concept of God and of His Relationship to Man

In this course the character and nature of God is revealed in various ways. A study of the teaching content of the course, the teaching methods and materials used, and the material written to parents shows that these three aspects of the course are quite consistent in their teaching about God. In all three God is represented as an objective reality having a personality or the characteristics of a person.¹ The personality trait most empha-

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1. Cf. M. E. Lloyd: Religious Nurture in Nursery Class and Home, pp. 22, 36, 89. My Book for Fall, p. 44.

sized is that of love - love of all human beings and thus His love for children.¹ Closely related to that is His constant care for all living and helpless things - the birds, flowers, etc. This might be termed the "providence" of God.² He is portrayed as good and as the Giver of all good things, both material and spiritual. He is the provider of food and all material blessings as well as the source of joy, of happy experiences, and of all spiritual blessings.³ God is presented as the sovereign ruler of the universe, with especial emphasis placed on His careful planning for all the needs of life in the universe. He is recognized as the Creator of the universe and of humanity. God as the source of humanity is stressed through the teaching that He is responsible for the existence of the family, the home and babies.⁴

An examination of teaching procedures and materials reveals in addition to the attributes above, the teaching of God as the "Heavenly Father" since in many prayers that name is used in addressing God.⁵ The omniscience of God is also indirectly taught here in that

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1. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 36, 61, 212. My Book for Spring, pp. 36, 37.
2. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 36, 61, 212. My Book for Spring, p. 34.
3. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 30, 36, 68, 77. My Book for Fall, pp. 41, 42.
4. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 27, 45, 72, 90, 143. My Book for Spring, p. 32.
5. Cf. Lloyd, Religious Nurture in Nursery Class and Home, p. 212.

the child is encouraged to speak of God as "knowing" what good times he has in God's world.¹

The section written for parents stresses the possibility of personal relationship and communion with God.² It also mentions the attribute of forgiveness which has not been used at all in the content of the course.³

2. The Concept of Jesus and His Relationship to Individuals

Only two facts about Jesus are emphasized in all three sections of the course. The first is a definite, consistent emphasis on Jesus' birth and the care given Him at that time. This emphasis stresses the humanity of Jesus.⁴ It might be noted here that Jesus is never considered an object of prayer for children. The author stresses that all prayers should be addressed to God.⁵ The second fact is related to the first. This is the fact that Christmas is the celebration of Jesus' birthday and should be treated as such.⁶

The portions of the course dealing with methods and materials and instructions to parents give additional teaching concerning Jesus. They both stress Jesus' rela-

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1. Cf. Lloyd, My Book for Winter, p. 3.
2. Cf. Lloyd, My Book for Fall, p. 36.
3. Cf. Lloyd, My Book for Spring, p. 37.
4. Cf. Lloyd, Religious Nurture in Nursery Class and Home, p. 41. My Book for Winter, pp. 26, 46.
5. Cf. Lloyd, Religious Nurture in Nursery Class and Home, p. 22.
6. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 43, 50, 210. My Book for Fall, p. 43.

tionship to children, viz., that Jesus loves children and that He wants children to love Him.¹ These portions also portray Jesus as one who teaches about God, the teachings being that God cares for birds and flowers, He loves children, and He is their Heavenly Father.²

In the portions of the course containing the teaching materials is found the only reference to the fact that Jesus was sent by God. In the Christmas story a statement is made that the baby Jesus was sent by God.³

The teaching content and the sections written to parents have some additional teachings in common. Here Jesus is spoken of as the Master Teacher.⁴ Also in these sections a negative emphasis is made. Instructions are given to the effect that Easter be celebrated only as a time of joy and new beauty. Warning is given against making any mention of the death or resurrection of Christ since the author believes that these things are beyond the comprehension of the nursery child.⁵

In the portions devoted to instructions to parents the fullest portrayal of Jesus is given. In addition to others mentioned above, it is asserted that

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1. Cf. Lloyd, Religious Nurture in Nursery Class and Home, p. 211.
2. Ibid., p. 212.
3. Cf. Lloyd, My Book for Fall, p. 24.
4. Cf. Lloyd, Religious Nurture in Nursery Class and Home, p. 6. My Book for Fall, p. 37.
5. Cf. Lloyd, Religious Nurture in Nursery Class and Home, p. 87. My Book for Spring, p. 35.

Jesus prayed to God, He taught love, and He did kind and friendly deeds.¹

3. The Concept of Character Development and Its Relationship to Christ

The teaching content, the teaching procedures and materials of this course stress exactly the same character traits. The greatest importance is placed on the teaching of gratitude, or thankfulness, self-reliance, taking turns and sharing or cooperation, and Christian consideration of others, which involves such traits as helping others and being kind.² Other traits encouraged are courtesy, generosity, and responsibility, especially in terms of taking care of property, materials and toys.³

In the instructions to parents again sharing and Christian consideration of others are stressed. In addition to these, a sense of property rights, a sense of fairness, and a sympathetic understanding of others are traits that parents are encouraged to develop in their children.⁴

In relation to these character traits and their development, no direct reference is made to Christ or to

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1. Cf. Lloyd, My Book for Spring, pp. 37, 47.
2. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 29, 32, 143.
3. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 29, 33, 39, 42, 57. My Book for Spring, p. 46.
4. Cf. Lloyd, My Book for Fall, pp. 37, 47. My Book for Spring, p. 46.

