



COPTIC ORTHODOX CHURCH  
*Diocese of Sydney and affiliated Regions*  
***Pope Shenouda III Coptic Theological College***  
Sydney- Australia  
-----

***CHRISTIAN EDUCATION***  
**(Preparatory notes)**

**by**  
***Saad I. Sefein***





Our Lord and Saviour Jesus Christ, King of Kings and  
Lord of lords



**THE BEHOLDER OF GOD  
MARK THE EVANGELIST  
SAINT AND MARTYR**



*H.H. Pope Shenouda III, 117th Pope of  
Alexandria and the See of St. Mark*



**His Grace Bishop Daniel  
Bishop of Sydney and Affiliated Regions**

## *Table of contents*

|  |           |
|--|-----------|
| <b>SECTION 1</b> .....   | <b>10</b> |
| <b>CHRISTIAN EDUCATION AND ITS AIMS</b> .....                    | <b>10</b> |
| <b>A - EDUCATION IN GENERAL</b> .....                            | <b>10</b> |
| <b>B - WHAT IS CHRISTIANITY ?</b> .....                          | <b>10</b> |
| <b>C. THE AIMS OF CHRISTIAN EDUCATION</b> .....                  | <b>11</b> |
| <b>References</b> .....  | <b>13</b> |
| <b>SECTION 2</b> .....   | <b>14</b> |
| <b>HISTORY OF CHRISTIAN EDUCATION</b> .....                      | <b>14</b> |
| <b>I. JESUS AS A TEACHER</b> .....                               | <b>14</b> |
| <b>II. His methods of teaching</b> .....                         | <b>15</b> |
| <b>CATECHUMENAL SCHOOLS</b> .....                                | <b>17</b> |
| <b>CATECHETICAL SCHOOLS IN EGYPT</b> .....                       | <b>18</b> |
| <b>CHRISTIAN EDUCATION IN THE COPTIC CHURCH</b> .....            | <b>19</b> |
| <b>a. The Theological School of Alexandria</b> .....             | <b>20</b> |
| <b>b. Coptic Education in Monasteries</b> .....                  | <b>22</b> |
| <b>c. Coptic education in the Church</b> .....                   | <b>22</b> |
| <b>d. Coptic education in the Coptic home</b> .....              | <b>22</b> |
| <b>References</b> .....  | <b>23</b> |
| <b>SECTION 3</b> .....   | <b>24</b> |
| <b>DEVELOPMENTAL PSYCHOLOGY</b> .....                            | <b>24</b> |
| <b>INTRODUCTION</b> .....  | <b>24</b> |
| <b>THE WORK OF JEAN PIAGET</b> .....                             | <b>24</b> |
| <b>Piaget's keys concepts</b> .....                              | <b>25</b> |
| <b>Stages of cognitive development</b> .....                     | <b>27</b> |
| <b>References</b> .....  | <b>34</b> |
| <b>SECTION 4</b> .....   | <b>35</b> |
| <b>DEVELOPMENTAL RELIGIOUS EDUCATION</b> .....                   | <b>35</b> |
| <b>( GOLDMAN'S RESEARCH )</b> .....                              | <b>35</b> |
| <b>I. INTELLECTUAL IMMATURETY</b> .....                          | <b>35</b> |
| <b>II. LINGUISTIC LIMITATIONS</b> .....                          | <b>37</b> |
| <b>III. RESTRICTED EXPERIENCE OF CHILDREN</b> .....              | <b>38</b> |
| <b>QUESTIONS AND ANSWERS</b> .....                               | <b>38</b> |
| <b>( GOLDMAN'S RESEARCH )</b> .....                              | <b>38</b> |
| <b>RELIGIOUS CHARACTERISTICS AND BASIC NEEDS</b> .....           | <b>41</b> |
| <b>( GOLDMAN'S RESEARCH )</b> .....                              | <b>41</b> |
| <b>EARLY CHILDHOOD (4-7 YEARS)</b> .....                         | <b>41</b> |
| <b>MIDDLE CHILDHOOD ( 7 - 9 YEARS )</b> .....                    | <b>42</b> |
| <b>LATE CHILDHOOD AND PRE-ADOLESCENCE ( 9 - 13 YEARS )</b> ..... | <b>43</b> |
| <b>ADOLESCENCE ( 13 - 16 YEARS )</b> .....                       | <b>44</b> |
| <b>THE THEOLOGICAL CONCEPTS OF CHILDREN</b> .....                | <b>46</b> |
| <b>FACTORS INFLUENCING THEOLOGICAL CONCEPTS</b> .....            | <b>47</b> |
| <b>REFERENCES</b> .....  | <b>48</b> |
| <b>SECTION 5</b> .....   | <b>49</b> |
| <b>CURRICULUM OF ORTHODOX CHRISTIAN EDUCATION</b> .....          | <b>49</b> |
| <b>INFANCY: AGE 0 TO 3</b> .....                                 | <b>49</b> |
| <b>PRE-SCHOOL CHILDREN: AGE 4 - 6</b> .....                      | <b>50</b> |
| <b>MIDDLE CHILDHOOD: AGE 7 TO 10</b> .....                       | <b>52</b> |

|   |           |
|---|-----------|
| LATE CHILDHOOD: AGE 10 TO 13.....   | 54        |
| ADOLESCENCE: AGE 14 - 16.....   | 55        |
| <i>References:</i> .....  | 56        |
| <b>KOULOMZIN, SOPHIE . <i>OUR CHURCH AND OUR CHILDREN</i>. USA, ST VLADIMIR'S SEMINARY PRESS,1975.SECTION 6 .....</b> | <b>56</b> |
| <b>SECTION 6 .....</b>  | <b>57</b> |
| <b>PARENT'S INFLUENCE ON PERSONALITY DEVELOPMENT OF THEIR CHILDREN .....</b>  | <b>57</b> |
| <b>PERSONALITY DEVELOPMENT .....</b>  | <b>57</b> |
| <i>The psychoanalytic theory</i> .....  | 57        |
| <i>References:</i> .....  | 64        |
| <b>SECTION 7 .....</b>  | <b>65</b> |
| <b>CHILDREN'S BASIC PSYCHOLOGICAL NEEDS .....</b>   | <b>65</b> |
| <b>THE NEED TO BE LOVED .....</b>   | <b>65</b> |
| <b>THE NEED TO GIVE LOVE.....</b>   | <b>65</b> |
| <b>THE NEED TO ACHIEVE.....</b>   | <b>66</b> |
| <b>THE NEED TO INDIVIDUAL ACCEPTANCE .....</b>  | <b>66</b> |
| <b>THE NEED TO INDEPENDENCE GRADUALLY .....</b>   | <b>67</b> |
| <b>THE NEED TO FEEL SECURE.....</b>   | <b>67</b> |
| <b>THE NEED TO BELONG.....</b>  | <b>68</b> |
| <b>THE NEED FOR EXPLORATIVE PLAY.....</b>   | <b>68</b> |
| <i>References</i> .....   | 68        |
| <b>SECTION 8 .....</b>  | <b>69</b> |
| <b>PARENT-CHILD RELATIONSHIP .....</b>  | <b>69</b> |
| <b>CHILDREN'S EARLY RELATIONSHIP WITH THEIR PARENTS: .....</b>  | <b>69</b> |
| <b>CHILD BEHAVIOUR MANAGEMENT .....</b>   | <b>70</b> |
| <b>TYPES OF PARENTS.....</b>  | <b>73</b> |
| <b>PARENTAL CONSISTENCY .....</b>   | <b>74</b> |
| <b>DISCIPLINE .....</b>   | <b>75</b> |
| <b>LAYING THE FOUNDATION.....</b>   | 75        |
| <i>What About Spanking?</i> .....   | 77        |
| <i>Variety of discipline methods for preschoolers.....</i>  | 78        |
| <b>DEPRIVATION .....</b>  | <b>78</b> |
| <i>General principles of discipline</i> .....   | 78        |
| <i>What Discipline Really Means</i> .....   | 78        |
| <b>7 - SPARE THE ROD.....</b>   | <b>81</b> |
| <i>8 - Model Discipline.....</i>  | 81        |
| <i>Christian parents and spanking.....</i>  | 82        |
| <b><i>Corporal Punishment in Scripture</i> .....</b>  | <b>82</b> |
| <i>How to Avoid the Use of Spanking.....</i>  | 83        |
| <i>When you should not spank.....</i>   | 84        |
| <i>3 - Develop a Spanking Wisdom.....</i>   | 84        |
| <b>PARENT- ADOLESCENT RELATIONSHIP .....</b>  | <b>85</b> |
| <i>The phase of adolescence.....</i>  | 86        |
| ----- .....   | 88        |
| <b>REFERENCES:</b> .....  | 90        |
| <b>SECTION 9 .....</b>  | <b>91</b> |
| <b>PROBLEMS FACED BY YOUTH IN THE LANDS OF IMMIGRATION AND HOW TO DEAL WITH THEM .....</b>                            | <b>91</b> |
| <b>1 - ATHEISM .....</b>  | <b>91</b> |
| <b>2. PANTHEISM .....</b>   | <b>93</b> |
| <b>3. MATERIALISM .....</b>   | <b>93</b> |



