

STAGES OF DISCIPLINE AND DISCIPLING IN
SEVENTH-DAY ADVENTIST CHILDREN
AGED ZERO TO TWELVE YEARS

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ABSTRACT

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by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: STAGES OF DISCIPLINE AND DISCIPLING IN
SEVENTH-DAY ADVENTIST CHILDREN
AGED ZERO TO TWELVE YEARS

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Problem

One of the great problems facing the church today is the number of youth lost to the church by their rejection of religion. Much of the cause is due to the home environment, and is occasioned by a lack of understanding of child development and discipline appropriate to the developing child. The importance of early training has been pointed out through the years, but few instructional programmes have been conducted by the church and parents have been forced to work with haphazard guidance. It was the purpose of this project to provide for parents a basic

understanding of child development and appropriate discipline that would eventually lead to discipling of their children.

Method

A study was undertaken of the Biblical passages relating to child development, nurture and discipline. This was supplemented by the writings of Ellen G. White and current volumes on child development by modern psychologists. A simple plan was drawn up that would help parents understand both their child in his age group and the discipline appropriate to the child at that stage of growth.

A pilot programme of four two-hour sessions was conducted in a local church and was attended by eight regular participants. The series involved an understanding of the mental, spiritual, physical, social and emotional development of the child as it relates to discipline and Biblical nurture.

Results

During the time spent together, the eight participants increased their awareness of child development and discipline more than the average church member. A survey was conducted "before" and "after" the series which gave these results in comparison to a control group that did not attend. Apart from the survey, the discussion of the members in small groups provided helpful hints, ideas and information that cannot be assessed in a survey. The series saw this group of parents on the way to a better understanding of their children, both objectively and subjectively. This will

lead to a discipling process that will help stem the loss of youth in the church.

Conclusion

The ultimate success of a programme such as this is seen in the long term. It will require the nurture of the church over the years and a practical continuation by the parents of that which was begun as an awareness programme. It is important that the home base be strong and that it be constantly supported by the church and the school.

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School of Graduate Studies
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A Project Report
Presented in Partial Fulfilment
of the Requirements for the Degree
Master of Arts in Religion

by

Donald K. Hosken

November 1983

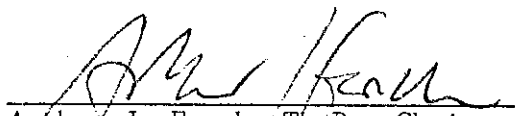
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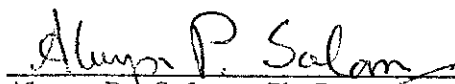
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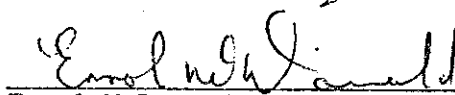
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CHAPTER I

INTRODUCTION

Roger Dudley, in his book Why Teenagers Reject Religion,¹ has given this writer the impetus to do this particular project on pre-adolescent training. Dudley points out that the statistics he has researched indicate that 16% of Seventh-day Adventist academy teenagers have completely rejected religion, 36% are openly hostile but still have not completely rejected religion, and 48% are favourable towards religion.² However, he points out that within the 48% of favourable students there are many questions, and the likelihood of them all remaining favourable is fairly remote.

Dudley asks why this should be the case. Throughout his book he lists seven reasons why young people have chosen the route they did.³ The interesting thing is that all of the seven reasons centred on the type of upbringing that each child had in his pre-adolescent years in his own home. Incorrect discipline, combined with family conflicts and ambivalent standards, sets the scene for a teenager to reject religion.

It becomes important then that the church provides a ministry

¹Roger L. Dudley, Why Teenagers Reject Religion (Washington, D.C.: Review and Herald Publishing Association, 1978).

²Ibid., p. 21.

³See appendix 5 for details.

to parents of young children (pre-adolescents) to help them correct a trend in the rejection of religion by their children. Dudley himself says:

If there is anything that parents and youth workers can do that will prevent or heal adolescent alienation toward spiritual things, we had better find out about it and put it into practise quickly. The happiness and eternal destiny of our youth depend upon it.¹

This same challenge for parental instruction was issued to the church in 1913 by Ellen G. White when, in a discussion with A. W. Spalding she said,

I want to talk with you . . . about the importance of the work to be done for the parents of the church. You are a teacher. You are also a father. Your work as a father is the most important educational work you have ever done or ever can do. . . . It is the very most important work before us as a people, and we have not begun to touch it with the tips of our fingers.²

These statements leave a challenge for any parent and any minister involved in the growth of the church. For too long this statement by Ellen White has been put aside and the Seventh-day Adventist Church has suffered a decline in church growth from young people. It is necessary to start training programmes that will benefit parents with an understanding and awareness of the stages of development, discipline, and discipling of their own children in the age bracket of zero to twelve years. This project has been undertaken with this in mind and the following pages will describe such a ministry as conducted by the writer in the Brightwaters

¹Dudley, p. 12.

²Quoted in A. W. Spalding, Origin and History of Seventh-day Adventists, 4 vols. (Washington, D.C.: Review and Herald Publishing Association, 1962), 3:201-2.

Seventh-day Adventist Church in the North New South Wales Conference of the Seventh-day Adventist Church.

Chapter II will deal with the Biblical undergirding of the project. It is necessary to take up the question of the nature of children and whether they are a blank slate or inherently good. Many psychologists today are humanistically orientated and it is therefore important to understand the Biblical nature of man. In this section the understanding of the Biblical terms "discipline" and "discipling" will be discussed and their relationship to each other and to the Biblical idea of punishment will be elaborated. The Bible sets broad guidelines for the stages of development of children. Discipline needs to be related to an appropriate stage of development and this chapter will set the stage and foundation for what follows in succeeding chapters.

Chapter III will deal with the ideas of current psychologists in child development. This will discuss the all-round development of the child in the mental, moral, physical, social and emotional areas. These will be related to the Biblical model and so enlarge the understanding of what is taking place in the development of the child.

Chapter IV will then discuss the implementation and evaluation of this project. Discussion of each meeting conducted and the intent of these programmes will be evaluated. A survey was also conducted to assess the value of such a ministry and the details are included in this chapter.

Chapter V will be a conclusion to the whole project.

CHAPTER II

THE BIBLICAL BASIS

Introduction

The task of child rearing has been continuing since creation. It is not something new or unique yet it is only in this last century that a decided effort has been undertaken to try and understand more about the principles that both parents and children encounter in the development and discipline of children. Many of the philosophies have been based on individual human speculation, as stated by Newman and Newman.

In a pluralistic society such as ours, adults hold many views on the nature of children. . . . Each professional takes some stance about what he or she believes to be the child's essential nature. While those assumptions may not be overtly stated, they certainly direct thinking about what kind of environment is most suitable for the child.¹

Most of these speculations and assumptions assume an evolutionary view of man:

Freud's theory of psychosexual development, Erikson's theory of psychosocial development, and Piaget's theory of cognitive development are well known, modern psychological theories. . . . They grow from an evolutionary perspective, which views the child as a more primitive being who has qualitatively different needs, skills, and conceptual orientations toward reality than the adult.²

¹Barbara M. Newman and Philip R. Newman, Infancy and Childhood Development and Its Context (New York: John Wiley and Sons, 1978), pp. 12-13.

²Ibid.

This project, and this chapter specifically, will be based on the Biblical view of man and his development. It is not the purpose of this project to take issue with current psychological scholarship but rather to use it where it can support and enlarge the Biblical model. Through this chapter it will be necessary to state the nature of a child as seen in relation to the Biblical view of the nature of man. The stages of child development as given in the Bible will be followed by an understanding of the Biblical definitions of discipline and punishment noting how the Bible teaches parents to put into practice the precepts taught. The role of a parent through example is also vital to the upbringing of a child. This precept and example situation will be related to the stages of development with conclusions being drawn as to a Biblical plan of discipline for each stage.

Nature of Man

In order to understand the Biblical development of a child and an approach to discipline, it is important to understand the Biblical teaching of the doctrine of man.

Rather than man evolving, as many scientists would say, the Biblical view of man is that he was created by God in the Garden of Eden. He was also made in the "image of God" (Gen 1:26,27).¹ Man was made as a complete human being ready to function and reflect the attributes of God. He was made a physical being from the dust of the ground (Gen 2:7) and with his wife, was designed to reproduce

¹All Biblical quotations (unless otherwise noted) are from the King James Version.

(Gen 1:28). He was an emotional being who needed a mate to love (Gen 2:18). He also had social, mental and spiritual capabilities as seen in Gen 2:15-24 in that God saw that "it was not good that man should be alone." Adam needed other people. He was also keen mentally in that he was given dominion over the earth to name and classify the animals. His name suggests he also had spiritual qualities that made him the son of God and he was certainly one who could walk and talk with God. These spheres of the whole being of man—physical, mental, social, emotional, and spiritual—together constituted man in the "image of God." In any consideration of the development of children it is necessary to see how these different spheres of life affect one another and how they develop over time.

The perfect pattern of humanity that God established became corrupted through the entrance of sin. Discord occurred and the image of God became marred. Man would not know the perfect heights he could have reached had he remained faithful. A great gulf was fixed between man and God. Adam and Eve were cast out of the garden and just as Adam and Eve sinned, so has every child since then. "I was shapen in iniquity and in sin did my mother conceive me," said the Psalmist (Ps 51:5). Paul writing later says, "All have sinned and come short of the glory of God" (Rom 3:23). Jeremiah says that the heart of man "is deceitful above all things and desperately wicked" (Jer 17:9). These texts are important to grasp because, contrary to the notion of many child developmentalists, man is not "inherently good" or in a "blank state" of mind development. These texts show that man is born as a sinful human being. As Purkiser says when discussing Ps 51:5, "Sinful tendencies

and dispositions go back to a racial pollution, part of man's liability as springing from a fallen race."¹ Adam Clarke, in commenting on Jer 17:9, says that the natural deceitful heart is "striving to avail itself of every favourable circumstance to gratify its propensities to pride, ambition, evil desire, and corruption of all kinds."² Therefore when a child is born into this world, he has propensities or desires to evil rather than desiring good or being in a blank state of development.

With a nature such as this it is impossible for a man to be saved except through the meritorious substitution of the life of Christ (Rom 5:19). To know Christ is the "discipling" and "disciplining" process that must be applied to each child according to his stage of development.

It is necessary that a child be taught the plan of salvation, for it is "not in man to direct his steps" (Jer 10:23). Every child, in order to obtain salvation, must be "born again" (John 3:3). He is first born as a sinner, but when he has developed to the stage that he can make a rational decision to choose who he is going to serve, he has the opportunity of being "born again." It is a choice that he as an individual must make and one which no one else can make for him (Rev 3:19,20). For the purpose of this project this aspect of salvation is called the "discipling" process. This was how Jesus made disciples and it is the responsibility of parents

¹W. T. Purkiser, "The Book of Psalms," Beacon Bible Commentary, 10 vols. (Kansas City, Missouri: Beacon Hill, 1967), 3:256.

²Adam Clarke, A Commentary and Critical Notes, 6 vols. (New York: Abingdon-Cokesbury, n.d.), 4:299.

who, guided by the Holy Spirit, are to bring their children as "born" sinners to "born again" sons and daughters of God.

While it is necessary for the child to make the decision himself as to his relationship with Christ, it is also necessary for a parent to guide the child towards this decision. The ultimate goal is discipleship, but along the way there is much training and instruction that needs to be given by the parent to the child. It is this growth of understanding that develops in the child and for the purpose of the project this will be called "discipline."

As has been seen, it is "not in man to direct his steps" (Jer 10:23). Therefore the question could be asked, How is it possible for one sinner (parent) to lead another sinner (child) to become a child of God? The answer lies in the fact that God has not given parents an impossible task. It is possible to change the nature of a child from a sinner to a saint--from "born" to "born again." It cannot be done by human effort but by a miracle of God coupled with the free choice of the individual. This can be clearly seen in John chapter three where Jesus talked with Nicodemus. The person needs to be born again by the action of the Holy Spirit in his life. The Holy Spirit has been given to "guide us into all truth" (John 16:13). Parents are enabled by the power of the Holy Spirit to work this miracle of transformation in the lives of their children. This is the only way the nature can be changed and it is to this task that parents must bend their energies. This is the goal that is to be reached.

God has also given instruction as to how to achieve this goal and the steps that can be taken. A study of his word as given

through the Scriptures enables children to be instructed and trained in the way of salvation (2 Tim 3:16). It is also given as a "guide" to help him through the path of life (Ps 119:105).

Man lost his perfect nature and became a sinner. The task of God is to restore that image in his children through the substitutionary life of Christ. God has instructed humanity concerning this provision for salvation through the Holy Spirit and the Scriptures. It is the task of parents to bring their children to an awareness of God's provision and to disciple their children to God. Along the way to this goal there will be discipline and instruction given, reproof and correction (2 Tim 3:16). At what stage of development should this discipling and discipline take place? To answer this question is the purpose of this chapter.

Responsibility in Child Rearing

The early responsibility for child rearing naturally rests with the parent. The Bible also makes it clear that parents are to "train up a child in the way he should go, and when he is old he will not depart from it" (Prov 22:6). As can be seen from this text the training particularly applies to the years before the person becomes "old." When this text is coupled with others (e.g., 2 Tim 3:15; Deut 6:4-7; Eph 6:1-3) it will be possible to see that the early years of a child's life are the important ones for parents in child rearing. The child, if taught correctly, will begin to make wise choices and the frequency and the magnitude of those choices will grow as the child grows. The early and foundational responsibilities of child rearing rests with the parents and is best

done by precept and example.

Secondly, there comes a time when the child becomes responsible for his own destiny. "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov 20:11). The child begins to exert his own free will and, occasionally, despite what the parents have taught, makes his own decisions contrary to the desires of the parents (e.g., Cain, Samuel's sons, Manasseh, the prodigal, etc.). By contrast, there is the promise that the child, if trained correctly, "will not depart" from the instruction that the parents gave in the early years (Prov 22:6). This indicates that the child later adopts the attitudes of the parents and he willingly chooses to follow them and make them his own. The responsibility of early child-rearing therefore rests primarily with the parents. If they are faithful in their task the child will respond.

Discipling

Because the child in his early years cannot understand what God is like, the parent becomes an example thus allowing the child to see what God is like through the parent.

Parental discipline helps transfer the fruit of God's discipline into the lives of our children. Parents are God's chosen agents, and in a sense stand in God's place until the child is older. Parents are not God; however they are responsible to Him. A parent can say to a child, "Learn to obey me now, so you will know how to obey God later." Wise discipline provides a secure environment in which to grow up. Someone cares.. Someone knows what the standard is.¹

¹Gladys M. Hunt, Focus on Family Life (Grand Rapids, Michigan: Baker Book House, 1970), pp. 47-48.

It is important then for parents to see their role in this light. Just as God deals with his children so the parents need to deal with theirs. The reason why so many texts refer to God as a father is to show parents how to relate to their children as God relates to his people. This is made quite evident in Heb 12:7,9 where the writer says, "God dealeth with you as with sons. . . . Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

Throughout the New Testament, God describes himself as a "Father" in relation to his children. Jesus taught his disciples to pray "Our Father which art in heaven" (Matt 6:9). In 1 John 3:1,2 we are reminded again of the loving relationship between God and his children:

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved now are we the sons of God, . . .