His teachings. However, these teachings are referred to as "Christian" traits, as in the following statement:

"As the child in nursery class sees Christian principles practiced, as the sense of fairness, consideration for others, sympathetic understanding are lived, he comes, usually through play, to recognize these as Christian attributes."¹

Thus the teaching of character traits may be considered to be indirectly related to Jesus.

4. The Concept of the Relationship of Man to Man and of Men to God

The interrelationships of society are described in very simple terms for the nursery child. In every section of this course for the nursery school, one aspect of social relationships is especially stressed - that of cooperation. For the nursery age this is interpreted to mean sharing, taking turns, and generally playing together harmoniously.² In the instructions written for parents, sharing and taking turns are spoken of as "Christian ways of behavior".³

In the teaching content of the course additional emphases are made. Much attention is given to material which will develop trust and confidence in other people of all types. A feeling of trust is basic to all human

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1. Lloyd, My Book for Fall, p. 37.

2. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 5, 7, 167. My Book for Fall, p. 37.

3. Lloyd, My Book for Fall, p. 37.

relationships and therefore important to the small child.¹ Other traits which would fit a child for social relationships are mentioned in a smaller degree. These are the ability and importance of being friendly, and a regard for the rights of others.²

No reference, either specific or indirect, is made concerning the relation of the total group toward God, with the exception mentioned above that these are "Christian ways of behavior".³

5. The Concept of the Church and the Individual's Relationship to It

In this course the references to the church are made largely from the point of view of the individual, actual, physical church, rather than of the spiritual body.

Among these references to the spiritual church the one emphasized in every aspect of the course is that every group and activity within the church is a part of the church. Thus the nursery group is a part of the church and for the nursery child it is the church.⁴

In the teaching content of the text the church is referred to as a family, thus implying the unity and

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1. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 67, 105.
2. Ibid., pp. 5, 10, 14, 167.
3. Lloyd, My Book for Fall, p. 37.
4. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 7, 23. My Book for Fall, p. 32.

closeness of fellowship embodied in the church.¹

Both the teaching content and the portions dealing with methods and materials stress the church as a place of security and a group in which the child should be secure.² These portions also describe the church as being a place of joy and happiness and a group in which joyous and happy experiences can be had.³ The church is considered to be as much the possession of the child as it is of the adult and in the same way the child is just as much a part of the church as is the adult.⁴ The only reference made to the church as a holy place is an indirect one which suggests that children should respond to a visit to the sanctuary with quietness, reverence and dignity as well as with feelings of joy and happiness.⁵

By indirect teaching and reference, God is made the source of the church. This is done through the use of prayers in which the child is encouraged to join in thanking God for the church.⁶

6. The Concept of the Family and the Individual's Relationship to It

The regard of this author for the home and the

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1. Cf. Lloyd, Religious Nurture in Nursery Class and Home, p. 5.
2. Ibid., pp. 6, 9, 93.
3. Ibid., p. 6.
4. Ibid., p. 23.
5. Ibid., p. 111.
6. Ibid., p. 23.

family is seen from a first look at the title, "Religious Nurture in Nursery Class and Home". This emphasis is carried out throughout the course.

The greatest single characteristic of the home and family emphasized by this course is that the home is a primary teaching and learning institution. This is consistently emphasized by the teaching content, by the methods and materials, and by the instructions written for parents. The family unit is considered to be the center of all learning and especially of religious learning. In her instructions for parents the author says, "The in-the-home religious nurture of the little child gives him his pattern for Christian behavior."¹ The place of the parents in this process is also stressed. The author says: "The parents are the little child's first and greatest teachers."² And in another place:

"Much of the little child's idea of God will be formed around his knowledge of father and mother. It is they who represent and interpret God to their children."³

Another aspect of the family unit given great attention concerns the relationship of the home to the church. The family is considered an integral part of the church. Thus, much importance is placed upon the co-

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1. Lloyd, My Book for Fall, p. 36.
2. Lloyd, Religious Nurture in Nursery Class and Home, p. 224.
3. Lloyd, My Book for Summer, p. 44.

operation of the home and church.¹

The home is depicted as a place of security, for all members of the family but especially for the small child. It is pictured as a place where love and the demonstration of love is prevailing. These two characteristics are stressed only in the textual content of the course.²

Both in the teaching content portions and in the methods and materials, the unity or oneness of the home is mentioned frequently. In this regard a spirit of cooperation and helpfulness is emphasized and encouraged.³

Indirectly the methods and materials portions teach that God is responsible for the existence of the family. In the prayers suggested for use thanks is given to God for homes, mothers, fathers, and babies.⁴

7. The Concept of Life and the Universe as Related to the Concept of God

The concept of the universe given by this nursery course is definitely a theistic one. According to the teaching content, the teaching procedures suggested, the materials suggested for use, and the instructions

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1. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 15, 42, 44.
2. Ibid., p. 9.
3. Ibid., pp. 100, 102.
4. Ibid., p. 45.