|                               |       |           |
|-------------------------------|-------|-----------|
| <b>4. EGOCENTRICITY</b>       | ..... | <b>94</b> |
| <b>5. THE MEDIA</b>           | ..... | <b>94</b> |
| <b>6. PEER PRESSURE</b>       | ..... | <b>95</b> |
| <b>7. THE GENERATION GAP</b>  | ..... | <b>95</b> |
| <b>8. THE CULTURE GAP</b>     | ..... | <b>96</b> |
| <b>9. VIOLENCE</b>            | ..... | <b>96</b> |
| <b>10. SEXUAL ORIENTATION</b> | ..... | <b>96</b> |
| <b>HOW TO SERVE YOUTH</b>     | ..... | <b>97</b> |
| <b>1) COMMUNICATION</b>       | ..... | <b>97</b> |
| <b>2) CONVICTION</b>          | ..... | <b>97</b> |
| <b>3) CONFESSION</b>          | ..... | <b>98</b> |
| <b>4) COMMUNION</b>           | ..... | <b>98</b> |
| <b>5) CONFRONTATION</b>       | ..... | <b>98</b> |
| <b>BIBLIOGRAPHY</b>           | ..... | <b>99</b> |

## *SECTION 1*

### CHRISTIAN EDUCATION AND ITS AIMS

#### ***A - Education in general***

To understand Christian education, we must first try to understand the nature of education in general. Basically, education is a process of change undergone by human beings as they interact with their environment. Every interaction is an experience, and every experience changes the individual, he learns, and he develops his experience.

#### **Three Types of education:**

##### **Three Types of education:**

**1. Natural Education:** The individual learns from anything that happens to provide him with content for experience. If he is hungry, he acts to satisfy his felt need for food. If he feels insecure, he tries to satisfy the need to safety, and in every case he learns something from nature without any guidance, no planning or arranging of conditions at all.

**2. Informal Education:** This type of education is still relatively unorganised. Examples of this type are: Guiding the child in dressing or showing him how to perform a task in the home. Like natural learning, informal learning moves from one condition to another without overall design or intent on the part of those who guide.

**3. Formal education:** Formal education is intentional. It means the introduction of control into experience for the purpose of changing pupils in specific ways. This kind of education is what most people have in mind when they use the word “education”. Whether such education is good or bad depends upon three things: The ends sought, the contents taught, and the quality of teaching.

#### **The most effective teachers**

Education is an on-going process as broad as experience itself. An individual is educated by everything he experiences from the cradle to the grave. Every event of his life is a factor in his education. Every person with whom he has contact shares unconsciously or consciously in his education. His most effective teachers are his father and mother, his brothers and sisters, his grand-parents and uncles and aunts and cousins, his playmates and friends, and every person with whom he has relations. Thus, general education, as noted above, is concerned with changes in human beings resulting from reaction to the environment.

#### ***B -What is Christianity ?***

To gain true understanding of Christian education, one must also have a correct conception of the nature of Christianity. The Lord God created a universe out of nothing, and God also created the “Man”, the highest form of his creative activity.

In the second chapter of “Genesis”, we read the following: *“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.(Gen 2:7)*

On his physical side, therefore, man is “of the earth” ie. he is ‘earthly’, but in his real spiritual essence he is of God - the breath of God is the life of his soul and of his actual being.

Again, we read from “Genesis”: *“Then God said, Let Us make man in Our image, according to Our likeness...” (Gen. 1:26)*

On his earthy side, man has a physical body similar to that of animals, but he is far superior to the animals because he alone, of all creatures, bears the image of God. When he was created, man resembled God in being, in righteousness and in holiness. God instructed man in regard to His plans and His wishes for him. Subject to God, man was to rule over every-thing in the world and to bring it under his dominion for his use and God’s glory.

But man deceived by Satan, chose to obtain knowledge He would have much better off not to have acquired. In self-assertion he set himself against the Creator; *“but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (Gen 2:17)*

The threatened penalty of death was immediately executed. The divine which set him above the world departed from him, and he became dead in trespasses and sins, and subject in his entire being to the power of the Devil.

Every person born into the world, inherits this corrupted fallen nature. Every child of Adam is born with a nature that has in it no spark of divine life. By nature man is dead and he remains dead, in spite of everything he does to improve himself until - through grace - God imparts a new life.

In love, God sent His son as a man to make it possible for man to have a new life. By His obedience to God, Jesus Christ regained for man what Adam lost by his disobedience. In Christ is restored the life that was lost in Adam.

## **C. The aims of Christian education**

### ***1. The restoration of the image-bearer of God***

The concern of Christian education, its purpose, and all its activities have to do with the process of restoration. In its fundamental essence, Christian education is the interaction of the soul with its environment- God.

The task of the Christian educator is to build Christian personality, to bring to perfection in Christ Jesus the soul that He made alive by His death on the cross. In Christian education, it is God’s power that operates. The life of any Christian is a series of miraculous changes wrought by God Himself. As the soul alive in Christ responds to God, the barriers that prevent the Holy Spirit to work in him are removed. Thus is accomplished the restoration of the image-bearer of God.

### ***2.Complete Surrender to Christ as Lord***

Once this aim is achieved, the aim of the Christian teacher becomes that of having the pupil make a complete surrender of himself to Christ as Lord. To be saved from sin is

one thing, to be saved from the power of sin is another. Christ died for sin's penalty but He died so that the saved soul might be freed from sin's power to live for Him.

### ***3.The Road of Perfection***

All that is done in Christian education has the one final aim of bringing those taught to perfection in godly life and character. *“that the man of God may be perfect, thoroughly furnished unto all good works”* (2 Tim. 3:17).

It was for achieving this end *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,( 2 Tim 3:16)*

Therefore, a specific aim of Christian education is to build each pupil up in the Christian life. The pupil needs thorough and correct understanding of his being in an evil world, of his having a corrupt nature, of there being an enemy to God and righteousness, of his position in Christ, and of God's provision for holy living. Comprehensive instruction in what the Bible teaches, its requirements and standards for normal Christian living. God's means for fulfilling these, and understanding of God and His ways will prepare the young Christian to move forward on the road to perfection.

### ***4.Daily Devotional Life***

Christian education aims to train in worship to develop proper attitudes of the soul toward God. It cultivates reverence, praise, love, gratitude, and faith. It requires that pupils have opportunity to worship. It instructs in the value of daily devotional reading and private prayer. It stimulates and guides in the forming of daily habits of reading the Bible and communing with God. For the forming of such habits, pupils are taught how to read the Bible for devotional purposes and how to pray effectively. The spirit, not the mere routine, of worship is stressed.

### ***5.Eternal Life***

As was Jesus, so Christian education is concerned about the life that is eternal. It presents the vision of a timeless eternity and the necessity of being prepared to enter it that God's plan not be in vain so far as one is concerned.

### ***6.A Real and Present God***

Following the example of Jesus, Christian education presents God and points men to God, the source of life and righteousness. It sets God forth as a very present and real Being, a loving Father who takes deep personal interest in man, His highest creation.

### ***7.Witnessing and Serving God***

Also, as Jesus did, Christian education trains for witnessing. At various times Jesus commanded those who received Him to tell others of the blessing they had experienced. Moreover, He chose twelve and trained them patiently and persistently to teach and to evangelise. The winning of souls is for all times a work entrusted to those in fellowship with God.

### ***8.Practice of means of grace***

The Orthodox syllabus in Christian education directs the person to practise the means of grace since childhood aiming at constancy in the life of virtue and in the person of the Lord Jesus Christ.

This syllabus focuses on the daily perseverance upon renewed repentance, also on the continuous life of worship in the form of prayers, fasting spiritual meditations,

confession, communion and training oneself to examine one's conscience in the light of the Lord Jesus' teachings.