This text clearly points out the relationship between God and his people and the fact that God can either be seen or not seen in his people. It shows that as a father cares for his children so God cares for his people. It is therefore important that a parent represent God faithfully in his important role. One is an example of the other.

The carry-over from earthly to heavenly Father is clearly shown in Matthew 7:11 where Christ said, "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." This passage indicates that a child can expect to see the virtues of his parents magnified in his heavenly Father. Where

few of these virtues exist, it is hard to build up a positive image of God.¹

As a child grows, he learns about his earthly father. He receives gifts, shelter, food, clothing, love, discipline, instruction and nurture. The child will respond to this love with reciprocal love and trust and these attributes the parent needs to encourage. As the child develops he also learns about God, and begins to see a parallel between the father he can see, and God the Father, whom he cannot see. As he responds in love to his parents, so he will respond to God. Here again it is evident that the role of the parent (by example) is important to a child in his understanding of what God is like.²

Discipline

As has been stated, the goal of parents is to make disciples out of their children. It has also been shown that parental example is a good way of doing this. Naturally this assumes that the parent is first a disciple, and thus having been trained in this manner will also train his child the same way.

The word "discipline" in Hebrew and Greek has a wide range of meanings. Davies describes it this way:

In the O.T. the usual terms are **יָסַר**, "to chasten, correct, punish," and **וָסַר**, "chastisement, discipline, instruction." A term of similar meaning is **תּוֹכַחַת**, "correction,

¹Bruce Narramore, Help! I'm a Parent (Grand Rapids, Michigan: Zondervan Publishing House, 1972), p. 12.

²The role of the mother as instructor is as significant as that of the father. See Prov 1:8; 6:20; 15:20; 23:25.

chastisement, reproof."¹

Likewise the Greek word has a similar variety of meanings:

In the N.T. the use of παιδεία , "discipline" and παιδεύω, "to instruct, educate, discipline," the Jewish tradition comes in contact with the broader educational ideal of Greece. In the world of the Greeks these terms were applied to the household training of children . . .²

The combination of these translations shows the rich meanings of these original words as they apply to the training of children.

As can be seen there are two basic concepts to the word. One is correction of the past, the other is instruction for the future so that the same mistakes are not repeated. Davies outlines these two basic concepts when he says:

In the Bible discipline is closely associated with training, instruction and knowledge on the one hand, and with reproof, correction, and punishment on the other hand. Its natural application is in the sphere of child training . . .³

A third concept which Davies has included with reproof and correction is "punishment," which also needs to be considered in its relationship to discipline. Consideration will now be given to these three areas of correction, instruction and punishment as they relate to discipline.

Correction

As the word implies, "correction" means to make right that which is incorrect. When this applies to child training it means the correction of bad habits and the training into good habits.

¹P. E. Davies, "Discipline," Interpreters Dictionary of the Bible (Nashville, Tennessee: Abingdon, 1962), 1:846.

²Ibid.

³Ibid.

This can be done by reasoning and dialogue or by chastisement and physical restraint. Deut 21:18 indicates that a first form of instruction is verbal. Communication is an important part of discipline. Children who can understand should be reasoned with first so that they might understand the reason behind the action.

Good communication is another form of discipline. The basic idea can be summarised like this:

1. Misbehavior is the child's misguided effort to fill a need or gain something he wants.
2. Communication is one of the best ways to find positive means of meeting a need or seeing that a want can be discarded or delayed.
3. Therefore: if we meet a need through good communication, our children will not need to misbehave.

Other forms of discipline are largely corrective. They are "after the fact." But communication is a great preventative. . . . Communication shows your child respect and leads him down the path to mature self-discipline.¹

Words can sometimes be more cruel to children than even a smack. Discipline must be undertaken in love. Sharp, belittling correction is not the way of God. Prov 15:1 says, "A soft answer turneth away wrath: but grievous words stir up anger." The New Testament supports this Old Testament teaching in Eph 6:4 and Col 3:21 where fathers are told "provoke not your children to anger, lest they be discouraged."

There are a number of texts which also show that parents should not neglect the use of the "rod" in chastening their children (see Prov 13:24; 22:15). This rod should only be used as a last resort.² Children in their early years cannot understand the abstract things of heat, sharpness, electricity, etc. Some

¹Narramore, p. 101.

²D. Ross Campbell, How to Really Love Your Child (Wheaton, Illinois: Victor Books, 1977), p. 84.

children have a wilful bent to search out these things and wise parents will not let the child be hurt by them. It is better to give a "No!" as well as an occasional protective smack to the child. As time progresses and reason begins to develop the child can be taught in other ways.

Younger children usually need more spankings than older ones. A one- or two-year-old child may be unable to understand adult logic and too young to suffer some hurtful natural consequences. Spankings here are certainly in order. But as a child grows, he can profit more from other types of discipline. Spanking a teenager is usually useless. It creates resentment. Spanking a two-year-old is obviously necessary at times. In the years from four to twelve a child is usually more able to be reasoned with, to profit from natural consequences, and to have logical consequences set for other behaviors.¹

Chastisement or correction while it may seem negative must be constructive. Jesus in speaking to the Laodicean church says, "As many as I love, I rebuke and chasten: be zealous therefore and repent" (Rev 3:19). The most detailed statement concerning child training is found in Eph 6:1-4. It is possible for parents to be too hard on their children so that they can be "provoked to wrath" or anger. This statement in Eph 6:4 shows that a child may grow up to not only lose his way spiritually but to also disrespect his father if proper discipline is not given. Paxson, in exegeting this text, says:

The parent should guard against anything either in the method or the manner of discipline that repels the child, destroys confidence, or wounds his spirit. Parents sometimes wound a child's self-respect by openly and jestingly speaking of faults. . . . As a result the child regards home with fear

¹Narramore, p. 85.

and abhorrence and desires to get away from it as soon as possible.¹

Dobson states that it is critical that a parent gain the respect of his child: "Developing respect for the parents is the critical factor in child management."² (Italics his.)

Discipline must be constructive and should be a teaching method that leads to positive action. However, it is clear from Eph 6:4 that some discipline (wrongly applied) produces negative results. It is therefore important that a parent know the total personality of the child so that in his discipline he does not provoke the child "to anger." To know a child means that the parent must spend time with him. This can sometimes be difficult in this modern age, but it is necessary for correct discipline.

The instruction given to Israel concerning discipline can be summed up as follows:

In the realm of child rearing, discipline is training a child in mind and character to enable him to become a self-controlled, constructive member of society. . . . Discipline involves training through every type of communication. Guidance by example, modeling, verbal instruction, written instruction, verbal requests, written requests, teaching, providing learning and fun experiences.³

It is impossible for Campbell's goal to be achieved without parents spending time with their children. This association will teach a parent the personality of each of his children so that he can apply discipline that is effective for each individual child.

¹Ruth Paxson, The Wealth, Walk and Warfare of the Christian (London: Oliphants, 1944), p. 153.

²James Dobson, Dare to Discipline (Wheaton, Illinois: Tyndale House, 1970), p. 25.

³Campbell, p. 80:

The father who is the priest and disciplinarian is singled out in Eph 6:4 as the head of the household as compared to verse one which mentions "parent" (plural) and "father and mother" in duo. Even if he cannot spend as much time with the children as can the mother, he is still responsible to "bring them up in the nurture and admonition of the Lord." The word for "nurture"

. . . denotes the upbringing and handling of the child which is growing up to maturity and which thus needs direction, teaching, instruction and a certain measure of compulsion in the form of discipline or even chastisement. ΠΑΙΔΕΙΑ is both the way of education and cultivation which has to be traversed and also the goal which is to be attained.¹

On the other hand the word for "admonition" comes from VOUΘΕΤΕΩ which means "to impart understanding, to teach."² When it is placed with ΠΑΙΔΕΙΑ it

. . . is a means of Christian upbringing in the household table of Eph (6:4b). It denotes the word of admonition which is designed to correct while not provoking or embittering.³

Therefore correction forms a vital part in discipline. It is possible to see it in a negative way but this is an incorrect view. It is a positive correction that leads to a better view of life and more constructive attitudes.

The principles of discipline described by Hunt may be summarised as follows:

1. Keep your word
2. Don't harangue

¹Georg Bertram, "ΠΑΙΔΕΥΩ," Theological Dictionary of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans, 1964-67), 5:596 (Hereafter cited as TDNT).

²J. Behm, "VOUΘΕΤΕΩ," TDNT, 4:1019.

³Ibid., p. 1021.

3. Don't argue
4. Be just
5. Teach your child the importance of a genuine admission of guilt
6. Teach your child that forgiveness is real
7. Discuss situations which reflect on life's values
8. Let him help make decisions
9. Go to God regularly for help and wisdom¹

Instruction

Discipline involves both correction and instruction--the correction of bad habits and the instruction in that which is good. The principles of discipline that have been stated in the preceding section on "correction" apply to this section on "instruction." The goal, however, is different in that the focus is on new knowledge rather than the correction of past mistakes. Parents are the ones to do the instruction, by example as well as by teaching.

Concerning the parental role Gary Collins says:

But there is one section in the Old Testament which puts the principles together. Ray Stedman calls it the "Magna Carta" of the home--a choice summary of the great principles which are developed later in Scripture and which give an overview for Christian child-rearing.¹² Although this was written by the Israelites prior to their entrance into the promised lands, it has practical relevance for modern child-rearing and parental guidance--Deut 6:1-8.²

¹²Ray C. Stedman, "Parents Are People," Journal of Psychology and Theology 1(1973):57-65.

¹Hunt, pp. 49-52 and passim.

²Gary Collins, Christian Counseling (Waco, Texas: Word Books, 1980), p. 205.

In this passage in Deuteronomy the parental example is given to the nation of Israel and describes how parents are to demonstrate that they should

1. Know God's requirements (v. 1)
2. Obey God (vv. 1-3)
3. Love God (v. 5)

This is later shown to be a parental example in the connection between verse six and verse seven where the word is not only to be in the "hearts" of the parents but is also to be "taught" to the children. This is again brought out in verse twenty when God says, "And when thy son asketh thee in time saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? Then thou shalt say unto thy son"

Parental example is a very good form of instruction and must be in agreement with what is being spoken. Word and action must be combined into a unified whole. It is not good enough for parents to say they know, obey and love God, if they allow their actions to make their words of no effect.

It appears that certain behaviors are learned by observation, a process variously termed modeling, identification, copying, or role playing. If children are to learn the language of their community, a verbalizing model is indispensable.¹

This text also points out that as well as parental example, there is a teaching work to be done by the parents in Israel to their children. The text describes how this is to be done in verses seven to nine. It is to be done:

¹Greta G. Fein, Child Development (Englewood Cliffs, New Jersey: Prentice-Hall, 1978), p. 9.

1. Diligently
2. Naturally
3. At all times and places
4. Repeatedly
5. Personally

The instruction that God would have parents teach their children is how God relates to his people. If children can learn (through these methods) that God delivers and cares for his people and that he is watching over them, then God promises that "it may be well with thee."

Punishment

The third area that is being considered under parental discipline is that of punishment. Just as God has to discipline, so he also punishes. It is important to realise that in God's eyes "discipline" and "punishment" are different concepts. The same should apply to parents in their treatment of their children. Parents need to realise also the difference between discipline and punishment as they train their children. The former is to be desired, the latter discouraged. Narramore makes a distinction between Biblical discipline and punishment.

Discipline is God's way of maturing His children. Discipline is instruction or training designed to correct misbehavior and develop the disciplined one. It doesn't involve justice, punishment or getting even. Punishment is a penalty inflicted on an offender as retribution. Punishment has justice as its goal, not reformation or personal growth.¹ (*Italics his.*)

This is also born out by Ross Campbell when he says:

¹Narramore, p. 41.

To depend on corporal punishment as the principle method of discipline is to make that critical error in assuming that discipline equals punishment. Discipline is training the child in the way he should go. Punishment is only one part of this, and the less the better. Please remember this statement: the better disciplined a child is, the less punishment will be required.¹ (*Italics his.*)

God exacts punishment at the end of the world (2 Thess 1:7-9; 2 Pet 2:9). This is the natural consequence of death for those who have not accepted God's gift of life. When Jesus died he paid the penalty for man's sins and received the punishment that should be theirs. Consequently, for Christians the penalty has been paid and there is no more punishment for them. However, this does not mean that a Christian is never disciplined.

The word "chasten" in Heb 12:5-10 can be likened to that of discipline. The context of this passage makes it clear that God, as a father, refines and chastens his children. It is not for the exacting of justice or punishment that he does it but to help his children into the future. As Paul says, "all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it" (Heb 12:11, RSV). Punishment focuses on past misdeeds whereas discipline looks to a future refined, trained, disciplined life.

Punishment brings fear and guilt, as those who are punished call for the rocks and mountains to fall on them and to hide them "from the face of him that sitteth on the throne" (Rev 6:16). By contrast, chastening enables one to face the judgement in confidence (Rom 8:1) knowing that the penalty has been paid in full and that

¹Campbell, p. 84.

the chastening has worked "the peaceable fruit of righteousness unto them which are exercised thereby" (Heb 12:11). Discipline brings peace and security, but punishment brings fear and guilt (Heb 10:26,27).

Discipline, rather than punishment, is the goal to which parents should move. To punish for the sake of exacting a repayment is not God's way of dealing with his children and thus should not be the parent's way. To "get even" is not God's method of discipline, and parents should not take it out on their children for their own misdeeds. To do so will result in children being afraid and having guilt complexes that will lead to insecurity. True discipline leads to security, love and respect.

Biblical Stages of Development of Children

Psychologists during this twentieth century have done a significant amount of work on the understanding of the stages of development of children and what can be expected of a child at any given age. Their considerations will be dealt with in the next chapter. It is important to see the stages of discipline in the light of child development. In this chapter, the Biblical model of discipline as it relates to development is under consideration. If the Scriptures reveal developmental stages in children, then a basic plan of discipline can be devised which parallels the Biblical model.

The Scriptures are not as clear as one would like them to be in this area, but there are significant guidelines which form a basis for the rest of this project.

Stage One: Pre-natal Development¹

There is one example in the Bible that shows the importance of pre-natal development in the life of the child. Manoah's wife was instructed by God to "drink not wine nor strong drink, and eat not any unclean thing" (Judg 13:4). Samson was to be set apart as a deliverer of Israel (v.5) and this pre-natal experience was to be foundational for his future role and his future life. Dietary habits contribute to the well-being of the pre-natal baby as pointed out in the instruction given by God. Mothers need to acquaint themselves with the effects of bad habits that can cause injury. By the same token a correct diet can give a baby a better start to life.

David makes it clear that God watches over the development of the unborn fetus (Ps 139:13-16). It is therefore important that parents see this stage of development as being foundational to future life.

Stage Two: Union in Discipline First Three Years

The time of weaning a baby was significant to the Hebrews for it was noted in Abraham's time that "Abraham made a great feast the same day that Isaac was weaned" (Gen 21:8). It would also appear that when the child was weaned he was of an age that he could, in his small way, cope with life. Hannah was to leave Samuel with Eli after he was weaned (1 Sam 1:22,23). The

¹See appendix 5 for stages of development which are commensurate with the Biblical pattern, as outlined by Ellen G. White.

Apocrypha sheds some possible light on this period. We are told that one mother weaned her son at the end of three years (2 Macc 7:27). Thus it would appear that the first three years marked a child's total dependence on the parents, symbolised and literalised in the act of breast-feeding.