written for parents, the universe is conceived to be a planned, systematic universe. The universe is presented as one which was brought into existence by a responsible intelligence, and that intelligence is called God. In the same manner the universe is considered to be God's possession and under the constant control and beneficent care of God.¹ Man's place in this scheme of universal order is to cooperate with God. For instance, God is claimed to be responsible for the life and growth of the plants and animals on the earth. Man may assist in caring for these things but by doing so he is merely being an instrument of God's total plan and process.² The universe, or what is generally referred to as "nature", is represented as being good and beautiful. The processes of the universe, such as the one which results in day and night, are considered to be orderly and for the good of man. Therefore, much emphasis is placed upon the universe as a secure place, offering security to all who dwell in it. Man may dwell in the world with a feeling of complete trust and confidence.³

In this course any references or discussions of

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1. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 6, 27, 88, 89. My Book for Fall, p. 36. My Book for Spring, p. 46.
2. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 80, 122. My Book for Fall, p. 37.
3. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 71, 72, 120. My Book for Fall, p. 37.

life are inextricably bound up in the concept of religion. In every part of this course life is portrayed as being made up of single experiences, each of these experiences having religious significance. Great emphasis is placed upon the fact that religion must be lived and must be learned by living. By interpreting the experiences of life religiously it is thought that the child learns religion. These concepts are put forth by such statements as the following:

"The nursery class leader will try to interpret religiously everything that comes into the life of each child in her group."¹

"Everything that adds to a feeling of security, every experience that interprets for a child, a world in which God has many persons helping to make that world a safer, happier place, is a religious experience."²

"The religious development of a child should not be something set apart from daily living. It is life."³

Thus, it seems fair to conclude that the author believes that the kind of life the person lives is an index of the kind of religion he has. Life, then, is a way of working out beliefs and of acquiring additional beliefs. The important relation of life experiences to religion is suggested in another of the author's statements:

"But Christ-like living, Christian 'experiences' are growing experiences. As the little child lives

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1. Lloyd, Religious Nurture in Nursery Class and Home, p. 6.
2. Lloyd, My Book for Fall, p. 39.
3. Lloyd, My Book for Winter, p. 46.

with Christian persons his standards for Christian living are formed."¹

Life is also described as being largely made up of joyous, happy experiences. Thus, the two main aspects of life emphasized in this course are its joyousness and its close relation to religion.

8. The Concept of the Bible and of Religion in History

The view of the Bible presented by this course is limited by the fact that the author is considering the relation of the Bible to the nursery child. Therefore, in this analysis, the concept of the Bible for the nursery child will take up the larger part of the discussion. Recognition will be given, however, to any references made concerning the concept of the Bible for adults.

In the content of the course the author gives the following description of how children of nursery age should be taught to think of the Bible.

"The Bible is the book from which the minister reads stories about Jesus, some of the same stories that the boys and girls hear in their own nursery class."²

In both the teaching content of the course and the instructions to parents the Bible is regarded as a source book and guide for those who teach and live with little children. These teachers or leaders of children

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1. Lloyd, Religious Nurture in Nursery Class and Home, p. 143.
2. Ibid., p. 113.

are to transmit the Bible to children in two ways: by telling a few carefully selected stories from the Bible and by practicing the principles of and living the Bible before them.¹ In regard to stories, all portions of the course are consistent in stressing the fact that only a very few are within the experience and understanding of nursery children. The incidents suggested for use as stories are the birth of Jesus, caring for the baby Jesus (the flight to Egypt), Jesus and the children, and Jesus' remarks about the birds. A warning is given against using any Old Testament stories since it is believed that there are none within the understanding and experience of the nursery child.² The foregoing theories indicate that the author believes the Bible to be valuable and authoritative as the basis for Christian teaching but that it is primarily an adult book, is not understandable to children, and thus should be taught them only to a limited degree. The following remarks concerning the teaching of Bible verses bear out this fact:

"She never tries to teach Bible verses as such. A Bible verse is a crystallization of a Christian experience. If there has not been ample experience, and no nursery child has had it, the repetition of the Bible verse has no religious value . . . So Bible verses, except as an incidental response in conversation, are never used in nursery class."³

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1. Cf. Lloyd, Religious Nurture in Nursery Class and Home, pp. 42, 54, 167.
2. Ibid., p. 206.
3. Lloyd, Religious Nurture in Nursery Class and Home, p. 54.

As suggested above, in the teaching content of the course the author explicitly claims that the Bible is an adult book:

"The Bible is an adult book written for adults. There are only a few incidents that are suggested for use with nursery children in this year's work."¹

This, then, is the extent of the emphasis on the Bible. It is highly regarded and valued as a source of religious truth and principles but is reserved for later childhood and adulthood. Little children are to be taught the Bible mainly by seeing it lived in others and by experiencing the principles and truths that it teaches.

C. Summary

In this chapter an analytical study of the course has been made in order to discover the Christian emphases therein. These emphases were classified according to the eight categories derived from the eight objectives for religious education by the International Council of Religious Education.

The concept of God found presented is that of an objective reality having a distinct personality. He is portrayed as a God of love, demonstrating that love by His providence. He is good and the giver of all good things, the intelligent, sovereign ruler and planner of the uni-

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1. Ibid., p. 167.

verse. He is the Creator of the universe, including humanity. He is presented as omniscient, as personal, being capable of personal relationship and communion with human beings. The nature of His personality is indicated by describing Him and referring to Him as "Heavenly Father" and as one who is forgiving.