**9. *Motives for the act of virtue***

The Christian education must teach that the motive for the act of virtue must not be a consideration for people or for praise-seeking rather for love of Christ who reigns over one's heart.

The act of virtue must take place in private so that reward does not come from the people but from God. (Matt 6:4).

The act of virtue must not be consequent to supervision or follow-up but must be the fruit of the genuine Christian conscience within the person. The formation of this Christian conscience is the essence and the foundation of the Christian education mission at home and at the Sunday School.

**References**

Niseem, Solimaan. *The gifts of Christianity to the education(Arabic)*: Cairo, Maktabat Elmahaba.

Hakes, E. J. *An introduction to Evangelical Christian education* :Chicago: Moody Press, 1964

## SECTION 2

### HISTORY OF CHRISTIAN EDUCATION

#### I. Jesus as a teacher

##### ***I. a - Jesus was a teacher:***

He used teaching as the chief means of accomplishing what He had come into the world to do. That was to show men the way to God and to shape their attitudes, ideals, and conduct to conform to God's will.

Not only did Jesus do much teaching of His message but He also devoted a good portion of His ministry to teaching and training a small group of disciples. He sent forth His disciples to teach others that these might, in turn, teach others. In this way, Jesus fulfilled the purpose for which He came.

For the most part, His teaching was concerned with instructing His followers about the nature of the Kingdom of God, its laws, and His relation to it.

Jesus regarded Himself as a teacher. He spoke of Himself as such, He permitted others to address Him thus, and He was generally recognised by others as a teacher. The term "Master", so frequently used in the Gospels, is a translation of the Greek word, didaskalos - meaning "teacher". The disciples often spoke to Him and referred to Him as teacher; rarely did they use any other title. People other than the disciples gave Jesus the title of teacher. Nicodemus addressed Him thus, and then went on to say, we know that our are a teacher come from God." Even His opponents among the Pharisees, the Sadducees, the Herodians, and others called Him "the teacher".

##### ***I. b - His teaching was of the informal type rather than the formal***

He talked about the things of God as He walked, and in talking, He taught. This He did by the wayside, on the seashore, in a desert place, on a mountain, in a home, by a well, Or in the temple court, as well as in the synagogue.

##### ***I. c - He was a master in the use of methods***

He made it a practise to adapt Himself to the situation and to the state and need of the people he taught. Thus, while He used methods, He was above methods in the formal sense of the word. He never taught merely for the sake of teaching. He always had a purpose and He always had definite aims. He had clearly in mind what He wanted, and He moved so as to attain a previously conceived purpose.

His basic, all consuming purpose was to relate hearers to God first of all, then to others.

As already mentioned, the manner in which Jesus carried on instruction was natural and informal instead of formal. Typically, it was conversational, consisting of questions and answer, dialogue and discussion, and storytelling. He made frequent use of the question, especially in beginning instruction, both asking questions and encouraging questions from others.

##### ***I. d - The individual was His primary consideration***

He stressed the personal touch, not mass following. Each soul stood alone, had eternal value, and was worthy of the teacher's supreme attention. Each person had to have specific instruction in the truth of God. Over and over He talked with individuals, drawing out the best in them, working on their conscience, teaching them the requirements of God, and showing them how to become children of God. Even when He talked to a group, it seemed as if He directed His teaching first to one, then to another, with a view to meeting the needs of individuals.

### *I. e - He gave a teaching commission to His disciples*

After Jesus had finished His work on earth and just prior to His ascension, He gave a teaching commission to His disciples: "Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Matt 28:19, 20.

Thus, He gave a twofold teaching task to each in order to bring men into fellowship with God; to teach the ways of God to those brought into fellowship.

This charge meant three things: the recognition of teaching as essential to the building of the kingdom; the necessity of teaching in the building of Christian character; and the continual presence of Christ in the person of the Holy Spirit with those who obey His command to teach.

## *II. His methods of teaching*

It is a great pity that Jesus' methods of teaching are not more widely and more carefully studied, simply as an example of superb technique. From such study there is much to be learnt about the art of teaching.

In studying Jesus' teaching, it is especially worth while to note the following:

### *II. a His methods of stimulating His hearers to think for themselves.*

\* He would ask leading questions. "How can Satan cast out Satan?", "Is it lawful to do good on the Sabbath Day or to do harm?". Such questions threw back upon His hearers the burden of thinking out their own presuppositions.

\* He would use paradox. "I came not to send peace but a sword." (This was directed to one who renounced the use of force.). "Blessed are the meek, for they shall inherit the earth."

### *II. b Making His hearers answer their own questions*

Another teaching method used by Jesus was to manoeuvre his hearers into a position where they had to answer their own questions; for example:

\* **When asked by what authority he acted**, he countered with the question about the Baptism of John, which put his questioners in such a dilemma that they retreated. For John had testified to Jesus as the Christ. If John was of God, then the testimony of Jesus was true. If Jesus' questioners denied that John was the true prophet, they "feared the people", for John was generally accounted a prophet.

\* **When challenged about tribute to Caesar**, His answer was a mere movement of the hand. The problem of double taxation (by the temple authorities and by the Roman government) was a burning political issue, about which feeling ran high. Jesus' enemies though they had him in a cleft stick. For, if He approved the tribute to Caesar,

the Pharisees would denounce him to the people, and, if he condemned the tribute to Caesar, the Herodians would denounce Him to the civil authorities. What His adversaries overlooked was the fact that in AD 6, the Romans had instituted a procurator at the request of the people of Judea. What you buy, you must pay for. They had brought the burden upon themselves. Not that the burden in itself was great, the resentment was out of all proportion to the amount of tax. When reminded of the reality of the situation by the Roman coin, Jesus' questioners had no answer.

**\* When He was asked about the woman caught in adultery**, the incident was another case in which Jesus' enemies thought they had caught Him in a dilemma. The Jewish law prescribed stoning for adultery. The Roman government had deprived the Jewish authorities of the power to inflict capital punishment. If Jesus pronounced against the strict application of the Mosaic Law, He would be discredited with the people. If He pronounced in the opposite sense, He would be liable for accusation before the Roman government. His answer, when it came, was as simple as it was unexpected, and was quite lethal in its effect on his enemies. "He who is without sin, let him cast the first stone." He said nothing which disparaged either Roman Law or Mosaic Law. But his words went like arrows to the hearts of His hearers. In the graphic terms of the story, 'they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last.' There could hardly be a more superb example of effective teaching.

### ***II. c Deepening the issue that was presented***

A very significant characteristic of Jesus' teaching was His habit of deepening the issue that was presented.

**\* When He was questioned about the essential Commandments**, He challenged the whole attitude of the Jews to their Law by moving the emphasis from the letter to the Spirit, as he did in the Sermon on the mount and in much of His other teaching. (e.g. Is it lawful to do good on the Sabbath Day?

Matthew states clearly that the question was disingenuous and intended to 'tempt' Jesus. Jesus answered by putting together two passages, one from Deuteronomy and one from Leviticus. The passage from Deuteronomy (6:5), "You shall love the Lord your God with all your heart, and with all your soul and with all your might" was known as the 'Shema' and was repeated daily by devout Jews. The passage from Leviticus (19:18), "You shall love your neighbour as yourself".

Mark's account ends with the almost patronising approbation of the scribe who had asked the question: "Master, you have said the truth....", and Jesus' reply "You are not far from the Kingdom of God". According to St. Mark, "no man after that dared to ask Him any question".

**\* When the Sadducees brought him a legal puzzle about the woman who had successively married seven brothers**, Jesus first disposed of the puerile notion of marriage in Heaven, and then went on to proclaim God as the God of the living, not of the dead. The incident occurred with the Pharisees had withdrawn in confusion after the encounter over the tribute to Caesar, and the rival party of the Sadducees tried their luck. One after another, the woman was married to the seven brethren. Then came the denouncement; whose wife will she be in the Resurrection. The whole legalistic conundrum had been concocted on a false assumption, for there was no marriage in Heaven.



All three synoptists report this incident; and in none of their accounts to the Sadducees attempt any reply, though, Matthew records the astonishment of the multitude. But Jesus had not finished with them. He reminded them of the famous words said of God to Moses: "I am the God of Abraham, of Isaac and of Jacob", and struck home with "He is not the God of the dead, but the God of the living. You therefore are greatly mistaken." This deepening of the issue was always Jesus' method. People brought Him puzzles, trick questions, topics for academic debate.