The Jewish nation also recognised that children could cope with spiritual development at the age of three thus signifying that they had achieved a certain amount of growth and maturity. "At the age of three, Jewish boys were given the tasseled garment prescribed by the law of Moses (see on Num 15:38-41; Deut 22:12)."¹ Physically and spiritually (which also infers mental development) the child is beginning to take his place in society.

When a child is born into the world, it is totally dependent on other people. It could not survive without help, and it is this closeness, warmth and mother-love for the child that begins to shape its destiny. In these first few months it is necessary for it to be fed, cleansed, moved, carried, protected, and trained by the mother for it has no capabilities of its own to care for itself. The mother thinks and acts for the child and thus the child moves in union with the mother. Hence this stage is called "union in discipline." In these first three years (approximately) of life the child should be taught to act in total obedience to and dependency on the parents.

Ellen G. White has written much in the area of Christian

¹F. D. Nichol, ed. Seventh-day Adventist Bible Commentary, 7 vols. (Washington, D.C.: Review and Herald Publishing Association, 1953-57), 5:706.

child-rearing for Seventh-day Adventists. She has a good deal to say on these first three years of life and the quality of discipline and obedience that should be expected. She states:

At a very early age children can comprehend what is plainly and simply told them, and, by kind and judicious management, can be taught to obey. . . . The mother should not allow her child to gain an advantage over her in a single instance; and in order to maintain this authority, it is not necessary to resort to harsh measures; a firm, steady hand and a kindness which convinces the child of your love will accomplish the purpose. But let selfishness, anger, and selfwill have their course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; parental control is distasteful. The evil tendencies grow with its growth, until, in manhood, supreme selfishness and a lack of self-control place him at the mercy of the evils that run riot in our land.¹

The child has been created by God to have this dependency. Parents who endeavour to foster individuality (stages three and four to follow) at this stage are hurrying the child too quickly through the stages.

Stage Three: Duality in Discipline Three to Twelve Years

The "duality stage," has been termed such because by this time the child can speak, as well as understand more of the world around him. Communication, mobility and reason become important areas of development. The child, however, needs to be taught how to use these areas to its best advantage. This is the preparation stage prior to his individuality. It has been called a "duality" because of the parent-child and child-parent relationship. The

¹Ellen G. White, Child Guidance (Nashville, Tennessee: Southern Publishing Association, 1954), pp. 82-83.

child is no longer a unity totally subject to the parents but is taught by them that he is a separate entity. Parental control, love and protection is still very strong but this is a guiding stage of development.

After the child was weaned he was expected to learn both the ways of God and the ways of man. He was to grow in all the aspects of normal development, namely the mental, physical, spiritual and social spheres. Jesus developed in all these for he "increased in wisdom and stature and in favour with God and man" (Luke 2:40,52). It was the task of the parents to teach, train and discipline the child during this period of growth. They were to carry out the instruction given to them by the Lord. This instruction consisted of memory work, teaching, discussion, example and object lessons.¹ It was to be given constantly and was to help a child know the leading of God in his own life as well as in the lives of his parents and forefathers. The Jewish nation took this very seriously and the following quote describes how this was accomplished in the various stages of growth.

The regular curriculum was for boys to learn Scripture at five, Mishnah at ten, and to fulfil the whole law at thirteen. . . . A boy's religious life began in his fourth year, as soon as he was able to speak distinctly; for although the

¹See Deut 4:9-10; 6:7,21; 11:19; 31:12,13; Josh 4:6,7; Ps 78:4.

child was held to be free from religious duties, it was required of the father, to accustom him early to fulfil them.¹

This took a Jewish boy through to his twelfth year.

Stage Four: Individuality in Discipline After Twelve Years

Up until twelve years of age the education of a child consisted in religious training which would help him in his understanding of his role in the relationship to both heavenly things and earthly things. As Kaster says,

The general aims of education in ancient Israel were twofold: (a) the transmission of the historical heritage of the Hebrew nation--the story of God's covenant with His people and the saga of the workings of that covenant in subsequent history--and (b) instruction in the ethical conduct of life--how one's life can be conducted for the purpose of attaining the utmost happiness on earth.²

At the end of his twelfth year the child became personally responsible for his destiny. It was at this age that Jesus recognised his responsibility as he said, "I must be about my Father's business" (Luke 2:49). At this stage, Jesus had grown to the place where he was looking beyond the discipline and teaching of his parents and relating more to the discipline of God as his "Father." The discipling process had already taken place in

¹Albert M. Friedenberg, "Child," The Jewish Encyclopaedia, 12 vols. (New York: Ktav Publishing House, 1901), 4:28. This has also been updated in "Child," Encyclopaedia Judaica, 16 vols. (Jerusalem: Keter Publishing House, 1972), 5:427 as follows:

". . . healthy male children were to be taught Scripture at the age of five, Mishnah at ten, to fulfil the law at 13, and to study Talmud at 15 (Avot 5:21). According to another opinion (Sif. Deut 46; Suk 42a), a child's education should begin as soon as he starts to speak distinctly."

²J. Kaster, "Education O.T.," Interpreter's Dictionary of the Bible, 4 vols. (Nashville, Tennessee: Abingdon, 1962), 2:29.

Jesus' life as he realised his commitment to God and the work that he was to do. This same process was seen in other Jewish boys by the time they had completed their twelfth year.

It has also been suggested as stated below that when Paul was recounting his experience under the law in Rom 7:9, he was referring to the time when he took his vows at thirteen years of age. Greathouse says, concerning Paul,

When the apostle says, "When the commandment came, sin revived, and I died," he was probably referring to his Bar Mitzvah. At the age of 13, he, as other Jewish boys, became a "Son of the Commandment" and assumed responsibility before the law of God.¹

A further statement says:

A traditional view with a long history starts with the practice of bar mitzvah (son of the commandment), in which a Jewish boy at the age of thirteen assumed personal responsibility to keep the law of Moses. . . . There is much also in educational psychology to support the traditional insights of bar mitzvah. There is enough of autobiography in Paul to retain this teaching. In the age of innocence Paul was alive, but the commandment brought sin to life and he died.²

Thus it can be seen that individuality began to occur with both Jesus and Paul at twelve to thirteen years of age. Thus children should be encouraged around twelve years of age to make their commitment to God.³ Individual children will progress at different

¹William M. Greathouse, "The Epistle to the Romans," Beacon Bible Commentary, 10 vols. (Kansas City, Missouri: Beacon Hill, 1967-69), 8:150-151.

²Dale Moody, "Romans," The Broadman Bible Commentary, 12 vols. (Nashville, Tennessee: Broadman, 1970), 10:208.

³See Adrian J. Flemming, "Optimum Age for Baptism of Pre-adolescents" (M.A. Project Report, Andrews University: Avondale Campus, 1983).

rates but it seems that the age of twelve years marks off the end of stage three of development and allows the child to develop his own individuality as shown here in stage four.

The individuality that Jesus had developed at this stage did not cut ties with or lessen his respect for his parents. He worked with his father, Joseph, and carried on his business until approximately thirty years of age (Luke 3:23) and when dying on the cross, he made provision for his mother (John 19:27). His parents still nurtured him through this individual stage but it was more in an advisory role.

At this stage, the basic disciplining is virtually over and the child begins to make decisions for himself. It becomes difficult, but not impossible, to correct poor discipline. Correction comes as a miracle of God's grace as the child submits himself to God and to the support of his parents.

The role the parents play through this stage is largely determined by their actions in the previous three stages. If they have taught wisely, and with authority, their role is easier. In this stage the authoritarian figure needs to lessen and the role of the parent needs to be more supportive and communicative with the child. The child needs to be encouraged to make decisions for himself. This decision-making period will be training in preparation for the time when he leaves home.

At the very beginning of this fourth stage, like Jesus, children need to know their position in relationship to God.

Some of us want to push children into a commitment to Christ in the first few years of life; . . . but until he reaches six or older he isn't ready to comprehend the basic elements of

salvation. This doesn't mean we should minimize spontaneous reactions to God before that time. An understanding of right and wrong, of justice, and of his fatherly love should begin early in life. . . . By the time a child is eight or ten we certainly should have had one or more clear discussions on his response to God's salvation.¹

Summary and Conclusions

Recognising that a child is born sinful, of sinful parents and living in a sinful world, the task of the parents is to train up their children into godliness. It is a miracle of grace that this can take place, but it must take place in order to bring a happy and fulfilled life for both the parent and the child. The Biblical teaching of child-rearing has been well summed up by

Kuzma and Kuzma:

The parent's task is to prepare the foundation--to instruct the child concerning God's plan (through precept and example) and to introduce the child to the master Architect. But as the child grows toward maturity, he or she must be allowed to choose and ultimately to take responsibility for that choice.²

The purpose of discipline is therefore to lead a child to self-government so that he will be connected with the Holy Spirit as a disciple of Christ.

God has given in his word a plan of discipline to help parents through the four stages of development and if parents follow this plan, using correct methods of discipline as outlined above, they will be training their child in the "way he should go."

¹Bruce Narramore, An Ounce of Prevention: A Parent's Guide to Moral and Spiritual Growth of Children (Grand Rapids, Michigan: Zondervan Publishing House, 1973), pp. 30-31.

²Kay Kuzma and Jan Kuzma, Building Character (Mountain View, California: Pacific Press Publishing Association, 1979), p. 9.

CHAPTER III

OVERVIEW OF CHILD DEVELOPMENT

Introduction

In this chapter an overview of relevant stages of child development is undertaken as it relates to the Biblical model stated in chapter II. Because man has mental, physical, moral and social spheres, this chapter will concentrate on the development of each of these spheres as they relate to the Biblical model.

The four main areas are as follows:

1. Cognitive Development
2. Physical Development
3. Moral Development
4. Social Development

An understanding of these aspects of development in relationship to discipline and discipling is essential. Sometimes parents try to reason with a child before the stage of reason has developed. This can create problems. It is also irresponsible if parents endeavour to force a child into an area of development before the child is ready. Frustrations and disappointments can be avoided in discipline and discipling by an understanding of the development of the child at its given age.

Cognitive Development

No other has contributed more to an understanding of cognitive development than has Jean Piaget. Cognition is the understanding of the world and the environment in which a person lives.

The theory and data of Jean Piaget who has been studying and writing about child development for over 50 years, are the most comprehensive psychological contributions among those which are explicitly developmental in perspective. They also provide an integrative bridge between the "blank state" objectiveness of the behaviourists and the biological determinism and subjectivism of the Gestaltists. Piaget's many contributions have made him one of history's foremost psychologists.¹

Piaget "is concerned with the nature of knowledge and how it is acquired."²

Piaget divides cognitive development into four major stages:

1. Sensorimotor stage (zero to two years)
2. Pre-operational stage (two to seven years)
3. Concrete operations (seven to eleven years)
4. Formal operations (eleven years and older)

The age groupings for each of these stages may vary slightly, because each individual may progress through these stages at slightly different rates. However, they will go through these stages in the order that is given. The actual stages will not alter, but the amount of time in each stage may vary slightly. The stages are progressive and the earlier stages are to be built upon

¹Jere E. Brophy, Child Development and Socialization (Chicago: Science Research Associates, 1977), p. 34.

²Mollie S. Smart and Russell C. Smart, Children: Development and Relationships, 3d ed. (New York: Macmillan, 1977), p. 650.

by the child in his development.

As has been stated, the child develops from a helpless little baby to an independent, rational human being. When the stages of cognitive development are placed parallel to the development of discipline it can be an aid to parents in helping them to understand their child and to deal with the situation at that time.

Sensorimotor Stage: Zero to Two Years

The stage of a child's development is the pre-verbal stage. It is called the sensorimotor stage because it is dealing with the exercise of the sensory and motor capabilities of the child. This is not to say that a child does not understand language but that at this stage the child cannot use it properly and is thus more dependent on his senses and his movements.

Of the invariants which arise at the sensorimotor stage perhaps the most important one is the schema of the permanent object. I call the permanent object that object which continues to exist outside of the perceptual field.¹

This stage does not exist for the first year of a child's life but develops towards the end of his first year and leads into the second year. In the first year of life a child cannot visualize an object which he cannot see. Piaget uses the illustrations of a watch hanging in front of a child aged four and a half months. The child reaches out to take the watch but if it is covered up before the child can reach it, the watch dissolves

¹Sarah F. Campbell (ed.), Piaget Sampler: An Introduction to Jean Piaget Through his Own Words (New York: John Wiley and Sons, 1976), pp. 3-4.

in the child's mind. He only sees the covering and therefore ceases to reach for the watch. The idea of a watch disappears from his mind, for at this early stage, he has not learned to make it a "permanent object." However, "towards the end of the first year the infant begins to search for the vanished object."¹

The amount of search is limited at first to where the child has actually seen the object at one time or another. When it is not in the place that it was thought to be, Piaget calls this "displacement."

Now we can speak of a structure of coordinated displacements or, indeed a group of displacements in the sense in which the term is used in geometry with the implication of the possibilities of movement in one direction and in reverse as well as of detours by means of which the same goal can be reached over a variety of alternate pathways.²

This gradual development of an object in the thinking of the child so that it can visualize the object without seeing it and can begin to search for it in a multitude of ways (in order, reverse order, and other combinations) takes place during the first two years. Hersch in commenting on Piaget says, "This act of memory is possible . . . because the child has developed an internal representation of the object." He goes on to say, "thought and language develop as complementary systems during the early years."³

From this it can be clearly seen that in these first two

¹Ibid.

²Ibid., p. 5.

³Richard H. Hersch, Dianna P. Paolitto and Joseph Reiner, Promoting Moral Growth: From Piaget to Kohlberg (New York: Longman, 1979), p. 26.

years a child cannot internalise concepts of behaviour or discipline. It is sometimes necessary at this stage to smack a child or verbally restrain him because he cannot grasp what he ought to be doing and what he ought not be doing. The child also needs the physical presence of the parent who can correct or instruct right at that moment. To leave the discipline until later is not good as the child has no concrete image in mind of what he has done wrong.

Disciplining at this stage is by modelling. If the parent can provide a model of what God is like—one who cares, one who is concerned, one who can meet needs—the child will respond to the parent and in later years a concept of God will develop. The child's behaviour is being developed in this stage. As he watches his parents, his behaviour takes on the type of behaviour they model. "The child begins to imitate the behaviour of people who are not present and it shows unintentionally in his behaviour."¹ It is therefore necessary at this stage for parents to discipline the child to the point that obedience comes without question. It is impossible for a child to reason alternative points of view and this stage sees a unity between parent and child.

Pre-operational Stage: Two to Seven Years

As more objects become internalised or symbolised into the child's mind and a development of language becomes obvious, the child is beginning to systematise concepts in his mind.

¹Mavis E. Hetherington and Ross D. Parke, Child Psychology: A Contemporary Viewpoint (New York: McGraw-Hill, 1979), p. 311.

The symbolic process is also apparent in imaginative play. The child who has seen a train going down the track may push a series of blocks and say "toot toot;" the child has assimilated the blocks into a schema formerly involving a real train. Although Piaget's main interest was in the intellectual rather than the emotional development of the child, he does discuss the emotional importance of play in this period. Symbolic play is an attempt to cope with the demands of reality. At a time when increasing demands are being placed upon the child, he or she is able to act out conflicts with reality in a gratifying, nonstressful manner."¹

There are two marked limitations of thought in this period and they are animistic and egocentric thinking. In animistic thinking a child will attribute life to inanimate objects (e.g., dolls, pet rocks, etc.). Piaget illustrates this theme in a discussion of the sun. He shows how, in the mind of a child, the sun moves when the child moves and the child thus thinks that the sun is alive.