The concept of Jesus and His relationship to individuals, it was discovered, is quite simplified in this course. He is presented as truly human, having had a real birth and babyhood; thus He was a real historical person. He teaches about God. He loves children and wants all children to love Him. He was sent by God, prayed to God, is the Master Teacher, taught love, and did kind and friendly deeds. It must be remembered that this picture of Jesus is given because it thought that only these emphases are understandable and valuable to nursery children. Not only is this concept qualified and limited in this way but, of necessity, all of the concepts are so limited.

The concept of character development was seen to include marked emphases on gratitude, self-reliance, taking turns and sharing or cooperation, and Christian consideration of others. Other traits that are highly regarded are courtesy, generosity and responsibility. A sense of fairness, a sense of property rights and a sympathetic understanding of others are traits that are con-

sidered important. The foregoing traits are referred to as Christian attributes or ways of behavior. Thus, the author indirectly implies that these are Christ-like traits and derived from Him.

The concept found regarding the interrelationships of society gives cooperation a great place of importance. Trust and confidence in other people are stressed as well as the ability and importance of being friendly and the regard for the rights of others.

The concept of the church is related almost exclusively to the actual, local church rather than to the mystical or spiritual church. The church is portrayed as a family, a united, fellowshiping group. It includes everyone who takes part in the activities and worship of the church. It is a place of security and joy as well as reverence. God is considered the source of and responsible for the continuing existence of the church.

The concept of the family, it was noted, receives much attention. The home is considered to be a place of learning and teaching of primary importance. The parents and family unit are the center of all learning, especially of religious learning. The family is claimed to be an integral part of the church. It is portrayed as a place of security and love. It is characterized by unity, cooperation and helpfulness. God is considered to be responsible for the existence of the family.

The concept of the universe pictured is as a planned, systematic universe. It was brought into existence by God, is His possession and is under His constant control and beneficent care. Man's place in the universe is to cooperate with God, to be His instrument, used in carrying out God's total plan for the universe. The universe is represented as being good, secure, beautiful, orderly, and for the good of man. The concept of life given here is closely related to the concept of religion. Life is depicted as a series of experiences, all of which have religious significance and importance. It is emphasized that religion must be interpreted in terms of life and life experiences. Life is also portrayed as being joyous and pleasant.

The concept of the Bible presented here is intended to be considered as applying specifically to children. Children are to be taught that the Bible is the book from which the minister reads which contains stories about Jesus. The Bible is regarded as primarily being an adult book but as a sourcebook on Christianity for those who teach and live with little children. The Bible is valuable to children only as its principles and ideas are made clear to them through their own experiences and understanding. It is not considered to have any inherent or magical value in itself unless understood.

Thus, it is seen that this course contains a

wide range of Christian emphases. The chief emphases are on the experiences of the child and the Christian interpretations of those experiences. However, there is some verbalized teaching, most of which is centered in God and in character development.

CHAPTER III
CHRISTIAN EMPHASES IN
PATTY GOES TO THE NURSERY CLASS
BY MARY E. LE BAR

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A. Introduction

This nursery course has been prepared with a view to giving the teacher much assistance by providing a wide variety of teaching materials and suggestions. The full course consists of a text, a set of large pictures for the teacher, a set of miniature pictures for each child, and a set of cut-out pictures to be used in making small books to accompany various lessons. The text consists basically of twelve units for teaching, each based upon a different theme. Each unit is centered around a Bible story from which the theme and the aims are chosen. A wide variety of activities are suggested for each unit to aid in teaching. The text also contains a selection of songs which were written specifically for this course. In addition to the actual teaching units there is much other interesting material. There are several short sections on subjects related to understanding the nursery child and to methods of teaching nursery children. The author has reviewed a number of books on the nursery child and includes these brief reviews in the text. There are

sixty-four pictures in the teacher's set which were prepared to illustrate the Bible stories. In the miniature set there are fifty-two pictures illustrating the same stories with the stories written on the back. The cut-out pictures are especially prepared to accompany this course. Suggestions are made as to how to assemble them in the form of small books based on the themes of the units in order that these books may be used as a teaching device. Other suggestions are given for making supplementary teaching materials which are not provided with the course. The outstanding example of this is the "Patty Puppet" doll. This doll is manipulated by the hand like a puppet and so provides an example for the children to follow.

The purpose of this chapter is to analyze this nursery course to discover its Christian emphases. Since the purpose is to get this author's point of view, the book reviews mentioned will not be considered in this analysis. The emphases found will again be classified according to the eight categories derived from the eight objectives for religious education set up by the International Council of Religious Education, as was done in the preceding chapter.

In the analysis of this course, too, the Christian emphases have been sought not only in the teaching content of the course but also in the methods suggested

for teaching and in the additional materials provided or suggested for use. As a preliminary step an analytical chart was made indicating the Christian emphases found. Because of the unique arrangement and plan of the lessons, it was discovered, there is such a close correlation between the teaching content and the methods and materials that all emphases were found to be consistent in all portions of the course. For this reason, in reporting findings no attempt will be made to differentiate between content, methods, and materials. Instead, the procedure of the chapter will be to discuss the emphases discovered under each category in the order in which they are listed in Chapter One.

B. An Analysis of the Christian Emphases of the Course

1. The Concept of God and of His Relationship to Men

Many aspects of the character and work of God are emphasized in this course. He is presented as a real, but unseen, invisible presence who, although He is not seen, nevertheless listens and hears all that is said to Him.¹ In relation to this, much stress is laid on the value of prayer. The author holds that prayer is talking to God in any way and about anything and points out that

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1. Cf. Mary E. LeBar: Patty Goes to the Nursery Class, pp. 29, 30.