He sent them away with moral and spiritual problems on their minds, which sometimes shamed them, sometimes made them sorrowful, but always gave them food for thought. That indeed is teaching. Examples could be multiplied, but these are enough to make clear that Jesus was not looking for "yes-men", but was continually trying to stir people's minds into action.

#### *II. d His illustrations taken from the hearers world*

The subjects ranged from domestic, social and political settings in Palestine during the first century AD. It is salutary to notice how contemporary Jesus' teaching was, at the same time it was firmly rooted in the Scriptures. He continually revealed the abiding truth of the old Scriptures by showing their bearing on contemporary life. Religious truth, as revealed by Jesus, is timeless. It was the Pharisees who, by the literalism and accumulation of commentary, anchored the Scriptures to the past. God's truth does not date!

#### *II. e He taught by example as well as by word*

The same is true of all teachers who greatly influenced us when we were young. We remember the kind of people they were and how we felt about them as people rather than disciplinarians.

## **Catechumenal Schools**

Christianity spread in the first and second centuries by Oral teaching, this was done both formally and informally as Jesus or St. Paul had done.

For a time after our Lord's resurrection and ascension, the early Christian Church worshipped in Jewish Synagogues. It is thought that after the Synagogue doors were closed to them, that the followers of Christ worshipped in private homes which were called Churches.

The first formal Christian education established by the early Church was through its "*Catechumenal*" schools. Such schools were established in the first and second centuries, and were designed to train converts, both young and old, for Church membership. Such trainees were called 'Catechumens'. The word Catechism and Catechumen are derived from a Greek word meaning "to instruct". The period of preparation covered two or three years. There were three grades or classes of Catechumens.

**The hearers:** When they were first admitted, they were referred to as 'hearers'. This is because they were permitted to listen to the reading of the Scriptures and the sermons delivered during the liturgy. They received elementary instruction in the fundamental

doctrines and practices of the Church, and had to show by their conduct that they were worthy of promotion into the second grade.

**The kneelers:** The second grade was that of the ‘kneelers’, those who remained for prayers after the hearers withdrew. They received more advanced instruction and had to prove by their manner of living that they were worthy of entering upon the last stage of their probationary period.

**The chosen:** Those in the third grade were called the ‘chosen’, and were given intensive doctrinal and liturgical training in preparation for Baptism.

Teachers in these Catechumenal schools were, at first, Bishops and priests or maybe deacons. Later, the ‘Catechist’ or instructor became both clergy and laymen.

The definite purpose of these schools was to train morally and spiritually mature candidates for Church membership. The Church was compelled to be careful in the preparation of those who professed their conversion to Christianity, because of the possibility that members of the Church under the stress of persecution may not stand true.

The method of teaching in the Catechumenal schools was basically catechetical i.e. by question and answer. Often, it was the pupil who asked the question and the teacher would answer. Each individual was dealt with according to their individual needs. Catechumenal teaching originated during the first and second centuries, and deteriorated from about the middle of the fifth century.

## Catechetical Schools in Egypt

Towards the end of the second century, Catechumenal schools developed to a new type of Christian school called *Catechetical schools*.

All historians agree that the Church of Alexandria which is now known as the Coptic Church continued to be a prominent centre of Christian thought. From the second to the seventh century, St. Clement and his pupil Origen became famous as Christian thinkers and teachers.

This Catechetical school was established by St. Mark himself in the first century in Alexandria. Towards the second century, similar schools were opened in other cities like Jerusalem, Edessa, Nisibis, Constantinople and the one founded in Caesarea by Origen after he left Alexandria. The history of the Catechetical school of Alexandria will be discussed in greater detail.

As the Church grew and Christians came into contact with Greek and Roman cultures, people from the educated classes became members. These, seeking intellectual understanding of the truths of Christianity asked leaders and ministers difficult questions.

Furthermore, the inquiries of pagan philosophers and the attacks of heretics made it imperative for the clergy to have such preparation as it would enable them to deal effectively with those inquiries and attacks. By the end of the second century, there were, in the Church, men who thought that pagan literature and philosophy could be very useful to Christian education, after eliminating the untruths. The purpose,

therefore, of these Catechumenal schools was to equip the clergy with intellectual training similar to that of learned people of their day.

## **Christian Education in the Coptic Church**

Christian education in the Coptic Church was a natural extension of educational lines in Ancient Egypt. Its responsibility was handed down from age to age. The primary school of ancient Egypt continued to exist in the Coptic age, the attention given by the ancient Egyptian family to education was transmitted to the Coptic family. The leading figure in the teaching profession was the Church minister. The school which had been attached to the temple was now attached to the Church.

The Coptic epoch extends from the introduction of Christianity in the first century (60 AD) to the Arab invasion in the seventh century.

The Coptic cultural age can be limited between the end of the third century to the early years of the eighth century.

In the middle of the second century, the Coptic alphabet was founded. The Copts achieved their cultural independence from the Greek language which was the language of culture, formed their alphabet from 25 Greek letters and 7 extra letters adopted from the old Demotic script. Into this form, they translated the Holy Bible, patristic writings (writings of Church fathers), biographies of saints and martyrs and the Didascalia (teaching of the apostles).

When Christianity entered Egypt, Alexandria was the centre of learning. Neither Athens or Rome or any other city in the world could intellectually match it at the time when Saint Mark landed on it.

Alexandria, at that time, was the meeting place for philosophers. It held the famous Museum and also the great famous library with its thousands of books for papyrus scrolls. It was the centre of an intense activity for collecting and translating books from all the known languages.

In it dwelt the most learned men in astronomy, physical sciences and all philosophies. It contained a large colony of Greeks, and Jews. Debates and discussions were part of its daily life. Its inhabitants were not ready to accept any idea or principle unless they were completely convinced of it.

Such a state necessitated the rise of a School for Christian Education to enable the Church to face this intellectual struggle. It was St. Mark, who was inspired by the Holy Spirit, who established a school for Christian teaching. This was the only way to introduce a new religion into a society who already had a firm religious grounding - this was the first Christian catechetical school.

During the first two centuries, catechetical schools were opened throughout the different countries into which Christianity was introduced. These schools, however, exercised a very limited influence; they offered an elementary catechism to pagans and new converts alike. In Alexandria, the matter was altogether different.

Its school soon became the centre of an intense intellectual life. The Western historians describe Alexandria at that time as the “brain of Christendom”. The spread of Christianity in Egypt met two obstacles: The external conflict of the Roman persecutions and The literary struggle with the ancient Greek and Jewish philosophers.

The Copts wanted to struggle scientifically and philosophically against the attacks of the pagan philosophers and to compete with the pagan school of Alexandria.

The Church of Alexandria, as a living and progressing society, prepared herself to meet the demands of the environment and individuals. One of the Catechumenal schools developed its sources to meet the developing needs.

The process advances gradually until it became distinct and famous at the end of the second century. The Church was aware of the problems facing its members, and believed in the effectiveness of education in solving these problems. This educational concern was the secret of the vitality and progress of the Church of Alexandria.

The influence of the Catechetical school on the Coptic Church and on the Church universal briefly outlined it as follows:

- \* The school established a common awareness about the importance of education as a basic institution in the Church.
- \* It prepared for the Church’s well educated and spiritual leaders. The Patriarchs of Alexandria were chosen from its professors and graduates.
- \* It encouraged higher studies and research work in secular and religious fields.
- \* It won to Christianity, many souls in national and foreign fields through its missionary zeal.
- \* It encouraged students from other nations to come and study together. Many of those students became leaders and Bishops of their Churches.

This historical fame was one of the inspiring factors for the educational revivals in the Coptic Church.

### **a. The Theological School of Alexandria**

Tradition states that St. Mark established the first Catechumenal school. This school developed later to a Catechetical school about the middle of the second century. One of the earlier names related to the school is *Athenagorus*. He studied the Christian Religion to fight it, and the result was his own conversion to that Religion. He became one of the great champions of Christianity and later taught in the school. A few years later, he became its dean. Instead of writing a book to refute the religion of Christ, he wrote another one called: In defence of Christianity, more commonly called “An Apologia”, which he dedicated to Emperor Marcus Aurelius (161 - 180 AD) and to his son Commodus.

*Pantaenus* was another outstanding teacher and one of the greatest deans of the Theological School. Under his guidance, the New Testament was translated from Greek to Coptic.