In egocentric thinking, the child's thinking is centred on himself. This is not viewed as necessarily being selfish because the child lacks other perspectives in his thinking. Hersch says, "they seem cognitively centred on themselves and fail to take into account others' points of view."² Piaget has also done experiments to show that children cannot understand what another person is thinking or seeing.³ They find it difficult to put themselves in

¹Ibid., p. 318.

²Hersch, p. 27.

³For example, "Three mountains of varying sizes are set on a square table with one chair at each side of the table. The child is seated on one chair, and a doll is placed sequentially on the other chairs. The child is asked to identify what the doll is seeing from each of the three positions, either by selecting from a set of drawings or by using cardboard cutouts of the mountains to construct the doll's view. On the three mountains it is not until about age 9 or 10 that a child can consistently pick the picture showing what the doll would see from each of the other locations." Hetherington and Parke, p. 319.

another person's shoes and thus their thinking is determined by what they can see for themselves.

A child does not appreciate fully another person's point of view or the perspective on another's problem. As this does not dawn until nine years of age, parents need to help their child reason out others' points of view. This is why it is necessary in stage three of discipline to have a "duality in discipline." The parent helps the child to develop his own perspective on certain issues. The child needs this right through until the age of twelve years, as is seen below.

During the sensorimotor stage the child, however, does learn to visualise and internalise objects and then during the pre-operational stage these internalised objects become systematised into concepts as the child's reasoning and cognitive powers are developed. The difference between the thought concepts in the pre-operational stage and the succeeding stage, however, is seen in the child's inability to "conserve."

The typical child reactions to Piaget's problem of conservation of mass are good examples here. This problem often is presented with two balls of clay which are put on scales to show the child that they are equal in weight (and presumably therefore in amount of clay). If one of the balls then is stretched and rolled into a hot dog shape and the child is asked whether one contains more clay than the other, children who possess concrete operations will state unhesitatingly that neither has more clay than the other. They know that amounts remain the same unless you add or subtract, and changes in shape do not change the amount. In contrast pre-operational children are likely to be confused by the manipulation, and to state that one of the two pieces contains more clay than the other.¹

It can be seen from the above that the child during this

¹Brophy, p. 152.

stage still needs protection and guidance. His own point of view is distorted as illustrated by the experiment with the clay balls and he cannot understand the perspective of others. He needs help and it would be irresponsible for parents to allow the child to develop whichever way he likes. A transition is beginning to take place during this period and by the time the child is getting close to seven years he is beginning to develop order and operational thought. At seven years of age he does not suddenly get it all together but he slowly begins to awaken. Parents therefore need to train their children and discipline them in a duality of reasonableness as a child begins to reason from cause to effect.

Concrete Operations: Seven to Eleven Years

At about the age of 7 years, children begin to enter what Piaget calls the concrete operational period. In this period the child can perform operations--actions that the child does mentally that are, however, concrete--applied only to objects that are present. In other words the child is able to perform certain actions in his or her head but is not yet able to deal with abstract concepts.¹

The operational child is different from the pre-operational in that he can now sort out at least two dimensions of thought. Concerning the clay in the previous illustration he can see that it is the same whether it is round like a ball or long and thin like a hot dog because nothing has been added to it or taken away. The child is able to visualise a "reversal" of the long thin clay to see a ball again of the same dimensions.

Concrete operations according to Piaget depend upon three arguments:

¹Fein, p. 238.

1. Identity (nothing added, nothing taken away)
2. Reversibility
3. Pattern of relationships (more height, less width)¹

This stage of development takes a child through to approximately eleven years of age and adolescence. The child has needed guidance and help up to this point and a transition will now begin to occur that helps him to become an individual who is self-sufficient within himself. At this time the child is beginning to get his concepts together, but he still needs the guidance of his parents. At times he will make mistakes and will need the instruction of his wiser parents who are fully developed cognitively. Narramore calls the later part of this stage the "internalised parent."² It is vital that parents know what they are doing and have good self-control during this period. The child does not require the continual presence of an authority, especially during this latter period as he begins to exhibit his own identity. He still needs guidance as abstract thinking is not fully developed, hence the need for a "duality in discipline" in this stage.

Formal Operations: Eleven Years and Older

The distinguishing feature of this developmental stage is that of abstract thinking, implication and proposition.

The adolescent is no longer limited to concrete reasoning about objects, he begins to reason hypothetically. Starting from a theoretical assumption he can reason that if it is true, then certain consequences must follow. This is the hypothetico

¹Sarah Campbell, p. 9.

²Narramore, An Ounce of Prevention, p. 86.

deductive method that presupposes implication, disjunction, compatability and all other operations of the logic of propositions. . . . Starting about the age of 12 years, there appear not only propositional operations but also, and very striking, a host of other types of new operations which, at first glance, have no relationship to the propositional operations.¹

For a Christian young person, the application of principles learned in earlier childhood becomes the springboard for experimenting in new ideas and endeavouring to do things as they fit into his scheme. Parents need to be close to their child but it must now be in a supportive role rather than an authoritarian role. The "duality of discipline" which requires more interaction between parent and child gives way to the child's own "internalised parent" coming to the fore and the actual parent receding into the background in a supportive, caring role. Children should be making their decisions and the values that parents have taught them in the preceding stages will begin to show.

Piaget's strength in his understanding of a child's stages of mental development lies in the amount of experimentation he has done with children of all ages and cultures. These stages have been demonstrated many times and for Seventh-day Adventists they fit neatly into the stages of development given in the Bible and the writings of Ellen White.

Physical Development

The physical characteristics of a child are determined largely by the genes of the parents. The child cannot do anything

¹Sarah Campbell, p. 11.

about this but wise adults who are aware of potential genetic problems and abnormalities should be cautious before having a child or further children. It is just as wrong to bring wilfully into the world a physically deformed child as it is to damage wilfully and permanently a child through child abuse. At the moment of conception a chain reaction of development begins to take place under the control of the genes and the release of chemicals which programme the basic physical characteristics of each individual.¹

However, a second determining factor for the individual is that of environment.

Physical growth and development are controlled mostly by maturation, which is in turn, controlled by the genes. Environmental factors, particularly nutrition and health, also are important. . . .

On the average, girls are already somewhat more mature than boys at birth, and they remain so throughout most of childhood. Growth in infancy is quite rapid compared to later years, but even so, growth rates decelerate gradually with age. The exception to this general rule is adolescence, during which children of both sexes experience both a growth spurt and developmental changes involving the maturation of the sex organs and reproductive systems and expressions of secondary sexual characteristics (breast development in females, bodily hair in males, and so forth). Until adolescence, and except for internal and primarily neural development, physical development is mostly a matter of simple growth.²

There are four main phases in growth: conception, birth, adolescence, and death. The physical organism will grow at varying rates during these phases. In some children it occurs in spurts whilst in others it occurs at a general rate of progress. It is therefore difficult to tell at what stage of physical growth a child should be at a given age.

¹Hetherington and Parke, p. 25.

²Brophy, pp. 71-72.

However, there are some generalisations that have been given. At birth, most of the senses have been properly formed except sight, which is fully developed between the ages of six to twelve months.¹ During this first year of life the child also learns eye-hand co-ordination and basic motor skills. By the time he reaches approximately fifteen months he can walk alone.² At two years of age he is talking to some degree and beginning to show some independence.

A child's development physically occurs quite naturally as he plays and exercises his muscles. During this time parents provide shelter, food, clothing and rest for the child. Parents need to watch the child's diet as nutrition is important to the growing child. Quality rather than quantity of food is important for body functions.

Obese infants are more likely to become obese children and adolescents, who, in turn are more likely to become overweight adults than their skinny or average-weight peers. . . . The odds against an overweight adolescent becoming an average-weight adult are 18 to 1 (Stunkard & Burt, 1967).³

In the first seven years of life a child needs to mature physically in as normal a manner as possible. He needs to be able to play and develop muscle tone and motor skills. Parents need to encourage the child in this and then later, when the mental faculties begin to develop (Piaget: seven to eleven years), spend time in

¹Hetherington and Parke, p. 123.

²Study done by Mary Shirley in 1933 on the stages of movement through to walking and quoted in Hetherington and Parke, p. 132.

³Hetherington and Parke, pp. 140-41.

fostering mental development. But here the concentration of the parents in the first seven years should be on physical growth.¹ It is also important to note that at this early stage of development the child is physically able to be restrained from doing wrong things. Parents need at times to take advantage of this at this stage as the time will come when it is too late. A firm "No!" or a restraining hand or an occasional smack in this early stage will show the authority of the parent.²

The next stage of physical growth is that of puberty.

In boys, the first sign of puberty is accelerated growth of the testes and scrotum and appearance of pubic and underarm hair. This usually occurs around age 12, but normal limits for the change encompass ages 10 to 13½. . . .

In girls puberty begins with the appearance of unpigmented, downy hair in the pubic area followed by the appearance of the "breast bud." At the same time, the uterus and vagina begin their development to mature dimensions. . . . Menarche may occur anywhere between 10 and 16½ years of age.³

Puberty occurs at differing ages and can be affected by various influences.⁴

From the above, it can be seen that the stages of discipline as outlined in chapter II of this paper are commensurate with the

¹Ellen G. White, How to Live 6 parts (Battle Creek, Michigan: Seventh-day Adventist Publishing Association, 1865), 2:44.

²James Dobson, Dare to Discipline (Wheaton, Illinois: Tyndale House, 1974), p. 35.

³Fein, p. 441.

⁴For example, nutritional habits. Howe and Schiller (1952) discovered that because of a change in diet during World War II, "girls in occupied France did not achieve menarche until an average of 16 years, approximately three years later than the pre-war norm." Hetherington and Parke, p. 143.

physical development of the individual. In the early stages of life the child is incapable of doing very much and is in need of parental aid. As time progresses (between two and three years of age) the child begins to assert his individuality. At approximately twelve to thirteen years the child begins to become a real individual who is capable in time of reproducing other children. The physical power that a person has of reproducing another human being would indicate that that person has arrived at physical maturity. Too often in western society, the adolescent is disciplined in a manner befitting much younger children and it is no wonder that when this type of discipline is administered he tends to rebel.

It is also important to recognise that if a person is capable of having children that the discipling process must also be complete by this stage. If a person is capable of having children, he in turn must be capable of providing a model of God to his own children. Therefore, the child should have made clear by the early stages of adolescence where he stands in his relationship with God. The discipling process should be complete by early adolescence. During the time of adolescence (twelve to eighteen years) when the full physical development of the child takes place parents should not have to discipline their children physically. This should have been completed in the earlier growth stages of the child. Reasoning should now take over. Discipline should be reasoned from cause to effect and sometimes the natural consequences of wrong acts should be allowed to be worked out in the adolescent. This can be a difficult time for parents but it is necessary for

the individual to develop his own values with the support of his parents.

Moral Development

The understanding of the stages of moral development has been due largely to the work of Lawrence Kohlberg. His work has been based upon Piaget's work of cognitive development.¹ "Since moral reasoning clearly is reasoning, advanced moral reasoning depends upon advanced logical reasoning."² Therefore, for a child to have moral reasoning he must be able to think and develop his thought. Not only must he progress upwards in the development of his thoughts through the stages of cognitive development (vertically) but he must also reach out (horizontally) to the social milieu in which he lives, and make a judgement as to whether a certain situation is fair or right. This leads to higher moral behaviour.

One cannot follow moral principles (stages 5 and 6) if one does not understand or believe in them. One can, however, reason in terms of such principles and not live up to them. . . . In summary, moral stage is related to cognitive advance and to moral behavior, but our identification of moral stage must be based on moral reasoning alone.³

Kohlberg defines six stages of moral development that fall into three main levels (two stages in each level). In child development the first two levels only are applicable to this study as the third level is not reached until "after the age of 20."⁴

¹See Brophy, p. 397.

²Thomas Lickona, ed., Moral Development and Behavior: Theory, Research and Social Issues (New York: Holt, Rinehart and Winston, 1976), p. 32.

³Ibid.

⁴Ibid., p. 33.

Level I: Preconventional Morality
Two to Seven Years

Kohlberg says that this first level is characterised by a "person for whom rules and social expectations are something external to the self."¹

Stage one: heteronomous morality

This is a punishment-obedience orientation. The child believes that the right thing to do is to avoid punishment for the purpose of feeling good. Therefore, he will avoid breaking rules for which he knows punishment is a result. "He also feels that being right means obeying an authority."² The child also believes that right means "obedience for its own sake"³ and he will avoid "physical damage to persons and property."⁴ This stage has also an ego-centric point of view. The person does not consider the interests of others or recognise that they differ from his. The child prefers an external moral restraint, he has not learnt to internalise moral thinking.

This level or moral development is characteristic of most children up to the age of seven years but this first stage is the earlier part of the level. Kohlberg would say that the stages of development begin "after the child learns to speak."⁵

A parent can see from this that it is necessary to apply rules and regulations to the child. In fact this is the best time to do it. The child expects it and is happy to conform. This

¹Ibid.

²Smart and Smart, p. 612.

³Lickona, p. 34.

⁴Ibid.

⁵Ibid., p. 31.

attitude persists until approximately seven years of age. At three years the child has moved into the pre-operational stage of Piaget and is beginning to develop those moral patterns which are affected by another's point of view.

One needs to be careful at this stage in his understanding of discipline and punishment. Sometimes it is necessary to smack a child when the reasons are beyond his grasp. However, a firm "No!" or a firm restraint can sometimes be just as good.¹ Elizabeth Hurlock in her chapter on moral development says, "There is little evidence that corporal punishment serves as a source of motivation to moral behavior."² Again:

Many adults believe that discipline and punishment are synonymous. As a result they believe that a good disciplinarian is one who uses punishment to deter misbehavior and to teach children what the social group will and will not tolerate.³

Discipline is an instructional redemptive method that focuses on the future whereas punishment is a repayment for past misbehaviour.⁴ As has been pointed out, God does not deal this way with his children. He uses discipline whereas punishment is the final end of a life of wrong-doing.

Children like to know where the boundaries lie and it is this type of law-keeping that stage one of Kohlberg's moral development is discussing.

¹Narramore, An Ounce of Prevention, p. 86.

²Elizabeth B. Hurlock, Child Development (New York: McGraw-Hill, 1978), p. 407.

³Ibid., p. 406.

⁴Narramore, Help! I'm a Parent, p. 41.

Stage two: individualism

Kohlberg calls this stage "individualism"¹ because the child is beginning to see others' perspectives and he is becoming aware of his own identity. By attending school and observing his family he begins to see that there are other people's needs to be met and he acts to meet his own needs and allows others to meet theirs. Because of this broader social perspective he begins to make judgements. "Right is also what's fair, and what's an equal exchange, a deal, an agreement."²

Piaget sees this stage of pre-operations cognition as continuing through until approximately seven years of age. In this stage it is important to see the development of the child as he begins to make moral judgements. Parents need to provide as consistent an example as possible for their children because the modeling of behaviour begins to make its impact on the child. The child begins to identify the rightness or wrongness or the "unfairness" of actions. These identifications can leave lasting impressions on him.

Level II: Conventional Morality Seven to Twelve Years

Stage three: mutual inter-personal expectations

Kohlberg states that this level is achieved by a person "in whom self is identified with or has internalised the rules and expectations of others, especially those of authorities."³

¹Lickona, p. 34.