God is interested in all of the interests of humanity.¹ He is referred to as "Heavenly Father" and is portrayed as one having the characteristics of a father especially as He loves and manifests His love.² He is the creator and controller of the universe and all that is found therein - man, plants, animals, the heavens, and the earth. His creation and all of His work are described as good and beautiful.³ He is depicted as provident and beneficent, both of these things being seen especially in His care of man.⁴ The supreme example of His love and care for man is seen in the sending of His Son, Jesus, to earth; the author stating He did this because of His love for man.⁵ His care of man is also interpreted in terms of protection from harm or danger, often accomplished by His using people rather than by direct intervention or contact.⁶ The author states that He punishes the bad people but He saves or redeems those who love Him.⁷ It is asserted that God makes known His will or desires and has certain standards that He desires men to live by.⁸ He is pleased when people follow these desires, such as loving one another, sharing and helping or cooperating,

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1. Cf. *ibid.*, pp. 222, 224, 226.
2. Cf. *ibid.*, pp. 30, 56.
3. Cf. *ibid.*, pp. 56, 92.
4. Cf. *ibid.*, pp. 56, 57, 79, 96.
5. Cf. *ibid.*, pp. 92-96.
6. Cf. *ibid.*, pp. 208 ff.
7. Cf. *ibid.*, p. 212.
8. Cf. *loc. cit.*

and especially responding to Him by loving Him.¹ The author implies that there is a heavenly kingdom where there are heavenly beings for she speaks of "God's home in heaven" and refers to "an angel coming from God's home in heaven".²

2. The Concept of Jesus and His Relationship to Individuals

Jesus is presented as God's Son, sent to earth because of God's love for man.³ His humanity is indicated by references to His birth as a baby, His boyhood, and His growth to manhood.⁴ His eternal nature is implied by the assertions that although He can't be seen today He is alive.⁵ Since He is living the possibility of fellowship with Him is claimed. This fellowship is accomplished through talking to Him.⁶ The assertion is made that He is a loving Savior, having died as punishment for sin, and that He now waits to save people from their evil ways.⁷ His supernatural power is depicted by references to occasions when He healed diseases.⁸ The claim is made that Jesus is pleased by right conduct. He loves all men

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1. Cf. *ibid.*, pp. 30, 31, 122, 134.
2. Cf. *ibid.*, p. 182.
3. Cf. *ibid.*, pp. 30, 92.
4. Cf. *ibid.*, pp. 92, 93, 128.
5. Cf. *ibid.*, pp. 30, 178, 182.
6. Cf. *ibid.*, pp. 104, 183.
7. Cf. *ibid.*, p. 184.
8. Cf. *ibid.*, pp. 65, 134.

and desires a response of love.¹

3. The Concept of Character Development and Its Relationship to Christ

The essence of the teaching on character development found in this course is that God and Jesus have certain principles according to which they desire that men live. The impression given is that they are pleased and approve when men live according to these standards or principles. The principles especially emphasized are love, generosity, thoughtfulness or consideration for others, sympathetic understanding, gratitude, and cooperation, the last being referred to in terms of helping and sharing.² Not only is Jesus mentioned as one who passes judgment on these things but He is shown as the one who serves as the supreme example of right conduct.³

4. The Concept of the Relationship of Man to Man and of Men to God.

The references regarding the interrelationships of society are closely related to those mentioned in the above discussion on character development. Only two aspects of social relationships are emphasized. The first is a constant emphasis on the importance of cooperation in group living and in social experiences. Cooperation is spoken

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1. Cf. *ibid.*, pp. 79, 104.

2. Cf. *ibid.*, pp. 27, 28, 30, 148, 280, 285.

3. Cf. *ibid.*, p. 128.

of in terms of helping and sharing. The second is related to the first, the importance and necessity of brotherly love. Both of these concepts are taught as being pleasing to and approved by God and Jesus.¹

5. The Concept of the Church and the Individual's Relationship to It

In this course the references to the church are made largely from the point of view of the individual, actual, physical church, rather than of the spiritual body.

The church is constantly referred to in terms of being God's possession, "His church".² It is considered to be a happy place, though calm and secure.³ It is spoken of as a place where people hear about God.⁴ The author affirms that the motive for attending church is because of a love of God.⁵ It is asserted that the individual's relationship to the church involves helping in the church, giving to the church, having a sense of responsibility for it and a feeling of respect and reverence for it.⁶

6. The Concept of the Family and the Individual's Relationship to It

In this course the family is conceived of as

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1. Cf. *ibid.*, pp. 87, 117, 280.
2. Cf. *ibid.*, pp. 23, 229.
3. Cf. *ibid.*, pp. 173, 181.
4. Cf. *ibid.*, p. 258.
5. Cf. *ibid.*, p. 229.
6. Cf. *ibid.*, pp. 138, 249, 254, 259.

being instituted and blessed by God. In this regard God is referred to as giving parents to children and babies to parents.¹ The family is regarded as a place of care and love for children.² It is claimed to be an ideal place of training and learning for children with special reference to Christian training.³ The author places much stress on the place of cooperation in the home, especially in terms of children helping and cooperating with parents and with the rest of the family.⁴