**St. Clement of Alexandria** (150 - 215 AD) was one of Pantaenus' chief disciples. He was a pagan and first joined the Theological School as a disciple, later he became a teacher, and eventually its dean. He was forced to leave Alexandria during the persecutions let loose by Emperor Septimus Severus (193 - 211 AD). He ceded the deanship to his successor and brilliant disciple "Origen" (185 - 254 AD).

Justus, the first dean of the Theological School, who was appointed by St. Mark, became the sixth Patriarch. Eumanius succeeded him as dean and Patriarch. Maxianos then became dean and was the ninth Patriarch. Many Patriarchs were deans or teachers in the Theological School of Alexandria before becoming consecrated Popes. This was, in fact, the secret behind the power of the Church of Alexandria during the first five centuries. It was also the secret behind the reputation of its Popes since they were regarded as "Universal teachers" whose words were the final arbitration. Consequently, they had preponderant roles in the Ecumenical Councils where they were presidents or modulators.

### ***Sections of the Theological School***

The disciples (both men and women) were divided into three sections:

1. *The Catechumens Section*: This was the very earliest cause for opening the school. The catechumens in this section were pagan students who believed in Christ but had not yet received the mystery of Baptism. They were given instructions in Christian doctrine. After passing the examination set for them, they were baptised.
2. *Servers of the Church Section*: This was the section for preparing the servers of the Church and the leaders of the ministry.
3. *The Pagan Students section*: This section was for students who were searching for the truth wherever they could find it.

### ***The Syllabus***

Such divisions necessitated that the syllabus be flexible to account for the various levels of the students, and serve their needs according to their goal.

Like all other schools, it began humbly with no special building, the disciples gathered around the teacher in his own home. The syllabus was what the teacher decided and the method of instruction was, at first, in a question - answer format. Hence, its first name - "Catechetical School".

Soon, however, a syllabus began to take shape, and evolved to a high degree of perfection. A fact which distinguished it from all other Christian schools at that time, especially outside Egypt. Teaching was no more in question-answer format, it comprised of debates, discussions and arguments where the pagans also participated. The inclusion of great philosophers among its staff necessitated the study of the civic sciences in addition to the religious ones, such as philosophy, medicine, physics, chemistry, anatomy, physiology, mathematics, geometry, astronomy, history, geography, music and languages.

From the fifth to the nineteenth centuries, the Coptic Church was deprived of the Theological School which had given light to the whole ancient world.

Late in the nineteenth century, the Copts felt the urgent need for a theological school. In November 1883, a Theological School was opened with ***Youssef Bey Mankarious*** as dean. Since then, it has continued to grow. One of its students was Archdeacon

*Habib Guirguis* who became the successor Youssef Mankarious. Under his deanship, the school progressed rapidly. When Habib Guirguis died, Hegomenous *Ibrahim Atteya* was appointed dean in his place. In September 1962, Anba Kyrillos VI consecrated *Anba Shenouda* as Bishop over it. His Holiness Pope Shenouda III is continuing his deanship until this present day.

### **b. Coptic Education in Monasteries**

Within monasteries, a specific kind of education was practiced, which had its private aim. The system of discipleship was practised in its full sense - particularly the Pachomian rule. Pachomius laid a law for the organisation of the Cenobitic life or the system of group life based on cooperation inside the monastery. The illiterate monk joined a class under the supervision of an elder where he learned the monastic life. Every week, there were meetings for the study and reading of Holy Books.

### **c. Coptic education in the Church**

The study of the foundations of education in the Christian home reveals the following principles:

- Regard for Christianity in childhood
- Settlement of the Coptic family on spiritual principles

The Church showed great concern for pastorship and to the preparation of its children to be people of struggle and forbearance in an aggressive society. Through its rites, reading and music, it gave attention to the child in his various stages of growth. Stories of saints and martyrs in particular were children. The Church educated through the administration of the sacraments, music, liturgy, buildings and their wonderful symbolism.

### **d. Coptic education in the Coptic home**

The family is the first educational institution in the life of the Copts. The Church and the home have run side by side in the preservation of the Coptic faith. The life of the Coptic home offers the child an atmosphere which has been very effective in shaping his identity as a Copt. First of all, the naming of the child after biblical names and the names of the saints is itself an imprinting sign on the child's personality as a Christian.

Following the apostolic tradition, the Coptic Church has practised infant baptism through the centuries. In effect, baptism forms and initial content and an existential root for what we now call religious education. The child becomes a member of the church through baptism and recognises his spiritual distinction. In the baptismal service of the Coptic Church, a godmother or godfather is appointed to become responsible for the spiritual upbringing of the child in accordance with Christian teachings and ideals.

This godparent pledges before the priest, at the very beginning of the baptismal ritual where he/she acknowledges Christ and promises to do her best to educate the child under his/her charge in the Christian faith, and life within the fellowship of the Coptic Church.

The Coptic family has been traditionally the centre of religious life in collaboration with the Church. Coptic parents nurtured their children in Christian faith and a life nourished in the love of God. Acquaintance with the Scriptures and sacred writings has been stressed because they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness,..." 2 Tim 3:16.

St. Clement of Alexandria urged married Christian couples to unite in prayer and Scripture reading. In the Apostolic Constitutions, the advice is given to parents: "Teach your children thoroughly the Word of the Lord... and place in their hands every book of Holy Scripture."

Coptic parents are good examples of Christianity. The father is a role model to his children of what it means to be a Christian. The father leads his wife and children in family prayers; he acts as the priest in the sanctuary of his house. The family altar, or holy room, has been the place where the child learnt from his father how to pray. Family worship contains Bible reading, singing hymns and reading the seven canonical hours of prayer which contain psalms, Scripture readings and several prayers.

Religious practices in the Coptic home have tied children to the tradition of the Coptic Church. In fasting, for instance, the child learns self-control and sacrifice; in addition, it is an opportunity for the Coptic family to share with the rest of the Coptic community a common religious tradition. In the past centuries, the means for recreation for the Coptic home were also religious. The occasions of the celebration of the feasts of the saints served as reminders to the Copts of the example of Christian life given by the saint whose feast was celebrated and at the same time as an opportunity for recreation and meeting friends and relatives.

### **References**

Bishop Bayman and Soliman Niseem.. *In Christian education* [ 3 volumes , in Arabic ]: Cairo, 1985 - 1987.

Assad, Maurice M. *The Church and family life education*: Cairo.[197?]

Jeffreys, M. V. C. *Truth is not neutral*. 1969

## SECTION 3

### *DEVELOPMENTAL PSYCHOLOGY*

#### **Introduction**

We shall find, when we begin to plan Christian Education lessons, that it requires careful analysis of the needs, interests and experiences of the children in our class. This will help us devise lesson plans or “learning experiences” which are educationally relevant to them.

In addition to this, we need to be aware of the different ways in which children think at different stages of their development. Only when we have this awareness, will we be able to select the methods which are relevant to the fast development of the children we are serving.

The most formative influence on education in the past forty years has been the research done by psychologists on the thought processes of children and the ages where ideas develop and to what extent. This has given particular guidance as to the time when children are ready and able to advance into a new field of understanding.

Since the year 1960, Christian education has been the subject of considerable and varied research which has concentrated on three related fields:

- The child and his/her religious development
- The content of religious education
- The methods by which the subject should be taught

Probably, the most influential work was that done by Dr. Ronald Goldman, who, in 1964 wrote a book called “Religious thinking from childhood to adolescence”. A year later, he released another book called “Readiness for religion”. The second book was an attempt to work out, practically, the implications of his research.

Dr. Goldman examined the religious thinking of a group of some two hundred children, presenting them with certain Bible stories and pictures of religious topics, and asking questions to assess their understanding. Goldman’s research methods and his finding followed the scheme associated with the psychologist Jean Piaget, who has done so much important work on the way children form concepts.

#### **The Work of Jean Piaget**

Before considering Goldman’s conclusions, it will be appropriate to describe briefly Piaget’s divisions of the development of the child’s thinking. Piaget, in his books “The Child’s conception of the world”, “The Child’s conception of causality” (1929, 1930) and “Logic and Psychology” (1953), had described the types of thinking possible for children at various ages.

Piaget may have been the world’s greatest developmental psychologist, he was also the one who offered the most useful knowledge for teachers. Piaget saw the study of children as the true basic science for teachers and his analysis of the development of thought in a child is the central core of what a teacher needs to know.