²Hurlock, p. 406,

³Lickona, p. 33.

This is the first stage in the second level of moral development which is called by Kohlberg "conventional" and is a progression from the "pre-conventional." It is not necessary for people to progress through these stages at a given age. Adults can still be at stage one or stage two and not progress beyond that. However, a child who has a good moral background can develop through all the stages. Kohlberg based this level on Piaget's "concrete operations" from about seven to twelve years of age.

In this stage the child follows on from the previous level and he has evaluated what his parents are expecting of him. He then endeavours to live up to those expectations. He likes to be a "good boy." He may not, as yet, have internalised what is good moral behaviour but he can make verbal statements and he does his best to conform to the rules. Brophy, commenting on Kohlberg's point of view, says:

This also is why Kohlberg characterised children of this age as having a "good boy" or "good girl" orientation towards morality. Most children want to be thought of as "good" by adults who are important to them, and so they learn to say all the "right" things and, to some degree to conform to the ideal standards of behavior which they have been taught.¹

Socially the child is beginning to see others' perspectives (as in Piaget) and he becomes "aware of shared feelings, agreements, and expectations which take primacy over individual interests."² The "Golden Rule" becomes a belief system in the mind of the child, however it is only seen as he has been trained.

¹Brophy, p. 397.

²Lickona, p. 34.

The movement in discipline from a total "unity" to a "duality" can be seen clearly in this stage. The child needs to be encouraged and confirmed in that which is right. The "good boy/girl" concept should be encouraged by the parent. It is damaging to the child to make a fool of him or to laugh at him when he does not do the right thing. He can be easily shamed at this stage and this can produce guilt feelings and a hatred towards parents.

The key to promoting good moral development lies in promoting a good personal adjustment and an understanding of and consideration for the rights and feelings of others, not in engendering guilt or shame.¹

Stage four: social system and conscience

By the time the child reaches this stage he is in pre-adolescence. His cognitive development is still in "concrete operations" but is soon to swing into full abstract thinking and "formal operations." Kohlberg classifies this stage as within the "conventional level."²

The child in this stage understands the social point of view as distinguished from individual points of view. He "considers individual relations in terms of place in the system."³ He does not want to see the system break down by everyone pulling in different directions. He would like to see things continue as a whole. "Laws are to be upheld except in extreme cases where they conflict with other fixed social duties."⁴

It is important at this stage to have taught the child an

¹Brophy, p. 399.

²Lickona, p. 35.

³Ibid.

⁴Ibid.

understanding of what the "system" actually is in order for him to maintain it. For Kohlberg and other humanistic philosophers and psychologists the "system" is "society" as is pointed out in the title which he gives to this stage. Morality is therefore determined by society. Christians need a better perspective than this. As has been stated in the first chapter, the Biblical point of view is that society is not good or moral; individuals are not good or moral; only God is good and moral. God's "system" is the only true system and his laws are the ones that need to be upheld. Christians can go so far with Kohlberg, but to stop at a social ethic which is relative and not absolute is to fall short in moral development. Kohlberg does go on in Level III (stages five and six) to develop further universal moral stages but they are still based on ethics upon which a multitude of societies can agree.

Kohlberg says that "a minority of adults" can be categorised in his "post conventional" level (stages five and six).¹ The "post conventional" level which should be achieved in adults is defined as being achieved when a person has "differentiated his self from the rules and expectations of others and defines his values in terms of self chosen principles."²

From the above, it can be seen that while one cannot accept all that Kohlberg teaches in moral development, yet his empirical basis cannot be denied. Children do progress through these stages and wise parents should be aware of these stages to enable them to discipline and disciple their children properly.

¹Ibid., p. 33.

²Ibid.

In the fourth stage of moral development it has been shown that a child or an adult who is at this level wants to uphold the laws, he wants to keep the system (God-orientated) in operation and if this can be instilled into the child with a correct understanding of forgiveness in Christ, discipling is the natural result. From this it can also be seen that at this stage a child should cement that commitment in baptism. This would indicate that by the time he has reached the twelve year limit of this project, or by early adolescence, the discipling process should have taken place. Room has then been given for the adolescent to stretch his wings and try out his new found individualism.

The strength of Kohlberg's work lies in his relationship to Piaget's understanding of cognitive development. However, when it comes to making a judgement on aspects of right and wrong Kohlberg has no absolutes except those on which society agrees. This creates problems for Bible-oriented Christians because the standards are humanistic and change with the decisions of people. What was therefore right for one generation may not be right for others. Christians prefer the timeless absolutes of God, as given in the Bible. These do not change and upon them Christians can have confidence. Nonetheless, it is possible to see a relationship between the Biblical stages of development and much of Kohlberg's work.

Personal-Social Development

Henry Maier says that Erik Erikson is "one of the foremost psychoanalytic scholars of the second half of our century."¹

¹Henry W. Maier, Three Theories of Child Development, 3d ed. (New York: Harper and Row, 1978), p. 71.

Throughout his life Erikson observed children at their play and using his skills as a teacher and a psychoanalyst, based on Freudian concepts,¹ he developed his major proposition that

. . . human development is a synthesis of developmental and social tasks. . . . Erikson considers the development of affect the basis of human development. . . . For him, it is the ego, the affective aspects of life, and the innate self, which relate to society.²

Erikson himself says,

Ego--Identity, then, is the result of the synthesizing function on one of the ego's frontiers, namely, that "environment" which is social reality is transmitted to the child during successive childhood crises.³

Erikson's philosophy is somewhat humanistic in that he sees man as evolving in stages and each person coping with the environment that surrounds him. Man is neither good nor bad but is capable of producing either.⁴ Erikson differs from Piaget in the understanding of a child's self-centredness. As Maier says "Piaget requires no explanation because for him the child knows no alternative."⁵ Although Erikson and Piaget have some differences, it will be seen that both can contribute to an understanding of child development.

Erikson outlines eight stages of development⁶ and the purpose of this section will be to deal with these eight stages as

¹Brophy, p. 103.

²Ibid., p. 73.

³Erik H. Erikson, Identity: Youth and Crisis (London: Faber and Faber, 1968), p. 211.

⁴Maier, p. 80.

⁵Ibid., p. 181.

⁶Erik H. Erikson, Childhood and Society, 2d ed. (New York: W. W. Norton, 1963), pp. 247-76.

they relate to the thrust of this project on Discipline and Discipling.

Stage One: Basic Trust vs. Basic Mistrust
Zero to Two Years¹

In this stage the baby learns to trust its mother as the mother provides comfort, familiarity, relaxation, and food. The child does not always see its mother. According to Piaget the child has not developed concrete thinking at this stage, but Erikson sees the re-appearance of the mother from time to time as developing this basic trust in the baby. It is not as though the mother has completely gone or dissolved out of existence when the mother can no longer be seen by the baby. The baby is not worried at her disappearance because he knows that his needs will be met and that she will come again. Says Erikson:

The amount of trust derived from earliest infantile experience does not seem to depend on absolute quantities of food or demonstrations of love, but rather on the quality of the maternal relationship. Mothers create a sense of trust in their children by that kind of administration which in its quality combines a sensitive care of the babies' individual needs and a firm sense of trustworthiness within the trusted framework of their cultural lifestyle. . . . Parents must not only have certain ways of guiding by prohibition and permission; they must also be able to represent to the child a deep, an almost somatic conviction that there is a meaning to what they are doing. Ultimately children become neurotic not from frustrations, but from the lack or loss of societal meaning in these frustrations.²

It is in this basic trust stage that Erikson feels that the individual is affected by religion. As a child learns to trust his mother for his needs, so the human turns to God for his needs, and

¹The ages for these stages have been taken from Newman and Newman, p. 25.

²Erikson, Childhood and Society, pp. 249-50.

when these are met a trust develops.

All religions have in common the periodical childlike surrender to a Provider or providers who dispense earthly fortune as well as spiritual health; . . .¹

It is in this stage that the child needs to be handled, played with, cuddled and generally held close and patted. This is basic to the development of trust. It can be seen from this that the nurture of this stage gives a basis for a future religious experience with God that grows out of a mutual relationship with the parent in these first two years.

Stage Two: Autonomy vs. Shame and Doubt Two to Four Years

A sense of autonomy begins to develop in the child as he experiences his own free will. This is the stage when the child has knowledge of what he is doing as distinct from an innate propulsion to be fed or whatever other drive he has. He has a conscious choice that he can make as mobility develops--to hold on or to let go. The child is untrained in this choice and the consequences of his choice produces affirmation, denial or shame and doubt. "If denied the gradual and well guided experience of the autonomy of free choice (or if, indeed, weakened by an initial loss of trust) the child will turn against himself all his urge to discriminate and to manipulate."²

Parents need to show trust and love to their children to prevent the shaming that comes as a result of condemnatory denial. When the child is condemned, rather than the deed, he can be made

¹Ibid., p. 250.

²Ibid., p. 252.

to feel guilty. The deed must be dealt with and separated from the one who does it. A child who has a sense of shame must be affirmed by his parent. Shame leads to doubt, or as Erikson says, "Doubt is the brother of shame."¹

Erikson takes "autonomy" too far in this section. As Piaget points out, it is not possible for a child to understand clearly others' perspectives, the unseen, or the abstract, and it is not ideal to give full reign to his own autonomy. A child must know the boundaries of his behaviour and he learns these as his autonomy takes him to the limit and he is met by a denial of his actions. The child needs to act within the confines of the society law as Erikson himself says.² A child must be stopped from doing wrong things and the parents must impose their limits and ideals on to the child (which in effect is a society demand). The child should not be shamed in this but the deed clearly pointed out to be wrong.

Stage Three: Initiative vs. Guilt Five to Seven Years

This stage deals with the mobility combined with the judgement of the child. He wants to do things and use his new found initiative to explore and challenge. Erikson sees this stage as being the one where the child begins to realise that he is no longer a product of his parents but an individual in his own right. He becomes one who can "make" instead of being "on the make." In this area Erikson suggests:

Here the most fateful split and transformation in the emotional powerhouse occurs, a split between potential human glory and

¹Ibid., p. 253.

²Ibid., pp. 249-50.

potential total destruction. For here the child becomes divided in himself.¹

The conflict arises over what the child believes he would like to accomplish as compared to his parents' wishes. He has to develop some mutual regulation between his own initiative and the desires of his parents. The parents must be careful not to model one form of behaviour and instruct the child to perform another.

Erikson continues:

One of the deepest conflicts in life is the hate for a parent who served as the model and the executor of the super ego, but who (in some form) was found trying to get away with the transgressions which the child can no longer tolerate in himself.²

The child in this stage has begun to form values and despises parents who do not live up to what is seen to be a correct value.

As the child is learning these values, he learns quickly and desires to please his parents. He also begins to put concepts together in this stage which parallel the later stages of pre-operational cognitive development. Parents need to set a right example and teach principles of right and wrong that are not dependent on the whims or fancies of the situation. A biblically-based pattern of discipline that teaches the authority of God and to which all are subject--both parents and children--saves the child from feelings of guilt conflict.

Stage Four: Industry vs. Inferiority Eight to Twelve Years

At this stage Erikson sees the child at school learning and applying himself. The biggest danger is "a sense of inadequacy or

¹Ibid., p. 256.

²Ibid., p. 257.

inferiority."¹ In this stage he practises his childhood skills and learns how to get along in a larger society than just his own family. As he industriously applies these skills and gains success he will make further applications to the world around him. He also learns that he does not always do everything just right and he has to cope with failure. He has previously learned this but it is applied on a wider sphere where others who are not part of his caring family can make fun of his background or past training. He needs to cope with situations such as this.

Here again is the duality role in discipline where loving parents can see the child through these difficulties and, with teaching of the correct principles, lead the child to cope with life. They can guide and instruct and help the child to fill a useful role.

Stage Five: Identity vs. Role Confusion Thirteen to Seventeen Years

This stage is that of puberty and beyond. This can be a difficult time for parents because the child in his adolescent years begins to challenge the ideals of the past. The child who has up to this stage been "internalising" parental norms now begins to challenge these norms to decide whether they are going to be part of his life. However, this challenge is really with a view to continuing the past and sorting out how the ideal can become part of his own makeup. As Erikson puts it:

In their search for a new sense of continuity and sameness, adolescents have to refight many of the battles of earlier years, even though to do so they must artificially appoint perfectly well-meaning people to play the role of adversaries;

¹Ibid., p. 260.

and they are ever ready to install lasting idols and ideals as guardians of a final identity.¹

The child is now moving into being an adult and hence the need for him to see himself as an individual. It is this question that is being addressed in "individuality in discipline." It is here that parents need to appreciate the testing of values and to be supportive of their children, rather than judgemental and condemning. A child at this stage needs his individuality but he also needs support. One cannot apply the restrictions and directive teaching of the former years at this stage.

Final Stages

Erikson divides the last three stages (which are not within the range of this project, but which have some bearing on "individuality in discipline") into:

Stage Six:² Intimacy vs. Isolation--mating (eighteen to thirty years)

Stage Seven: Generativity vs. Stagnation--child rearing (thirty to fifty years)

Stage Eight: Ego Integrity vs. Despair--satisfaction of a past life (fifty-one to death)

The interesting stages of development that Erikson discusses are complementary to Piaget. He deals with the social and emotional needs of how people relate to others which he terms "affect" rather than the pure cognitive development of the mind. Because of this

¹Ibid., p. 261.

²Note: This stage has since been divided into two. The second stage retains the title as given and the first part of this stage is called Individual Identity vs. Role Diffusion (eighteen to twenty-two years). See Newman and Newman, p. 25.

it is difficult to find any empirical data or experimentation that can be verified.

However his conclusions are generally accepted. A caution should be expressed that his philosophy fits into an evolutionary model but his conclusions as to how people can relate to each other are important for Christians in today's society.

Conclusions

From the above it can be seen that the stages of discipline and discipling as outlined are commensurate with the stages as outlined by Erik Erikson. While the Bible principles have been formulated for thousands of years yet they still bear the credibility of current professionals in the area.

CHAPTER IV

IMPLEMENTATION AND EVALUATION

Preliminary Considerations

From the conception of the project it was envisaged that the Brightwaters Seventh-day Adventist Church located at Bonnells Bay in New South Wales would be a good place to initiate a ministry design and assess the possibilities of this project. The church had a membership of 230 in February 1983. In that membership there were twenty-seven families with children in the age group of zero to twelve years. This constituency would lend itself admirably to the purposes of this project.

The writer of this project was approached by the pastor of the church, Pastor A. P. Salom, to be an associate pastor with a view to conducting this project in 1983. This enabled the writer to become acquainted with the church members and to get the feel of the church before commencing the programme. It was noticed that the church had a very active programme and was concerned with church growth and family responsibilities.

On May 5, 1983, a letter was sent to the church pastor and board by the writer requesting permission of the church board to operate a child-discipling ministry.¹ The request was granted and

¹See appendix 1.

in consultation with the church pastor and Avondale College, the programme proceeded.

Advertising by means of the church bulletin was to be conducted for three weeks in advance of the scheduled starting date. This would give time for parents to make plans to attend.

The first meeting was scheduled for the church service on August 4, 1983. This was to be followed in the afternoon with a seminar that would discuss the Biblical definitions, principles and stages of child development, discipline and discipleship. At the commencement of the afternoon seminars a questionnaire to examine the awareness of parents to the stages and methods of development, discipline and discipling would be taken. This questionnaire would then be assessed.