7. The Concept of Life and the Universe as Related to the Concept of God

In this course the universe, and all that is found therein, is conceived of as God's. The world is spoken of as "God's world". In keeping with this, God is considered the creator of the world and of everything in it. He is also regarded as the One who maintains the world, providing for the needs of everything in the world and controlling the physical elements, as well as providing for the continuing processes of the living things in the world, such as the reproducing processes of plants.⁵ All of this includes the idea of God as the creator of man and the responsible director of his life.⁶ The uni-

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1. Cf. *ibid.*, pp. 96, 228, 232.
2. Cf. *ibid.*, pp. 267, 268, 270.
3. Cf. *ibid.*, pp. 108, 272.
4. Cf. *ibid.*, pp. 123, 258.
5. Cf. *ibid.*, pp. 192, 199, 202.
6. Cf. *ibid.*, p. 195.

verse is regarded as good, beneficent and beautiful and both it and its processes are considered to be for the good of all men.¹

8. The Concept of the Bible and of Religion in History

The Bible is greatly emphasized in this nursery course. This emphasis is intensified by the use of what the author terms "Bible words".² This practice contributes to the concept that the Bible has no value or meaning unless it is understood by the hearer. In other words, the words of the Bible have no intrinsic or magic value in themselves. This idea is borne out by the following statement made by the author:

"Sometimes we forget that Bible writers did not speak English, and that therefore there is no sanctity about certain English words. Unless an individual understands words addressed to him, they do not convey God's thoughts to him."³

The wide variety and use of these Bible words is indicative of the importance that the author places on the Bible. The following is a list of the Bible words used and their sources:

"We love Him."	I John 4:19
'We give thanks to God.'	Colossians 1:3
'God . . . loved us and sent His Son.'	I John 4:10
'We . . . are helpers.'	II Corinthians 1:24
'What I have I give you.'	Acts 3:6

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1. Cf. *ibid.*, pp. 57, 180.
2. Cf. *ibid.*, pp. 17, 39.
3. *Ibid.*, p. 39.

'Sing . . . to God.'	Psalm 47:6
'All things were made by Him.'	John 1:3
'He cares for you.'	I Peter 5:7
'He listens to us.'	I John 5:14
'This is the house of God.'	Genesis 28:17
'God is good.'	Psalm 73:1
'Love one another.'	I John 4:7" ¹

The Bible is used as the source and the basis for all Christian teaching. The author uses it for solving problems and answering questions.² It is affirmed that the Bible is "God's book".³ It is God's book both in the sense that it came from God and that it reveals God.⁴ It is asserted that the Bible tells about God and about Jesus and gives the standards and principles that people should live by.⁵ In this regard, many incidents or stories taken from the Bible are used as the bases for the teaching content of the course. The following is a list of the stories or incidents used:

Jesus and the Children

Jesus and the Little Boy (healing of the nobleman's son)

David Thanks God (David's life as a shepherd)

The Baby Jesus Is Born

The Visit of the Shepherds

The Coming of the Wise Men

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1. Ibid., p. 18.
2. Cf. ibid., p. 85.
3. Cf. loc.cit.
4. Cf. ibid., p. 87.
5. Cf. ibid., pp. 30, 85, 87.

The Boy Jesus Helping

Jesus and the Blind Man

Mary's Gift (the anointing)

Singing to Jesus (triumphal entry)

Easter Day (the resurrection)

God's World (the creation story)

Noah and His Big Boat

Noah Thanks God

Hannah's Prayer

Samuel Goes to God's House

Samuel Helps in God's House

Samuel's New Coat

The Little Boy's Lunch (feeding of the five thousand)

The wide variety and large number of Bible stories used is an additional indication of the importance the author places on the Bible. Thus the author's claims about the Bible are verified by her frequent use of it in the course. Therefore, it is seen that although there is great emphasis placed on a verbalized teaching of the content of the Christian Faith, there is also much emphasis on the experience of the child. This is indicated by the methods by which the author relates the concepts taught to the life experience of the child.

C. Summary

In this chapter an analytical study of the course,

"Patty Goes to the Nursery Class" has been made in order to discover the Christian emphases therein. These emphases were classified according to the eight categories derived from the eight objectives for religious education by the International Council of Religious Education.

The concept of God found in this course is a broad one. He is presented as a real but invisible presence who listens to all that men say to Him and is interested in all the concerns of men. He is regarded as the creator of the universe, which is good and beautiful, and all that is found therein, including man. He is depicted as provident and beneficent. He is referred to as a "Heavenly Father" whose outstanding characteristic is love. It is claimed that He punishes bad or evil men but He saves from punishment those who love Him. He makes known His will for men and has standards that He desires men to live by. He is pleased when men do His will and keep His standards. As an expression of His love He is said to have sent His son to earth.

It was discovered that Jesus is presented as God's Son, sent to earth because of God's love for man and also as truly human, having come as a baby and grown to manhood. It is asserted that He is alive at present even though He cannot be seen. The fellowship of man with Christ is claimed to be possible through prayer. It is asserted that He is a loving Savior who died as punishment for sin

and who waits to save people from their evil ways. He has supernatural power. He loves all men, is pleased when they follow God's standards of conduct and desires that they love Him.

The concept of character development was seen to include marked emphases on love, generosity, thoughtfulness, gratitude and cooperation. These are considered to be standards or principles given by God and it is asserted that He and Jesus approve when men live up to these standards. Jesus is also said to serve as the supreme example of right conduct.