#### **Child’s Logic**



Adults typically smile at the “silly” mistakes that children make in their descriptions of the world. The child who thinks that thunder is caused by two clouds bumping together is a great source of humour. Consider the little girl who was convinced that sand fell faster through an hour glass when she worked faster; or the little boy who was convinced that dogs knew exactly what he was thinking because they could smell his thoughts.

Each of these examples is more than a cute misperception. The young child is busy perceiving the world in ways that are consistent with his or her cognitive stage of development, and while these may seem inaccurate and humorous to an adult, they are perfectly logical and reasonable to the child. They are revealing the child’s level of thinking and demonstrates how a child does not reason in the same fashion as an adult.

***How does the child form and modify the nature of reality?***

As Piaget explains repeatedly, it is only through a complex interaction of experience with the necessary internal maturation that the child is able to invent or structure the nature of reality. No amount of instruction will cause this before the child is ready, but it will not come in a vacuum without experience, either. It is through experience that the structure of reality is formed and modified.

The details of how the child invents, through the force of his or her own logic, the nature of reality was the central focus of Piaget’s work..

We will look closely at a number of Piaget’s key concepts and at the five major stages of cognitive development in an attempt to achieve an understanding of Piaget’s formulations and their implications for education.

**Piaget’s keys concepts**

Piaget’s model for mental development stressed the interaction of heredity and environment. The child adapts to the environment by assimilating what there is into his existing mental structures and abilities. He also accommodates by modifying his thinking to fit existing reality.

***1. Adaptation***

The child adapts to the environment. Piaget’s contribution here, was in describing the nature of this adaptation process. He broke it down into assimilation and accommodation which are two dynamic and interacting parts of adaptation.

***a - Assimilation***

Assimilation is defined as the use or classifying an object into existing mental categories or operations. Thus, when the infant takes an object and puts it into his mouth, he is assimilating the object to the familiar process of eating.

Another example of assimilation is the young child who knows what “dog” means, but then calls cats and rabbits “dogs”. In this case the child has incorrect assimilation, but it is assimilation nevertheless. The child has assimilated the new object into the existing category “dog”. Most of the time, the assimilation will be accurate, such as the child learning how to hold a pencil and then assimilating other tools - such as crayons, brushes, knives into the same operation.

***b - Accommodation***

There are other times when the child changes the existing categories to adjust to reality. When this happens, the child is accommodating. In the example of the “dog” category, when the child learns that cats and rabbits are not dogs and refines his vocabulary to identify dogs, cats and rabbits accurately, he is accommodating. Thus, we see that assimilation and accommodation interact as the child adapts to the environment and that these two contrasting aspects of adaptation are very important.

## **2. *Equilibration***

A concept that is closely related to that of adaptation is what Piaget refers to as equilibration. This is the process that balances both assimilation and accommodation as they interact with each other. Equilibration is a self-regulatory process, determined primarily from within, and if the word self-regulation is kept in mind, it helps to understand the concept of equilibration.

As the child explores and learns, he encounters situations in which existing concepts and procedures do not work, and a state of dissonance or disequilibrium is created. If he is ready, he will resolve this disequilibrium by inventing the new operation or concept that is needed. Thus, accommodation to the new operation or concept that is needed. Thus, accommodation to the realities of the world comes when existing knowledge is inadequate if the child is ready to accommodate. Since this process is primarily self-regulating, the child must do this on his own, and it will not be sped up by special instruction.

Consider the child who is confronted with two pieces of cake. At the age of 3, he concludes that his piece is bigger because he wants it to be bigger. At age 5, it is bigger because it appears to be bigger. At age 7, he realises it is not bigger, even though it might appear to be, because it weighs the same as the other piece. This progression from an egocentric view (it is what I want it to be) to appearance (it looks or seems bigger) to objective reality results from accommodation, but it is self-regularity primarily from within the child.

## **3. *Conservation***

This is probably the one idea of Piaget’s that has been discussed and researched more than any other. When a child understands conservation, he understands both constancy and transition. He can distinguish between how things look and how they really are. Piaget described this as “always changing, always the same”.

Understanding conservation applies to many different areas. The child who has this concept will recognise that the number of buttons remains constant although you rearrange them, the length is the same even when the boxes look different. Size, order, substance, weight, all these remain the same even when the appearance is changed. On the other hand, the child will also recognise when any of these have actually changed. Regardless of whether they appear different. He must be ready for the logic required in doing this, and not amount of instruction will cause him to understand conservation before he is ready.

In a typical conservation experiment, the child is presented with two pieces of plasticine. The two pieces are roughly round bobs that the child sees as two equal pieces. Without adding any material or taking any away, one blob is moulded into a long, skinny piece, while the other is fashioned into a compact little cube. The child who understands conservation will recognise immediately that both pieces still contain the same amount

of clay. The child who has not yet mastered this concept will identify incorrectly that the long piece contains more clay.

#### ***4. Cognitive Structures***

The mental organisations or abilities of any particular child are his cognitive structures. The unique mental abilities that distinguish a 7-year-old from those younger children who do not yet possess these mental abilities are essentially cognitive structures. These vary with the stages of cognitive functioning. The cognitive structures of a child also determine what can be assimilated at any particular time and are part of the process of accommodation. Part of Piaget's contribution was his recognition that these structures could be inferred if you observed and listened to a child carefully.

As an example, suppose that a 3-year-old said "The sun follows me wherever I go. It goes faster if I am in a car, and slower if I am walking". Upon further study, you note that he believes it is much steeper going up a hill than when he is going down, and that the sand in an hour glass moves faster when he is working fast and slower when he is working slow. These ideas should not be upsetting since they fit the cognitive structures of a typical 3-year-old who is still at an ego-centric stage.

If you tried to correct him and teach him that these things were not true, he would be unable to understand, since he lacks the necessary cognitive structures for taking a point of view where he is not the centre. This ability to take different points of view (socialised thought) does not develop until about 7 or 8 years of age.

#### ***5. Decentration***

Decentration refers to the ability to consider more than one factor at the same time. In the discussion of conservation, the child must be able to consider both shape and volume at the same time. Until this is possible, conservation is not possible. Similarly, classification of one or more variable is not possible until decentralisation is achieved. A child without Decentration may be able to classify animals as dogs or cats. It is not until he can consider more than one attribute that he can classify them into white dogs, black dogs, white cats and black cats.

### **Stages of cognitive development**

With these concepts in mind, let us look at the five stages of cognitive development defined by Piaget. The cognitive stages means a characteristic pattern of cognitive structures, mental operations and schema that are exhibited by children in a given age range and that are qualitatively different for those children in different age ranges.

#### **I - Sensori-motor stage\_(The conquest of objects) ( age 0 to 2 )**

The infant's mental functioning consists of what is called the sensori-motor stage. Exploring the physical world, learning to identify objects, grasping things (and usually trying to study them by putting them in their mouths). They find out where the self ends and the outside world begins - these are all common activities at this stage. Sensori-motor behaviour is very physical as the infant discovers basic facts about the world. Objects move, fall, disappear and reappear, are hard, soft, hot, cold and all sorts of interesting facts that are discovered.

The newborn infant can see, hear, and feel far more than may be realised. It is only his apparent helplessness that has led observers in the past to conclude that the infant can see, hear, smell, taste or feel very little.

Feeling pain, temperature and humidity and reacting to smell are all present at birth. Even taste becomes an active sense within days after birth. Many reflexes that are inborn are well known to most readers. Thus, the infant becomes well equipped to interact and learn from the world around him.

Although physical, this period does include an understanding of certain concepts. The concept of object permanence is an example. This is defined as the knowledge that objects continue to exist even when one is not perceiving them. If you place a book on the desk and tomorrow it is gone, you would wonder where it is and may have some ideas as to who moved it. It is doubtful that you would believe that it has vanished into thin air. However, an infant must have considerable interaction with the environment before acquiring the concept of object permanence.

Another way of describing the sensori-motor period is to say that, in infancy, the major task is the "conquest of the object". The infant is living in a world of bits and pieces and has to "create from scratch", the facts about the world. He learns to associate touch, taste, sound and sight with objects, and through this association, he learns that objects are constant and have a life of their own. He discovers how to interact with these objects and to determine just where his body ends and the object world begins. He even begins to develop some rudimentary concepts of time and space, and a simple, if not always accurate, concept of causality.