From the Sabbath afternoon seminar, it was then envisaged that six Friday night meetings would be conducted with a committed group of interested parents. These meetings would deal with the subjects of child development and related disciplinary measures in the following areas:

1. Mental development
2. Moral and spiritual development
3. Physical development
4. Social and emotional development
5. Parental roles
6. Family worships

These subjects, while only an introduction, would provide a development of the "whole man" (child) and relate to the needs of the parent in providing an awareness and understanding of how to

discipline a child at a particular stage of growth. At the conclusion of the six meetings the same questionnaire as given at the first seminar would again be conducted. This would then provide an instrument which would determine the effectiveness of such a parent-training programme. To be a successful programme that provided an effective ministry to parents there would need to be a group of parents who consistently came to the meetings and whose knowledge of child development and discipline increased during that time. This survey would then be compared to a second group who did not attend the meetings over the same period of time.

Implementation

Advertising

Advertising commenced on time (three weeks before the anticipated starting date of August 4). The seminar was also announced from the pulpit.¹ It is important to note that the month of August was designated as a special family month ("Festival of the Family") in the Brightwaters Church and there were several other meetings which church members could attend. The advertising, coupled with the announcements from the pulpit, achieved its purpose. Church members were made aware that the programme was commencing and that the "Discipline and Discipling" seminar was a part of the church programme for August. A child-minding facility was also provided for parents with small children.

¹See appendix 2 for church bulletin advertising used in the project.

discipline a child at a particular stage of growth. At the conclusion of the six meetings the same questionnaire as given at the first seminar would again be conducted. This would then provide an instrument which would determine the effectiveness of such a parent-training programme. To be a successful programme that provided an effective ministry to parents there would need to be a group of parents who consistently came to the meetings and whose knowledge of child development and discipline increased during that time. This survey would then be compared to a second group who did not attend the meetings over the same period of time.

Implementation

Advertising

Advertising commenced on time (three weeks before the anticipated starting date of August 4). The seminar was also announced from the pulpit.¹ It is important to note that the month of August was designated as a special family month ("Festival of the Family") in the Brightwaters Church and there were several other meetings which church members could attend. The advertising, coupled with the announcements from the pulpit, achieved its purpose. Church members were made aware that the programme was commencing and that the "Discipline and Discipling" seminar was a part of the church programme for August. A child-minding facility was also provided for parents with small children.

¹See appendix 2 for church bulletin advertising used in the project.

Lay Activities Programme, August 4, 1983

On August 4, 1983, the ten minute lay activities programme (which is run just prior to the commencement of the divine service) was given to the writer, so that he could cap off the advertising and encourage people to attend. The thrust of this talk was to point out the problems we are facing as a church in youth losses as suggested by Roger Dudley in Why Teenagers Reject Religion.¹ It was also pointed out that there is an abundance of material to meet this need and to prevent youth apostasies. The Bible, the writings of Ellen White, and child psychologists give ample guidance in this matter. The church members responded with interest to this presentation.

Divine Service, August 4, 1983

This was the introduction to the project as well as a time of worship for the members who did not plan to attend the project seminar that afternoon. It was therefore important in the church service to provide spiritual food for the congregation as well as to construct a platform for the afternoon seminar.

The title chosen was "Our Father" and the intent and subject matter of the sermon demonstrated that parents and adults represent God to their children.² The subject matter dealt with God's caring relationship as a father to his children and how parents need to be loving "fathers" (and mothers) to their children.

¹See chapter I, and appendix 3 for overhead transparencies.

²For a detailed outline of the sermon see appendix 4.

Children who then respond to a father's love will respond to a heavenly Father's love. Discipline and discipling are closely related and as discipline is given so instruction and training in discipleship is to be fostered.

The church was comfortably filled with approximately two hundred people in attendance. The sermon made an impact and a number of people referred to their appreciation and the timeliness of the message as they were leaving.

Two couples specifically mentioned their desire to be at the seminar in the afternoon, but because of commitments to small children's sleeping programmes and a lack of baby-sitters they were unable to make the schedule. They wanted to know if they could get the information in some other way. Unfortunately it was not possible to help them at this stage due to the nature of the programme. The discussion with these two families indicated a need that could be met in the future. It also warned the writer that there may be other extenuating circumstances that might prevent people coming to the afternoon seminar.

Seminar One

The scheduled time for both the seminar and the child-minding activities was 3.00 p.m. to 4.30 p.m. There were twenty-seven people in attendance. The programme format was as follows:

1. Prayer and introduction.
2. Questionnaire of forty questions.¹ This was marked quickly on

¹See appendix 9.

the spot so that participants would know their score.¹

3. Review of Dudley's reasons why teenagers reject religion.²
4. Film: "Cipher in the Snow," available from Challenge Films, Sydney. This film is the description of a pre-adolescent boy who suffered at the hands of his parents and peers and eventually died as a result of being physically, socially, mentally, emotionally and spiritually "erased." The film lasts for twenty-five minutes and was obviously moving to the viewers.
5. A discussion then ensued concerning the rejection of life in the preceding film and the rejection of religion. Points of comparison were made in the discussion.
6. What is discipline? The difference between Biblical discipline and punishment was shown.³
7. The Biblical stages of development were then given.⁴
8. The Spirit of Prophecy stages of development were given.
9. A synthesis of the Bible and Spirit of Prophecy showed that the three basic stages of development were:
 - (1) zero to three years: unity in discipline
 - (2) three to twelve years: duality in discipline
 - (3) twelve plus years: individuality in discipline
10. A statement as to the future programmes with a commitment to participants (to which twelve responded).
11. Concluding prayer.

Following the programme a discussion with the twelve respondents centred around the time of the following programmes. The writer had previously suggested six Friday nights but this met with general disapproval. The consensus was that the programmes would operate more successfully on Sabbath afternoons at 3.00 p.m. and that, due to the other family programmes being conducted during the month, it be shortened from six weeks to three double seminars

¹An evaluation of this questionnaire is found in appendix 10.

²See appendix 5.

³See appendix 5.

⁴See appendix 5.

of approximately two hours each on alternate Sabbath afternoons. This was generally carried by the group and was thus decided with the pastor's approval.

From this point the next programmes were therefore re-scheduled to Sabbath afternoons at 3.00 p.m. on August 18, September 4 and September 11, 1983. The previous six follow-up programmes would be reduced to three without any loss of content but a doubling up in each programme.

Seminar Two

Because of the small group anticipated (twelve parents) the venue was moved from the church to the earliten room. This is a very pleasant room with carpet on the floor, a heater, good dimensions for group dynamics, a screen on the wall, a blackboard and homely atmosphere. If more came further room could be available by the removal of a concertina partition wall. This was again advertised in the church bulletin. There were eight people in attendance and these proved to be the ones who continued week by week to attend the seminar and form the basis for the questionnaire conducted at the end of the seminar series.

The programme format for this second seminar was designed to show the development of the mental and moral aspects of the child. This was based on the work done by Piaget and Kohlberg¹ as it related to an understanding of child development and as it is associated with discipline and discipling. The parallels of

¹See chapter III of this report.

development between these current scholars in their field and that of the Bible and Ellen White were also pointed out. It was therefore necessary to review in a precise manner the previous seminar's emphasis on the Biblical information. This also involved a discussion on current psychological models of thought compared with the Biblical nature of man.

During the programme overhead transparencies were used¹ which formed the outline of the discussion and provided visual aids for the participants. The participants were also encouraged to take notes and for this purpose pencils and paper were provided.

The programme was scheduled for one and a half hours, but at the conclusion the participants wanted to discuss the development of their children. This was good to hear and the people stayed on for a further twenty minutes to discuss the situation in their own homes.

In some ways the smaller group was beginning to exhibit the benefits of small group dynamics. The participants reacted well with each other and provided support and reassurance which helped to cement them together. The unsolicited expression from the group was that they wished that a programme like this had been available to them before they had had their children. They had begun to see the importance of the training of the early years of a child's life. Reassurance, however, was given for those who have children of older years, but the importance of the early years was emphasized.

¹See appendix 6.

Seminar Three

The programme commenced at 3.00 p.m. with nine in attendance (the wife of one of the participants was able to be present). Again there were child-minding activities provided for the children of the participants. These activities included a walk, charades, songs, Sabbath games and stories. This was run as a separate meeting by one of the local church members.

The intention of the seminar on this occasion was to emphasize the physical development of the child including the pre-natal stage and on through birth and adolescence. Social and emotional growth as described by Erik Erikson was also presented.¹

This seminar concluded the stages of development and now in a comparative way the Bible, the Spirit of Prophecy plus the mental, moral, physical, social/emotional developmental stages could be seen as a whole. A graph of a comparison of these stages was given to all participants which followed with a discussion as to how they could now discipline their child at these stages of growth. A long and interesting discussion took place for thirty minutes. This proved to be very helpful. Throughout the meeting there was also a larger degree of group interaction. The participants had really begun to share. The answers that they came up with validated the findings of the writer in the stages of discipline as outlined in chapters II and III of this project. The meeting again concluded with prayer.

¹Details have been previously noted in chapter III and for further details of the presentations, see appendix 7.

Seminar Four

Again there were nine people in attendance and child-minding facilities were provided. The group by this time had formed themselves into a helping group and their discussions with each other before the programme commenced indicated that they were not afraid to share their feelings with each other about their homes and their children. This made it easy to bring in the discussion for the day which had as its emphasis the role of parents in the home and the how, when, where, why of family worships.

The discussion of the role of the father and mother was basically taken from the book Adventist Home by Ellen G. White¹ and the family worship theme from a variety of books and experiences of this writer. It was intended that this instructional period should be somewhat shorter to allow time to conduct the second questionnaire, however the discussions and positive group interaction made it difficult to finish within the one and a half hours.²

There was a final summing up of the stages of development, discipline, and discipling followed by the final questionnaire and the meeting concluded at 5.00 p.m.³ The parents expressed their appreciation of the meetings remarking that they wished the meetings could be an "ongoing thing."

¹Ellen G. White, The Adventist Home (Nashville, Tennessee: Southern Publishing Association, 1952), pp. 211-73.

²For overhead transparencies of this meeting, see appendix 8.

³See appendix 9.

Evaluation and Recommendations

In the evaluation there are two aspects that will be taken into consideration. The first concerns the observations and ideas of the writer and the second relates to the objective questionnaire that was conducted.

Observations

From an observational point of view the programme was successful, however there are a few recommendations which would help to make it more successful in the future.

Venue and Length of Programme

As good as Brightwaters Church was as a venue, the writer now feels that it would be better to run this type of programme over a weekend in a retreat setting. This would have the advantages of having a group committed for the whole weekend. In the programme at Brightwaters the numbers dropped from twenty-seven down to eight, whereas in a camp setting the numbers would be maintained for the whole period of time. It would also be possible to get more to come along for a single weekend where the participants' commitment of time would be reasonably minimal. It is difficult to get people to commit themselves for a long period of time. Things happen which force people to reconsider their commitment and when that happens it is harder to get them back again. It would seem that a concentrated weekend of study, recreation, and social interaction would provide a better approach.

Advertising

It would have been advantageous to have sent a personal letter to all those who could have been involved in the seminars, rather than depending upon their own evaluation of the general advertising. All the parents present at the seminars had children in the zero to twelve year age-range. It would have been good to have had a group of young marrieds who as yet do not have children, for the seminar is ideally suited to this group as well.

Along with this letter of invitation the church bulletin advertising could have been opened up a little more to include young marrieds without children and interested parents of older children. This emphasis was given verbally from time to time in announcements, but the added inclusion in the bulletin could have reinforced the invitation.

Budget

One of the difficulties in operating a programme such as this is the question as to who pays for the materials, films, handouts, etc. Because the programme was run as a joint effort of three interested parties, viz., the writer, Avondale College and the Brightwaters Church it became difficult and unwieldy to sort out a budget for the programme. Because the church had so many programmes running and people were constantly being asked to contribute, it would have been difficult to ask the church members to pay a fee, although this could have been done. Therefore, as a "pilot programme" it was run on a shoestring budget. The major costs were for the film "cipher in the Snow" and for overhead

transparencies, which are the property of the writer and are therefore personal cost. It would have been good to have had a budget authorised so that the one in charge could have known how many handouts to give out and how many films could be incorporated in the programme.

When the programme is run in the local church, members are psychologically geared towards a minimal cost programme and hence this "pilot programme" was successful in this respect. However, if it was operated as a weekend retreat, a budget could be built into the overall cost of the weekend and thus a painless extraction of a fee from each person would not only commit them to the programme but help in setting up a cost effective budget.

Should such a programme operate in the local church setting a fee should be charged. This would help to commit the participants to the programme. It is also recommended that such a programme be limited to a weekend.

Subject Matter

The subject matter proved helpful to all the participants. Many remarked on the worthwhile information they received and the discussions that ensued. The assessment questionnaire results also indicate that the participants' awareness substantially increased and thus ministry to them had been achieved.¹ At this stage the writer would not recommend any changes in the subject matter as it deals with the development of the "whole man." Such a programme

¹See appendix 10.

provides a balance which, if related to discipline, will help people in understanding how to develop their child in a manner befitting his age category.

Questionnaire Results

A questionnaire was set up as an objective reference to determine the effectiveness of this ministry programme. From a study of prime sources and an evaluation of the goals that this programme hoped to achieve, this questionnaire of forty questions plus demographic details was constructed.

The questionnaire consisted of forty questions broken up as follows:

1. Fourteen questions on child development
2. Thirteen questions on child discipline
3. Thirteen questions on child discipling

The purpose of the questionnaire was to determine how much knowledge of child development, discipline and discipleship the participants had before the seminars commenced. The questionnaire was conducted again at the end of the seminars to discover whether an effective ministry had taken place. If the seminar participants consistently increased their score then it could be seen that the ministry programme was effective. A control group of non-participants was also set up over the same period of time. The purpose of this was to ascertain whether the non-participants had gained any consistent knowledge outside of the seminars as compared to the group in the seminars.

The questionnaire was first field tested by five M.A. students

at Avondale College to make sure the questions were not ambiguous or difficult to understand. It was also then given to Dr. E. B. Giller of Avondale College for his assessment. With a few corrections from each and the blessing of Dr. Giller (who also studied the content of the questions) the questionnaire was given approval as a testing instrument for this project.

To obtain a score in the questionnaire, points were allocated as follows:

1. Correct answer: 2 points
2. Unsure answer: 1 point
3. Incorrect answer: 0 points¹

A maximum of eighty points could therefore be scored from the forty questions.

The questionnaire was given at the commencement of the first Sabbath afternoon seminar. While the attendance was listed as twenty-seven, only twenty did the questionnaire. Of those twenty, eighteen had names to them. Because eight people attended the seminars, this left ten people who could be classed as a control group. Of those ten, eight were able to complete a second questionnaire at the end of the six week period of instruction.²

From the results it can be seen that all individual participants gained extra knowledge and awareness concerning child development, discipline and discipling. As a group the participants moved in the survey from an average score of 58.13 to 73.25 out of

¹See appendix 9 for details of answers.

²For results of the questionnaire, see appendix 10.

a possible eighty points. The increased awareness was an average of 15.12 points or 27.25 per cent.

In the first questionnaire the control group averaged just slightly higher than the participants (61.1 points compared with 58.13 points), but the average at the end of the six week period was considerably lower than that of the participants (62.0 points compared with 73.25 points). This is only a 2.48 per cent increase and reflects a memory of the survey and attendance at seminar one.