Two aspects related to the concept of social relationships were found emphasized here. One is an emphasis on the importance of cooperation within a group and the other is a marked emphasis on brotherly love.

It was discovered that the church is presented as belonging to God, a place of joy where people come to hear about God because they love Him. The relationship of the individual to the church is considered to be one of responsibility toward the church, contributing to it and having a feeling of reverence for the church.

The teaching regarding the family discovered in this course is that the family is instituted and blessed by God and is a place of care, love and training for children, especially religious training. Much stress is placed

on the importance of cooperation in the family.

The concept of the universe given is that it belongs to God who created it, maintains it, and provides for the needs of all that is found therein, including man. It is regarded as beneficent and beautiful and its processes as being maintained for the good of man.

It was found that the Bible is presented in this course as God's Book, sent by God to tell about Him and about Jesus and to give standards and principles that men should live by. It is affirmed that the Bible has no intrinsic or magic value in itself but only as it is understood and accepted. It is considered to be the authoritative source for all Christian teaching. It is greatly emphasized by the wide usage made of it in this nursery course.

Thus it has been discovered that there is a wide range of Christian emphases in this nursery course. There is great emphasis on the content and teaching of the Christian faith but these emphases are related to and made meaningful to the life of the child. Therefore, even though there is much verbalized teaching the experiential teaching has not been neglected for all concepts are taught both verbally and experientially.

CHAPTER IV
GENERAL SUMMARY AND CONCLUSION

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A. Introduction

In the preceding chapters two nursery courses for the church school were analyzed for the purpose of discovering the Christian emphases. In each case the emphases discovered were classified and compared according to the eight categories derived from the eight objectives for religious education set up by the International Council of Religious Education. These categories which were established in the first chapter are as follows:

1. The concept of God and of His relationship to man.
2. The concept of Jesus and His relationship to individuals.
3. The concept of character development and its relationship to Christ.
4. The concept of the relationship of man to man and of men to God.
5. The concept of the church and the individual's relationship to it.
6. The concept of the family and the individual's relationship to it.
7. The concept of life and the universe as related to the concept of God.

8. The concept of the Bible and of religion in history.

B. A Comparative Study of Findings

1. The Concept of God and of His Relationship to Man

It was discovered that many emphases related to the concept of God are common to both nursery courses. In both courses God is presented as a real personality, a Heavenly Father who is loving and with whom one can fellowship by means of prayer. They also assert that He is the Creator who is the sovereign ruler of the universe and that He is beneficent and provident. The only two additional emphases found in the Lloyd course are the omniscient and forgiving aspects of God's character. The additional emphases found in the LeBar course include the fact that God is invisible, yet present, that He punishes evil and evil-doers, and that He saves or redeems those who love Him. Another additional emphasis found in this course is the fact that God makes His will known and has certain standards by which He desires men to live and that He is pleased when people follow these standards.

2. The Concept of Jesus and His Relationship to Individuals

Three teachings fundamental to the concept of Jesus were found in both of the courses. These are that He was sent by God, that He is loving and that He was completely human, as indicated by the emphasis on His

birth. LeBar includes many additional attributes of Jesus. Some of these are that He was and is God's son, that He is eternal, that He is alive but unseen, and that one may fellowship with Him through prayer. Other emphases stressed by LeBar are that He has supernatural power, that He like God is pleased by right conduct, and that He is the Savior who died for sin and who waits to save people from their evil ways. Other emphases discovered in Lloyd's course are that Jesus is the Master Teacher who taught about God and about love, who prayed to God and who did good deeds.

3. The Concept of Character Development and Its Relationship to Christ

In regard to character development, both nursery courses were seen to stress several of the same character traits. The traits most prominently emphasized are generosity, thoughtfulness, consideration, gratitude and cooperation, the last being referred to in terms of helping and sharing. In addition to these traits Lloyd greatly stresses self-reliance and refers to all of these as "Christian" traits, this being the only indication given of the relationship of character development to Christ. LeBar more definitely relates character traits and their development to God and to Jesus. In this course Jesus is presented as the supreme example of right conduct. It is also stressed that He desires that people follow these standards of conduct and is pleased when they do so. In the same man-

ner the author emphasizes the fact that God has set and approved these standards and is pleased when people keep them.

4. The Concept of the Relationship of Man to Man and of Men to God

Brief but similar emphases were discovered in the two courses regarding the interrelationships of society. One emphasis is common to both, that being cooperation. The other emphases found in the courses are similar. In LeBar's course there is an emphasis on brotherly love. In Lloyd's course the importance of friendliness, respect for the rights of people, and of trust or confidence in people is stressed.

5. The Concept of the Church and the Individual's Relationship to It

The church is regarded by both nursery courses as God's possession and as a place of joy and security. In addition to these aspects, Lloyd stresses the idea of family-like unity which indicates the unity of fellowship in the church. LeBar indicates the relationship of the individual to the church by emphasizing the importance of cooperation with and support of the church. In the latter course the purpose of the church is indicated by the assertion that it is a place to hear about God and that people go to church because they love God.

6. The Concept of the Family and the Individual's Relationship to It

Both of the courses analyzed are in complete agreement regarding their emphases on the family. It was found that the family is considered to be instituted by God and is constantly blessed by Him. It is regarded as a place of love, security, and training for the child with special emphasis on the Christian aspect of training. The unity of the home is emphasized, with special importance placed on cooperation in this unified fellowship.