### **Preoperational period ( age 2-6/7)**

Piaget divides the preoperational phase into two subperiods: the preconceptual period (2-4) and the intuitive period (4- 6/7)

#### **II - The preconceptual stage (2-4)**

It is during this period that the young child learns that everything has a name and that names stand for the many properties of objects. This period is so important in the child's mental development because it marks the beginning of language and vocabulary. In this stage, the child is

- \* **Unable to form accurate concepts:** ie, he does not assign a word to one class of objects, but to a number of similar actions (eg. "Daddy" is any one who lights a pipe).

- \* **Egocentric thinking:** In this stage, imitation is largely unconscious. A child reproduces and simulates movements and ideas of other persons without realising that he does so. He may take his ideas for drawing from his neighbour but denies that he copied; and when something is explained to him, he imagines that he has discovered for himself what, in reality is being repeated from a model. This egocentric behaviour creates a confusion between the "I" and the "not I". his "own" activity with that of "other people's".

Through this "egocentric behaviour", he does not usually obey rules of a game until he is nearly seven years old. When older children play marbles, they usually obey the rules of the game, but the younger child may think that "winning" is just hitting a marble, he is playing his own game in his own way, no question of winning or rules arises. In general, he makes experience conform to his views.

\* **Reasoning moves from particular to particular without generalisation:** The reasoning of young children does not move from universal to particular by deduction, or from particular to universal as in induction, but from Piaget calls such reasoning “transduction”. eg. “P” considers that the sun and the moon are alive because they move, but not a bicycle “because it has to be pushed”, nor fire, because it has to be made. It would seem that “P” presents a typical case of a child who identifies life with self-movement. But he denies life to the North wind although it moves by itself, “because it does not talk”. But fish do not talk - but they are alive because they swim. Evidently, “P” has two criteria in life: self-movement and speech. He has not considered whether both are necessary simultaneously. In which case, fish would be denied life, but the north wind would be alive depending on the child’s criteria for life. It is typical of children in this stage not to ask such questions and to remain unconscious of the inconsistencies of their thinking.

The basis of “transduction” appears to be: if one object A is like another object B, in one respect, it is also like it in other respects. eg. “J” is 3 years old, she had a temperature and wanted oranges. It was too early in the season for oranges to be in the shops, her mother tried to explain to her that they were not yet ripe. “They are all green, we can’t eat them, they haven’t got their lovely yellow colour”. “J” seemed to accept this, but a moment later, as she was drinking her camomille tea, she said “Camomille isn’t green, it’s yellow already... give me some oranges!” The reasoning here is clear, if camomille is already yellow, the orange can also be yellow.

### **III - - The Intuitive (perceptual) period**

**(age 4 – 6/7 years)**

Piaget uses the term “intuitive”, and sometimes “perceptual” to describe the thought of the child between 4 to 7 years old, because the child in this stage is feeling his way towards logical thinking but is constantly deceived by the perceptual appearance of things.

His thought is still unadapted to the reality of the world. It is egocentric, illogical, and dramatically different from that of adults.

The children in this stage can give reasons for their beliefs and actions and they can form some concepts, but their thinking is still not operational.

The child’s thinking is dominated by immediate perception. It is characteristic of perception that is centered ie. only one feature or small area can be touched or viewed at a time.

#### **a) Egocentrism:**

\* The egocentrism of the child in this stage leads him to assume that everyone thinks as he does, and that the whole world shares his feelings and desires. The world not only is created for him, but he can control it. The sun and moon must follow him when he goes for a walk, or he can make the rain come by dancing around in circles, or go by singing “Rain, Rain, go away, come again another day”.

\* Another example of the child’s egocentrism is his inability to put himself in the position of another person. The child who has learned his own right and left sides cannot identify the same positions on a person facing him.

\* In the same way, a child has difficulty understanding another person's intellectual or emotional point of view. It is very hard for a mother to convince her child to stop making a noise because she has a headache.

\* The egocentric point of view also shows itself at the level of children's speech. The young child cannot tell a story in a way that is clear to the listener who does not know the plot. He may tell the story using "he" and "she" with no clue as to who "he" or "she" are. In fact, he assumes that all the world shares his thoughts and feelings and therefore, he needs not explain them.

\* Further expressing his egocentrism, the young child regards all things as equally real - dreams, pictures, or feelings. Piaget calls this attitude "realism". The child thinks that what is real for him must exist objectively. The young child, for example is quite convinced that his dreams are real. The child who is using his blocks as the symbolic representation of a train believes that his blocks make a real train.. The child's egocentrism prevents him from realising that his train is only a row of blocks to his annoyed mother who wants to have a tidy living room.

\* When the children talk to each other, they speak as though they were talking to themselves. Piaget calls this type of talking "collective monologue" rather than a real exchange of ideas. They also spend a good deal of time talking to themselves.

#### **b) One relation at a time:**

Inability to keep in mind more than one relation at a time results in numerous limitations in thinking:

**Children make no effort to stick to one opinion**, they forget the points of view which were previously adopted.

**There is a lack of direction in children's thinking.** For example, Roy (aged 7) explains that the moon grows.

Q. "How does it grow?"

A. "because it gets bigger".

Q. "How does it happen?"

A. "because we grow ourselves."

Q. "What makes it grow?"

A. "the clouds".

The conversation continues as such which seems to be a series of illogical arguments.

#### **Inability to see simple relations, eg. "J" is asked**

Q. "Have you any brothers?"

A. "two, Paul and Albert."

Q. Has Paul any brothers?"

A. "no."

Q. "has your sister got any brothers?"

A. "two." (he leaves himself out).

#### **c) Imitation:**

In this stage, children begin to imitate reality. They arrange scenes of family life with dolls and imitate events in family life eg. shopping, travelling in cars etc..

#### **d) Games:**

They are aware of rules, and these rules cannot be changed, but they tend not to take much part in games with rules.

#### **e) Conservation of qualities:**

Water poured from a short, broad glass into a tall thin one is believed to change in quantity. If one of two equal balls of plasticine is flattened or broken into pieces, it is believed to weigh more or less than the unaltered ball. If one of two equal squares of papers is cut and rearranged as a rectangle., the two areas are no longer thought to be equal, and so on. Children in this stage were found unable to understand conservation of quantities.

**f) Conception of age:**

Taller children are usually believed to be older. Tall trees, or very broad trees are judged to be older.

**g) Reasoning:**

The reasoning of the preoperational child is based on contiguity - not on logic. Objects and events that occur together are assumed to have a casual relationship. The thunder makes it rain, and honking the horn makes the car go.

**h) Inability to understand that an object has many properties:**

It is hard for a child of this age to understand that an object has many properties. Perhaps, the most easily illustrated example is found in the pupil-teacher relationship. A child expects a teacher to act like a teacher at all times. He associates his teacher with the classroom or church building. when a young child meets his teacher in a store or at a sport event , he may show surprise. He does not realise that a teacher is also a human being who enjoys sports or buys his food at a store.

**i ) Inability to reverse thought:**

The concept of conservation of preoperational child gives us example of this process. If we present a child with a ball of plasticine , roll it into a sausage and ask him “ is there more plasticine in the ball, or in the sausage, or is there the same amount in both? he will answer, ”More in the sausage” or “ More in the ball” , depending on whichever happens to appear larger to him. If he is asked to justify his choice he will do so by words such as , “because it is”. His inability to “reverse” thought prevents him from translating the sausage back into the ball even if he has observed how the sausage was formed.

His inability to “reverse “ thought prevents him to remember where did he put his lost toy.

**IV - Concrete operations stage  
(age 7 to 11/ 12 years old)**

Piaget uses the term operations for activities of the mind, as opposed to the bodily activities of the sensory-motor period. The child becomes able to manipulate data mentally. He can define, compare and contrast. This stage of development seems to be a big step, but it also has its limitations. A child can think only concretely at this stage; he can think only about existing objects and people.

**a. Reversibility:**

The operational child is freed from the pull of immediate perception. He is able now to move forward and backward in space and time on the mental level. The preoperational child who loses a toy will search in every room where he has been; the operational child

can sit still and think back over where he has been until he can logically decide where he probably left it. The child is able to complete an operation and then reverse that operation. For example, he can begin with a particular identity (A), perform an additive or combinatorial operation on it:  $A + B = C$ , he then can reverse this original operation:  $C - B = A$ .

***b. Relationships:***

During this period we shall see that children master even complex relationships. Piaget lists eight groupings of relationships which children learn to deal with during this sub-period. Some of these groupings are:

- Forming a hierarchy of classes: for example, the class of animals can be broken down into sub-classes until we arrive at the names of particular kinds of animals. Until about nine years, most children continue to find some difficulties in understanding relationships between classes.