In drawing conclusions from this survey it can be clearly seen that programmes on child development as conducted in this project are a worthwhile ministry to the church members and elevate the awareness level of child development and discipline.

CHAPTER V

CONCLUSION

The intention of this project was to provide a guide to parents in the spiritual nurture of pre-adolescent children in the home environment. Parents were to be brought to an awareness of the importance of child-training with a plan that they can put into action in helping their children to enjoy spiritual development. The plan was closely connected with the stages of discipline as outlined in chapter two which required:

1. Unity in discipline coupled with unquestioning obedience for the first three years
2. Duality in discipline coupled with dialogue and parental control for children in the four to twelve year bracket
3. Individuality in discipline coupled with a supporting parental role for children twelve years and above

The programme was successfully operated in the Brightwaters Church and was appreciated by the participants. The questionnaire indicated a 27.25 per cent increase in awareness of child development, discipline and discipleship between the beginning and the end of the project. Experimentation had taken place using the different ideas shared in group discussion. Delighted parents found answers to some of the problems they were facing. Because of this a useful ministry had taken place in the lives of those participating. As an ongoing ministry, the writer will be able to use this project as a basis

for future seminars. Adaptations of the seminar could be made for the following categories: problem children, homes in which one parent only is a Christian, and single-parent families.

As Ellen White said in 1913, this work "is the most important educational work you have ever done or ever can do."¹ As a church we need to stem the tide in the loss of our youth. The training in the early years if correctly undertaken will help to achieve this and thus "as the twig is bent" so will grow a fruitful tree.

¹See Spalding, 3:201.

APPENDIX 1

LETTER TO BRIGHTWATERS CHURCH BOARD

2 Avondale Road,
Cooranbong. N.S.W. 2265

5th May, 1983.

Pastor A. Salom,
Brightwaters S.D.A. Church.

Dear Pastor Salom,

During this year I am undertaking a study of "Discipline and Discipling of Seventh-day Adventist children aged 0-12 years." The purpose of this project is to seek out Biblical and psychological reasons for pursuing a practical programme of child training that will culminate in a child having a closer relationship with God.

Part of this study is to run a pilot type programme in a local church and evaluate its potential. I am therefore writing through you to your Elders and Church Board, to seek the permission and cooperation of the church to run this project in the Brightwaters Church.

The fine details are not yet entirely clear but the broad objectives would be as follows:

1. To preach in the Sabbath Divine Service, August 4
2. To run a Sabbath afternoon seminar (2 hours), August 4
3. To conduct a series of six one-hour Friday night discussions that involves parents of children 0-12 years as well as young marrieds who would like to attend and as yet have no children (Note: We might need to arrange something for the children so that the parents can concentrate on the programme.)

If your church leaders can see light in a programme such as this I would be very grateful. There are a lot of young marrieds with small children in Brightwaters and I feel that this programme will be helpful to them.

May God bless you as you consider this proposal.

Yours sincerely,

D. K. Hosken.

APPENDIX 2

ADVERTISING IN THE BRIGHTWATERS
CHURCH BULLETIN

BRIGHTWATERS CHURCH BULLETIN

Bulletin Announcement, July 16

Sabbath August 6: Pastor Don Hosken commences his series of seminars "Discipline and Discipling" for parents of children 0--12 years.

Bulletin Announcement, July 23

"Discipline and Discipling" In this series of seminars Pastor Don Hosken is catering for parents with children from 0--12. The first seminar is Sabbath August 6 at 3.00 p.m. A film will be shown "Cypher in the Snow."

Bulletin Announcement, July 30

"Discipling and Discipling" Next Sabbath afternoon at 3.00 p.m. Pastor Don Hosken presents the first of his seminars for parents with children between 0--12. The film will be "Cypher in the Snow."

Bulletin Announcement, August 6

"Discipline and Discipling" This afternoon at 3.00 p.m. Pastor Don Hosken presents the first of his seminars for parents with children between 0--12. Small children will be cared for in a separate programme. The film shown in the seminar will be "Cypher in the Snow."

August 13--No bulletin

Bulletin Announcement, August 20

"Discipline and Discipling" This afternoon at 3.00 p.m. in the Earliteen Room Pastor Hosken conducts the second seminar for parents with children in the 0--12 age group. The discussion will centre around mental and moral development of children.

Bulletin Announcement, August 27

"Discipline and Discipling" Pastor Hosken's seminar will meet next on September 3 (next Sabbath) at 3.00 p.m. in the Earliteen Room.

Bulletin Announcement, September 3

"Discipline and Discipling" seminar: Pastor Don Hosken conducts this seminar today at 3.00 p.m. particularly for parents with children between 0--12. Others, however, are most welcome. The location is the Earliteen Room. The subject is: "The Physical, Social and Emotional Development of Children 0--12."

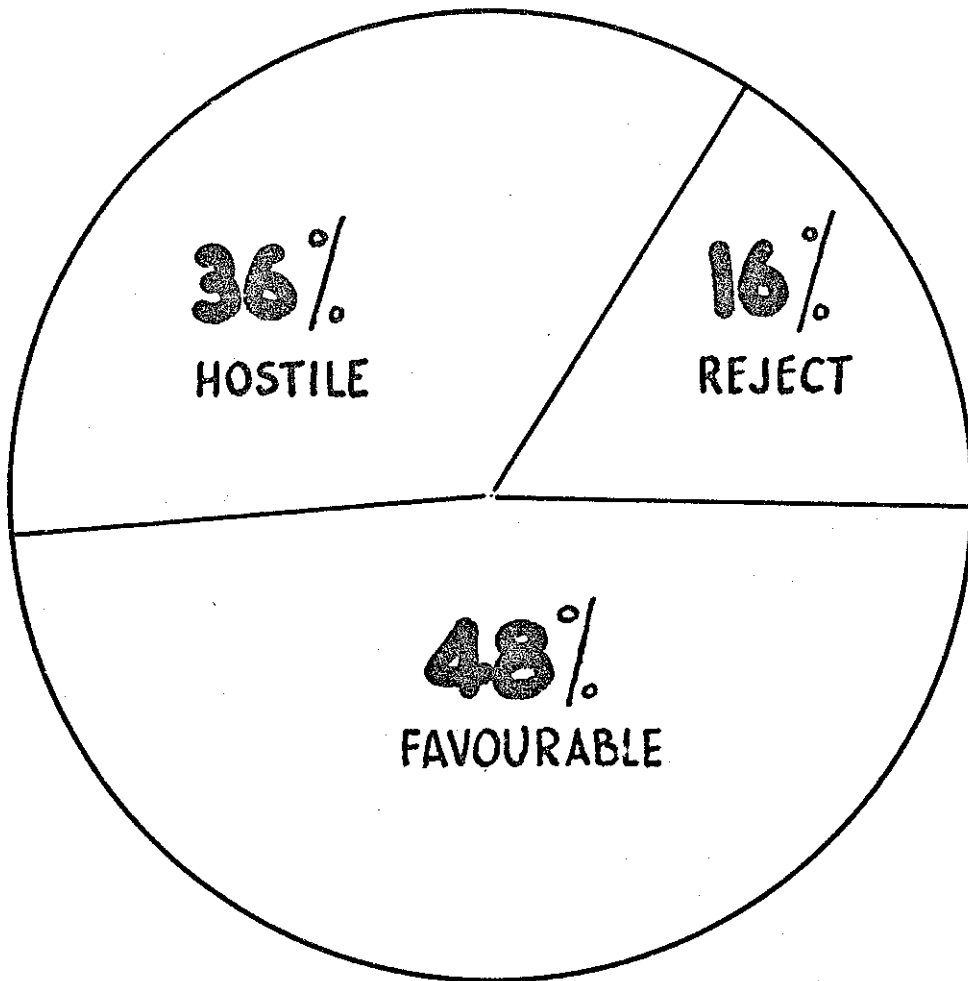
Bulletin Announcement, September 10

"Discipline and Discipling" seminar: This afternoon at 3.00 p.m. in the Earliteen Room Pastor Hosken conducts the final seminar in the series. Family worship and parental roles as related to children 0--12. All are welcome.

APPENDIX 3

OVERHEAD TRANSPARENCIES USED IN BRIGHTWATERS
LAY ACTIVITIES SERVICE, AUGUST 6, 1983

TEENAGERS AND RELIGION



STUDIES DONE ON S.D.A. ACADEMY
STUDENTS IN U.S.A by R. DUDLEY

1977 Why Teenagers Reject Religion p.21.

THE SADDEST TRAGEDY¹

The saddest tragedy that can happen in a family is to have a son or daughter leave the church. One father, whose child had done this, told me, "Sometimes my pillow gets pretty wet with tears." And well it might.

Certainly this is a solemn thought and points up why there is no adolescent problem more important than the acceptance or rejection of a true religious experience --a saving relationship with God. If there is anything that parents and youth workers can do that will prevent or heal adolescent alienation toward spiritual things, we had better find out about it and put it into practice quickly. The happiness and eternal destiny of our youth depend upon it.

¹Roger Dudley, Why Teenagers Reject Religion (Washington, D.C.: Review and Herald Publishing Association, 1978), p. 12.

THE MOST IMPORTANT EDUCATIONAL WORK¹

In the year 1913 Mrs. White, at her home, Elmhaven, Saint Helena, California, one day after dinner called into conference a young man who was temporarily a member of her household, engaged in a literary work for her.* She was then in her eighty-sixth year.

"I want to talk with you," she said, "about the importance of the work to be done for the parents of the church. You are a teacher. You are also a father. Your work as a father is the most important educational work you have ever done or ever can do. The work of parents underlies every other. Let the ministers do all they can, let the teachers do all they can, let the physicians and nurses do all they can to enlighten and teach the people of God; but underneath all their efforts, the first work done by the parents is the work that tells most decidedly for the upbuilding of the church.

"Oh, how I wish," she continued, with an expressive lifting of her hands, "that I could go out as I used to do, and stand before the people. I would teach them of the great importance of training their children for God."

"But, Sister White," said he, "you have taught them. You have counseled them, and they can read it in your books."

"Yes, I know," she answered, "it is written there. But I am afraid our people don't read it. I am afraid they don't understand. And it is so important that they understand and do, more important than anything else."

"Do you mean that the training of parents to train their children is the most important work we have?"

"Oh, yes," she answered emphatically, "it is the very most important work before us as a people, and we have not begun to touch it with the tips of our fingers."

*[A. W. Spalding, the author of this book.--Ed.]

¹A. W. Spalding, Origin and History of Seventh-day Adventists, 4 vols. (Washington, D.C.: Review and Herald Publishing Association, 1962), 3:200-2.

OUTLINE OF PROGRAMME

Sabbath Afternoon Seminar

Overview of Discipline and Discipling from a Biblical and Spirit of Prophecy point of view.

Stages of Discipline--Overview

Six Sessions

1. Physical Development/Discipline
2. Cognitive Development/Discipline
3. Moral Development/Discipline
4. Social Development/Discipline
5. Family Worship Resources
6. Parenting Roles

APPENDIX 4

SERMON OUTLINE: BRIGHTWATERS CHURCH, AUGUST 6, 1983

SERMON OUTLINE: BRIGHTWATERS CHURCH, AUGUST 6, 1983

TITLE: "OUR FATHER"

Hymns: 9, 614, 331

Scripture Reading: Hebrews 12:5-11 (RSV)

Children's Story: "Prodigal Son" (Bible story)

Introduction: Story--"Time is like a Fistful of Water"Body:

1. This story reminds us of God's relationship to his children.
2. He loves us despite what we do and the mess we make of things.
3. He gives us further chances because of his great love.
Text: 1 John 3:1-3. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.
4. Throughout the New Testament God is likened as a "Father" to his children.
a) Heb 12:5-11: note especially vv. 5,6.
God disciplines us because: 1) he loves us
2) it is for our best good
This is similar to the role of a parent.
b) Matt 7:11: Father in heaven gives his children good gifts. Better even than an earthly father.
5. Just as God is likened as a father to his children, so the earthly father represents God to his children.
Adventist Home, p. 212:
"The father represents the Divine Lawgiver in his family. He is a labourer together with God."
Adventist Home, p. 306:
"The Lord designs that the families on earth shall be symbols of the family in heaven . . ." ff.
6. What sort of picture of God do we as parents present to our children? Are we ogres, loving, dictatorial, permissive, double minded?

Statements from Children re their Parents

- a) My mother is pretty and she does the washing every day and my dad smacks us every day and that gave us a lesson.
- b) One day I was feeling frightened because the window is broken. I broke the window. I was frightened that Daddy would spank me but he didn't.

- c) One day my father said we could go up in the mountain and when I went to bed and I did not go to sleep and the next morning I was naughty so my father said we could not go up in the mountain. How did I feel?
Note: Drawing of a face looking out a window at the mountain with his face turned down.
- d) It was a wet afternoon and it was 's birthday so mum made a cake, but he heard something at the door. What a surprise! It was daddy coming to the party.
- e) I love God because he gave us friends to love, and he gave us sunshine and trees, grass and animals. The best of all is the parents.
- f) Daddy reads the Bible at home. My father and mother love food.
7. The image that we create for our children determines their understanding of God. What can parents do?

We need as a church and individuals to make some determined efforts to show a Christlike character to our children.

Adventist Home, p. 309:

"As a church you have sadly neglected your duty toward the children and youth. While rules and restrictions are laid upon them, great care should be taken to show them the Christlike side of your character and not the Satanic side. Children need constant watchcare and tender love. Bind them to your hearts and keep the love as well as the fear of God before them."

Amazing balance in the writings of E. G. White.

Eph 6:4: Balance in the Bible. "Father's do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

8. The crumbling world around us. World full of:
divorce
violence
selfishness
and increasing child problems.
- Our homes need to be a light-house of assurance to those around about us.
- Our parental attitudes affect a child's relationship to:
- a) God
 - b) his parents
 - c) his church
 - d) his friends and the community

No wonder God depends on parents to represent him faithfully.

9. Conclusion:

How is it in our own homes?

Are we so close to God as parents that we can represent him faithfully?