7. The Concept of Life and the Universe as Related to the Concept of God

Both of the courses examined in this study presented a theistic view of the universe. It is conceived of as an orderly, systematic, good, beautiful universe which was brought into existence by a responsible intelligence, God. Thus God is considered to be the creator and sovereign ruler of the universe and all that is found therein. He is also represented as the beneficent provider of the needs of all things within the universe with special emphasis on the needs of living things. Everything within the universe and all the processes of the universe are regarded as good and for the good of man. Man's part in this universe, according to these courses, is that of cooperation with the ruler, God, and with all things within the universe.

8. The Concept of the Bible and of Religion in History

It is in the views and usage of the Bible that a notable difference was found in these two courses. However, the views do not differ so much in regard to the Bible itself as they do in regard to the use of the Bible with nursery children. Three emphases regarding the Bible itself are prominent in both courses. They stress the fact that the words of the Bible have no intrinsic or inherent value in themselves but are only effective as their meaning is understood. The Bible is considered by both authors to be the primary and authoritative source or basis for all Christian teaching. Lastly, both courses assert that the Bible teaches or tells about Jesus. LeBar affirms that the Bible gives the standards or principles which God and Jesus desire people to live by. This fact is implied in Lloyd's course but is not actually asserted. In addition to these teachings, LeBar's course also presents the Bible as God's book, inasmuch as it came from God and reveals or tells about God. A wider divergence of opinion is seen in the use of the Bible in these courses. Lloyd holds the view that there is no value in teaching Bible verses to nursery children; hence no particular verses are stressed in the course. LeBar partially shares this view, but in order to use the Bible with children in an effective and understandable way she has condensed the thoughts of some Bible verses into a few simple words which can be understood and remembered. These thoughts she refers to as

"Bible words". Twelve groups of Bible words are used in her course. Another difference is noted in the use of Bible stories. In Lloyd's course four Bible stories are used, these being taken from the New Testament. In the LeBar course there are eleven New Testament stories in addition to eight Old Testament stories. Thus it is seen that LeBar believes that there is much more of the Bible that is understandable and valuable to nursery children than does Lloyd.

C. Conclusion

The likenesses and differences of the two nursery courses analyzed have just been noted. One notable difference between the two courses is the fact that LeBar includes much more factual teaching of the elements of the Christian faith. This is particularly evident in the concepts of God, of Jesus, of character building, and of the Bible.

As is also pointed out in the preceding section, a fuller picture of God is given in the LeBar course. Included in the aspects of God stressed are the facts that God punishes evil and evil-doers and redeems those who love Him. To find these aspects of God's character stressed in a nursery course is unusual since it is commonly held by religious educators that nursery children are not able to comprehend such concepts but on the contrary are more

confused than benefited by them.

In regard to the character of Jesus, LeBar stresses the fact that Jesus died as punishment for sin and now waits to save people from their evil ways. This also is a concept which most religious educators do not advocate teaching to nursery children. It is generally felt that the death of Jesus leaves a morbid impression on the child's mind and that children of that age cannot comprehend the concept of a substitutionary death. However, many other additional teachings about Jesus are emphasized in LeBar's course which would be considered acceptable for teaching to nursery children. These emphases include His Divinity, His eternal nature, His supernatural power, and His desire for and approval of the right conduct of men.

The greatest difference in the teaching on character development seen in the two courses lies in the fact that LeBar indicates a much closer relationship between character development and the character and standards of God and Jesus. In this course the standards for character are conceived as being set by God and the motivation for keeping these standards is to please God. In Lloyd's course this relationship is implied but only to a slight degree.

In regard to the Bible, the greatest point of difference lies in the fact that LeBar considers a greater part of the Bible to be valuable to children than does

Lloyd. The amount of emphasis that LeBar places on the Old Testament is unusual in a nursery course. In contrast to this, Lloyd specifically states that none of the Old Testament is understandable to nursery children.

Thus it is seen that the basic difference between these two courses is that LeBar believes that it is possible and valuable to teach a greater amount of the content of the Christian faith to nursery children than does Lloyd. On the other hand, Lloyd believes that there are fewer Christian concepts which are comprehensible to nursery children and that the greatest emphasis should be placed on helping children to understand these concepts through experiencing them. Both courses place great importance on the child's experience. However, a study of LeBar's course indicates that she believes that there is a much wider range and greater number of Christian concepts that fall within the child's experience than does Lloyd. Yet, as indicated, LeBar's course does not consist merely of what is usually termed verbalized teaching. On the contrary, as in Lloyd's course, the best use is made of modern methods of experiential teaching on the nursery level. The writer has not limited herself to common methods and procedures but has exercised much ingenuity and originality in developing materials and methods that carry the concepts being taught into every realm of the child's experience. Thus the course offers an extensive

and unique selection of activities, materials, and teaching procedures which are valuable to any teacher but especially valuable to the untrained, inexperienced teacher.

From this study, then, it is evident that both of these courses are well worked out according to the philosophies of their respective authors regarding the Christian education of the nursery child. Since they differ largely in the degree of Christian content of their teaching it is for each individual user to decide which type of teaching he prefers. Both courses contain enough of the content of the Christian faith to make them valuable and both courses teach that content adequately through the methods and materials employed.

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