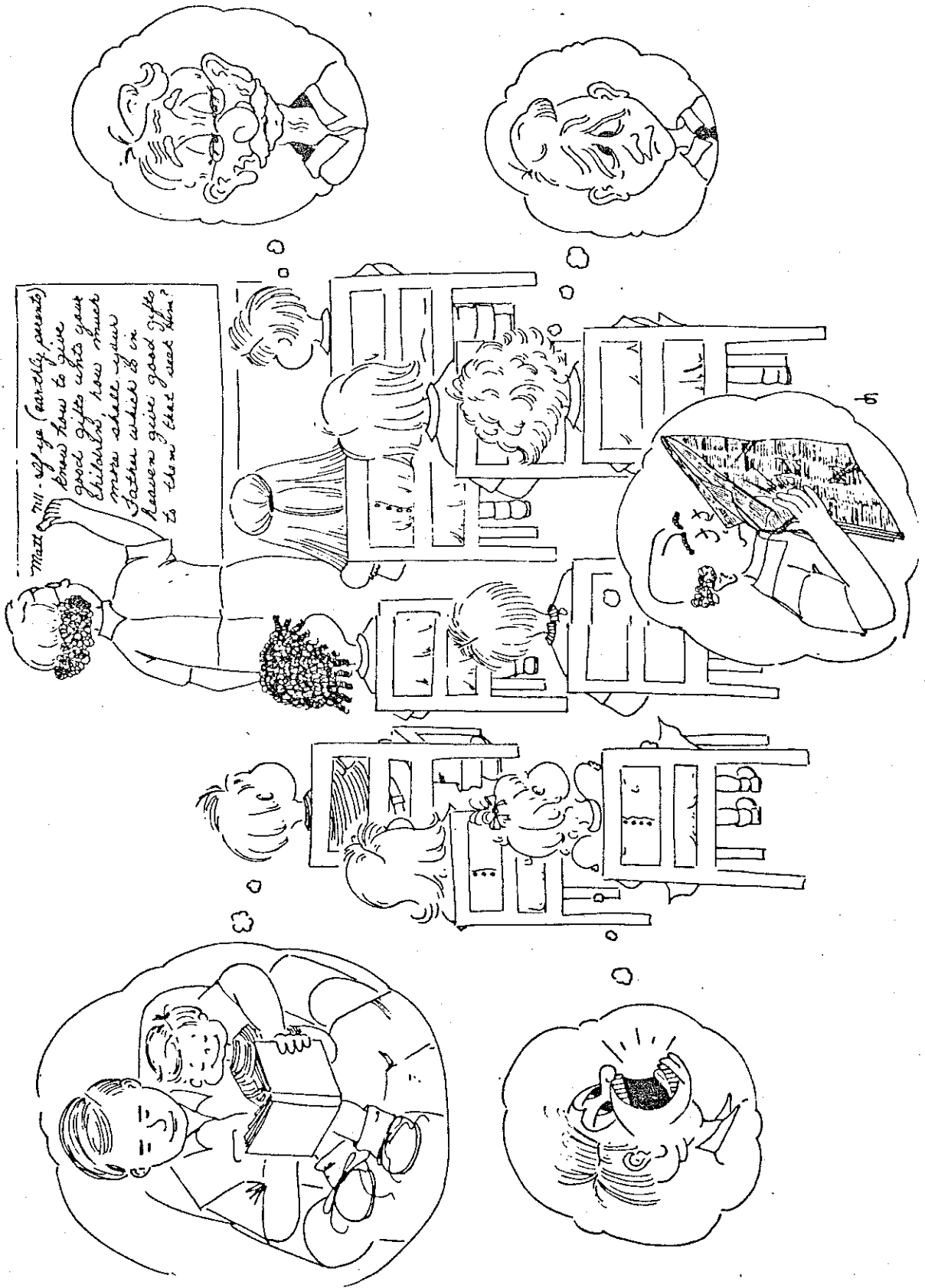
Jer 13:20. Judah likened to a mother and her children.

Challenge is to us as parents:

"Where is thy flock that was given thee, thy beautiful flock?"

APPENDIX 5

OVERHEAD TRANSPARENCIES FOR
SEMINAR ONE, AUGUST 6, 1983



WHY TEENAGERS REJECT RELIGION

Roger Dudley1. Identity Crisis--Who Am I?

"When parents overcontrol their children, the result is hostility in the adolescent with an accompanying rejection of the parent and his values." p. 54.

2. Family Conflict3. Rigidity in Religion

Surface conformity	vs.	Reaching the heart
Externalised	vs.	Internalised

4. Double Standards

Gap between profession and practice

5. Authoritarianism

3 types of family control:

1. Autocratic
2. Democratic
3. Laissez Faire

Medical Ministry, p. 180:

"Into your discipline bring not a particle of harshness. Lay no rigid injunctions on the youth. It is these iron clad rules and commands that sometimes lead them to feel that they must and will do the thing they are charged not to do."

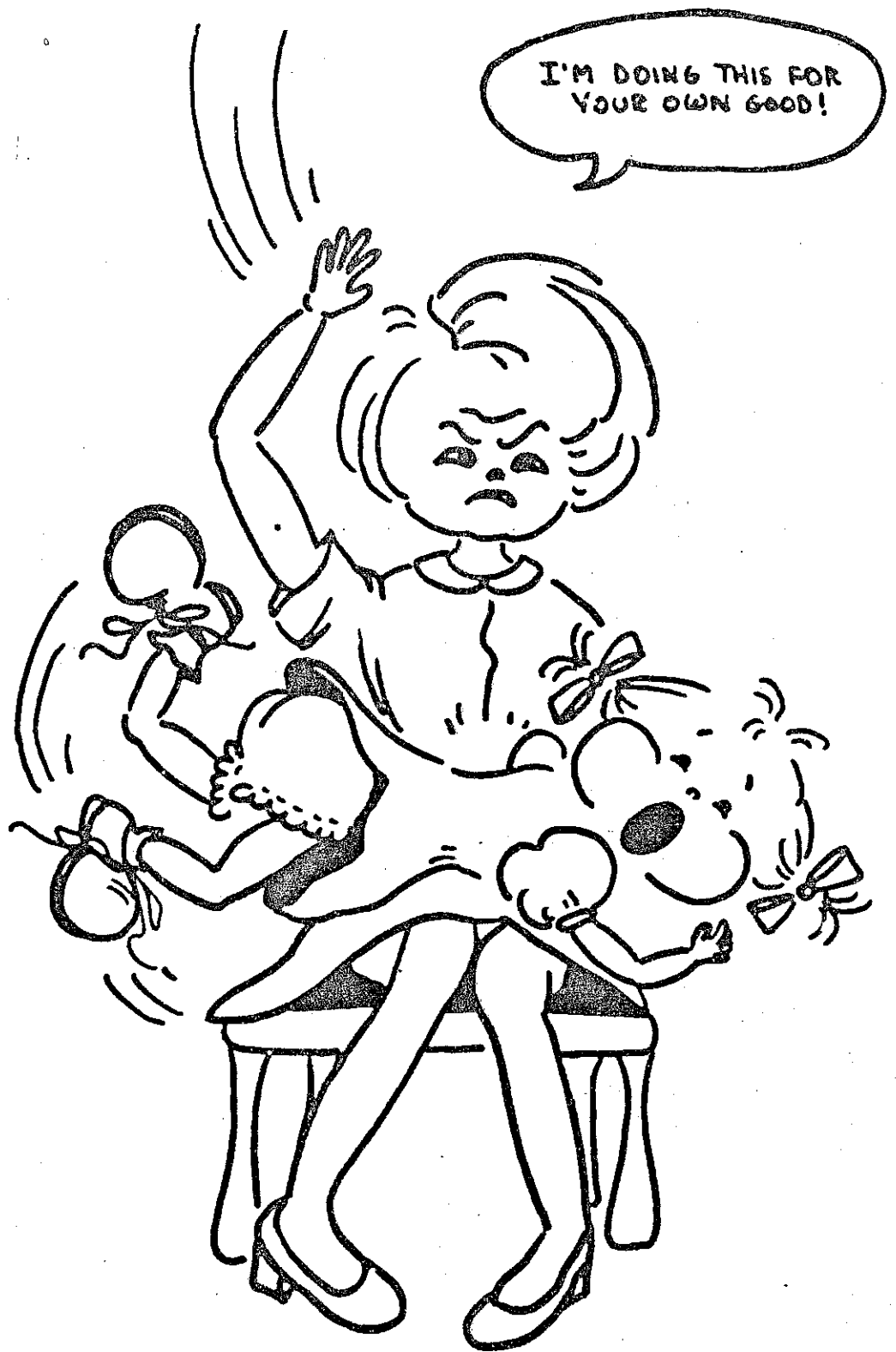
6. Wrong Discipline

JUSTICE ARGUMENT	-	Punishment--exact penalty
DETERRANT ARGUMENT	-	Make an example
REDEMPITIVE ARGUMENT	-	Mending of ways

"When children have done wrong, they themselves are convicted of their sin and feel humiliated and distressed. To scold them for their faults will often result in making them stubborn and secretive. . . . Many times you will find that if you reason with them kindly, they will not need to be whipped. And such a method of dealing will lead them to have confidence in you." Child Guidance, pp. 248-50.

7. I Love You--But!

Unconditional love (Jer 31:3)
 Empathy
 Discipline
 Trust which develops a health self image



DISCIPLINE OR PUNISHMENT

Discipline.

Heb 12:11 (RSV): "For the moment all discipline seems painful rather than pleasant; later it yields the peaceable fruit of righteousness to those who have been trained by it."

Eph 6:4 (RSV): "Fathers do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

	PUNISHMENT	DISCIPLINE
PURPOSE	To inflict penalty for an offence	To train for correction and maturity
FOCUS	Past misdeeds	Future correct deeds
ATTITUDE	Hostility and frustration on the part of the parent	Love and concern on the part of the parent
RESULTING EMOTION IN THE CHILD	Fear and Guilt	Security

Punishment

2 Thess 1:9 (RSV): "They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might."

2 Peter 2:9 (RSV): ". . . the Lord knows how to rescue the godly from trial and to keep the unrighteous under punishment until the day of judgment"

BIBLICAL STAGES OF DEVELOPMENT

PRE-NATAL INFLUENCE: Ps 139:13-16: God watches over unborn.

e.g., Samson, John the Baptist.

INFANCY: Up till weaning (approx 0-3 years), Obedience

e.g., Samuel (1 Sam 1:22,23), Moses.

Gen 21:8: "And the child grew and was weaned; and Abraham made a great feast on the day that Isaac was weaned."

SDA Bible Commentary 5:706: "At the age of three, Jewish boys were given the tasselled garment prescribed by the law of Moses."

2 Macc 7:27: "My son have pity on me who carried you nine months and nursed you for three years and brought you up and brought you to your present age."

CHILDHOOD: (Approx. 3-12 years), Instruction

"Child," Jewish Encyclopaedia 4:28: "A boy's religious life began in his fourth year, as soon as he was able to speak distinctly; for although the child was held to be free from religious duties, it was required of the father, to accustom him early to fulfil them."

Deut 6:7: "And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

Luke 2:40, 52: "And Jesus increased in wisdom and stature and in favour with God and man."

YOUTH: (Approx. 12-30 years), Individuality

Luke 2:42: "And when he was twelve years old they went up according to the custom."

Luke 2:49: "I must be about my Father's business."

Jewish Encyclopaedia: "Healthy male children were to be taught Scripture at the age of five, Mishnah at ten, to fulfil the law at thirteen and to study Talmud at fifteen."

SDA Bible Commentary: "According to the Mishnah, . . . Hebrew boys became personally responsible for observing the commandments at the age of thirteen, that is, upon the completion of their twelfth year."



Home Education		Church School Education																									
		Home School →						Elementary						Secondary						Higher							
Love Brotherly Kindness Godliness Patience Temperance Knowledge Virtue Faith	Love Brotherly Kindness Godliness Patience Temperance Knowledge Virtue Faith	Early Childhood		Infancy		Childhood		Youth		Manhood or Womanhood																	
		1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25																									
		Harmonious development of the physical, mental and spiritual powers.																									

E. G. WHITE: CHILD DEVELOPMENT/DISCIPLINEStages

"Parents and teachers should aim to so cultivate the tendencies of the youth that at each stage of life they may represent the beauty appropriate to that period, unfolding naturally, as do the plants in the garden." Child Guidance, p. 204.

PRE-NATAL DEVELOPMENT

"The effect of pre-natal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. The message sent by an angel of God, and twice given in the most solemn manner shows it to be deserving of our most careful thought." Adventist Home, p. 255.

BABYHOOD (0-3 years)--Obedience--"UNITY IN DISCIPLINE"

"The moment that a child begins to choose his own will and way, that moment his education in discipline is to begin. This may be called an unconscious education." Child Guidance, p. 230.

"In order to maintain this authority [the mother's], it is not necessary to resort to harsh measures; a firm steady hand and a kindness which convinces the child of your love will accomplish the purpose. But let selfishness, anger and self-will have their course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; parental control is distasteful." Child Guidance, p. 83.

"Mothers be sure that you properly discipline your children during the first three years of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig." Child Guidance, p. 194.

E. G. WHITE CHILD DEVELOPMENT/DISCIPLINE

INFANCY (Approx. 3-7 years)

"During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellect. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period, children should be left like little lambs, to roam around the house, and in the yards, in the buoyancy of their spirits, skipping, and jumping free from care and trouble." How to Live, p. 44.

"To the little child not yet capable of learning from the printed page or of being introduced to the routine of the school room nature presents an unfailing source of instruction and delight." Education, p. 100.

"From the child's earliest years it is to be made acquainted with the things of God. In simple words let the mother tell it about Christ's life on earth. And more than this, let her bring into her daily life the teachings of the Savior. Let her show her child by her own example, that this life is a preparation for the life to come." Child Guidance, p. 487.

"Children should be taught from infancy to implicitly obey their parents. This is the first lesson in teaching them to obey the requirements of God." Pacific Health Journal, 1890.

"All from the child six years old and upward should understand that it is required of them to bear their share of life's burdens." Child Guidance, p. 120.

CHILDHOOD (Approx. 8-12 years)

"It is essential for parents to find useful employment for their children, which involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy but will interest them." Counsels to Teachers, p. 146.

"There are but very few who take time to carefully consider what an amount of knowledge both of temporal and eternal things may be gained by the child during its first twelve or fifteen years. Not only should children in these first years of life be obtaining book knowledge, but they should be learning the arts essential for practical life; the latter should not be neglected for the former." Child Guidance, p. 195.

E. G. WHITE: CHILD DEVELOPMENT/DISCIPLINEYOUTH (Approx. 12-18 years) INDIVIDUALITY AND SUPPORT

"The disposition and habits of youth will be very likely to be manifested in mature manhood. You may bend a young tree into almost any shape that you choose, and if it remains and grows as you have bent it, it will be a deformed tree and will ever tell of the injury and abuse received at your hand. You may, after years of growth, try to straighten the tree, but all your efforts will prove unavailing. It will ever be a crooked tree. This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. They may be trained in the right direction or in the wrong, and in their future lives they will pursue the course in which they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in afterlife, only continually growing stronger." Testimonies, 3:143.

MANHOOD/WOMANHOOD (18 years and after)

"A woe rests upon parents who have not trained their children to be God-fearing, but have allowed them to grow to manhood and womanhood undisciplined and uncontrolled. During their own childhood they were allowed to manifest passion and wilfulness and to act from impulse, and they bring this same spirit into their homes. They are defective in temper, and passionate in government. Even in their acceptance of Christ they have not overcome the passions that were allowed to rule in their childish hearts. They carry the results of their early training through their entire religious life. It is a most difficult thing to remove the impress thus made upon the plant of the Lord; for as the twig is bent, the tree is inclined. If such parents accept the truth, they have a hard battle to fight. They may be transformed in character, but the whole of their religious experience is affected by the lax discipline exercised over them in their early lives. And their children have to suffer because of their defective training; for they stamp their faults upon them to the third and fourth generation." Child Guidance, p. 275.

COMPOSITE STAGES OF DISCIPLINE/DISCIPLINGSTAGE 1: PRE-NATAL

Diet, control

STAGE 2: UNITY IN DISCIPLINE: (0-3 years--Babyhood)

Obedience---total control
Will restrained
Not harsh
Total support

STAGE 3: DUALITY IN DISCIPLINE: (3-12 years)A. Infancy (3-7 years)

Obedience
Training with verbal communication
Not too heavy on mental activities
Development of physical

B. Childhood (7-12 years)

Development of self concepts
Development of choices
Encouragement to work

STAGE 4: INDIVIDUALITY IN DISCIPLINE: (12-18 years)

Supportive--Non authoritarian
Character building on previous years
Decision-making process--needs guidance