- Assemble relations which express differences: In physical activities, children may line up in order of height; in the classroom, they answer their names in alphabetical order; in arithmetic, they compare weights, areas and distances. Many more examples could be given from every subject.

- Substitution: for example, children constantly use such relations as  $8=7+1=2+6=5+3$  in arithmetic, showing different ways the same end-result. Daily use of different combinations of coins to make the same sum aids in developing this concept in the child's mind.

***c. Limitations in Verbal reasoning:***

Limitations in verbal reasoning appear to be characteristics of this stage. For example, many children may give wrong answers to this question: if A is fairer than B, and A is darker than C, who is the darkest of the three? When children are required to use verbal propositions instead of objects, they consider one statement at a time, just as children in the intuitive stage consider one relationship at a time in dealing with objects.

***d. Concrete facts only:***

Although a child in this stage is able to put two or more aspects of a situation together and hold them in his mind at once, as well as examining statements for inconsistencies, he is still restricted to concrete facts and cannot move away from the contents of the concrete situation. For example, a child of 7 to 9 years might be asked to say what is wrong with the following statement. "In an old graveyard in Spain, they have discovered a small skull believed to have been that of Christopher Columbus when he was ten years old". A child of 7 years old answered: "It is wrong because you should not dig up graveyards, they are holy places."

**V- Formal operations stage:  
(age 11/12 years to above)**

This period begins at about twelve years and achieves its full development roughly three years later.

***a) Co-operation and discussion***

Piaget believes that formal operations are initiated through cooperation with others. At the beginning of adolescence, social life enters with a new phase of increasing collaboration which involves exchange of view-points and discussion of their merits



before joint control of the group is possible. This obviously has the effect of leading children to a greater mutual understanding and gives them the habit of constantly placing themselves at pints of view which they did not previously hold.

***b) Ability to consider many viewpoints***

Consideration of many viewpoints gives adolescent thinking a new flexibility. His increasing interest in a variety of social systems (real or possible), obliges him to be critical of his own standards, so that he begins to look objectively at himself and the assumptions of the various groups for which he is a member.

\* **His attitude to rules changes**, unlike the child who believes them to be unalterable, an adolescent comes to realise that they have been decided by adults and may differ among different groups of people.

\* **In games**, he changes rules as he wishes provided that those who play agree.

\* **His moral judgements** become less extreme; for example, he appreciates that a good man may have some bad characteristics and points out what there is to be said for and against him.

***c) General Laws***

It is the adolescent's capacity to expect to find general laws. The young child's attitude is different; for him, there are no laws with the general application, yet every event is explicable - the impossible can be imagined as a reality. A child at the preoperational stage inquires "If there was a tree in the middle of the lake, what would it do?" He agrees that there isn't one, but adds "I know there isn't but there was...". So he confuses the logical and the real order of things; his assumption is not a logical one but is a reality for him. During the period of concrete operations, he becomes a better observer, ut in reality, still dominates where they will lead and, it he has an imaginary model, he reasons directly from it, regarding it as real. Consequently, there is still no room for chance. By contrast, the older adolescent, or adult, is sufficiently detached from his ego and from his inner world to be an objective observer. He can establish general laws or not their absence when events occur randomly.

***d) Definitions and symbolism***

When asked, the first question, "What is an orange?", tell me what orange means, "A young child usually answers 'to eat', referring only to its purpose relative to him; an older child may say, "It's a fruit or a colour". An adolescent, however, attempts to describe the general properties of the class of objects, or the category, known as orange. John, a bright boy aged 15 said, "It's a kind of fruit with a thin orange skin on top of white pith. Inside, it is juicy and the juicy part contains a lot of sections - about eight or ten, I think, each one is in a thin skin. The whole fruit is rounded in shape, about two to four inches in diameter", and he proceeded to try to define the colour before he considered that the question was adequately answered.

***e) Continuity and Infinity***

Conceptions of continuity and infinity have been demonstrated by Piaget in questioning children about division of lines and shapes. At the end of the subperiod of concrete operations, children agree that ta line may be subdivided many times, or that many points may be drawn on a line, but they believe that the division must cease at some finite number of parts and cannot imagine that the number of points may be increased indefinitely until they formed a straight line. Gina was asked to cut a line without

stopping, she answered, you will finish with nothing at all.' When Brett was dividing a line, was asked whether it could be cut further, he answered, "No, it's no more than a point." The adolescents no longer insist on finite, smallest sizes, they have no difficulty in thinking of indefinitely large numbers. To the question

"How many points could I put on this line?",

Betty answers: "One cannot say, they are innumerable. One could always make some smaller points.

She is asked "About how many are there?"

She answers, "It is impossible to say, but approximately ten thousand, on hundred thousand, a million? It is impossible to say. One cannot say how many there are."

She is then asked "Make me the shortest line."

She says "No, one cannot, because it is always possible to make a shorter one."

### **References**

Piaget, Jean. *The child's conception of the world*. London : Routledge and Kegan Paul. 1951.

Piaget, Jean. *The Mechanisms of perception*. New York, Basic Books, 1969.

Piaget, Jean. *The origins of intelligence in children*. New York: International Universities Press, 1952.

Piaget, Jean and Barbel Inhelder. *The psychology of the Child*. London: Routledge & Kegan Paul, 1969

Beard, Ruth m . *An outline of Piaget's developmental psychology for students and teachers*: New York : Basic Books, 1969

**SECTION 4**  
***DEVELOPMENTAL RELIGIOUS EDUCATION***  
**( *Goldman's Research* )**

Goldman started from Piaget's description of general thinking and undertook a careful and detailed research to discover whether children's thoughts about religious notions followed this pattern.

He chose 200 school children from areas in the Midlands and Southern England Twenty in each year of age, representing a typical cross-section of those normally exposed to religious education.

During the interviews he told three Bible stories (Moses and burning bush, the crossing of the Red Sea, and the temptation of Jesus), and he showed the children also three pictures (a family entering a church, a child kneeling in prayer at a bedside, and a boy looking at a mutilated copy of the Bible). Dr. Goldman found that religious thinking does follow Piaget's developmental pattern.

Set out below is a summary of Goldman's finding:

**DEVELOPMENTAL LIMITS IN RELIGIOUS GROWTH**

For the vast majority of children we recognise that there are limitations to growth imposed by immaturity's of various kinds. The limitations of the young may be due to their rate of natural growth, but may also be caused by their sheer inexperience. If certain experiences are made available to a child earlier than he would normally encounter then these limits may be pushed further back to an earlier age. The major problem is to know what experiences and teaching to supply which are consistent with his development.

Supply too little experience and push not at all, and development is slow; supply too much or inappropriate stimulation, and development may be arrested because the process is forced and unnatural one.

A realistic sense of this balance between waiting and stimulating is the most valuable knowledge any teacher can possess. It is no less important for the religious educator.

***I . Intellectual immaturity***

**I-1. Intuitive (pre-operational ) thought**

In the pre-school years and in the first years in school, there are several intellectual limitations evident in children which obviously restrict their thinking.

**a) Egocentric thinking**

The child's world is centered round himself and experiences cannot be objectively understood, only in relation to what is directly happening (here and now to me).

Dr. Goldman had occasion to transport a small child Karen to nursery school and each morning they saw the distant university clock tower. As they got nearer to it they came down a hill and the tower appeared to sink out of sight.

Karen watched this occurrence many times until one morning she said, 'Isn't it funny, that tower going up and down?'. 'No, Karen,' he said, 'the tower doesn't go up and down. It's us going up and down the hill that does it. The tower still remains the same.' Long discussions followed which left Karen completely unconvinced. She could not see the situation objectively because her thinking was firmly egocentric.

#### **b) Single focus thinking**

Further limitation at this time is the inability to relate one fact to another with any accuracy. The child is monofocal in his thinking, only able to deal with one fact at a time, and relational thinking develops only slowly and painfully. This makes for many faulty generalisations. Journeying by car with a five-year-old in Wales Dr. Goldman pointed out the mountain Cader Idris. Several hours later the child pointed at Snowdon, saying in great excitement 'There's Cader Idris again'. Although the shapes of the two mountains were obviously different, the child justified his statement because both mountains had a tiny wisp of cloud over the summit.

Children often fix upon an irrelevancy like this as the basis of their reasoning, and it is not surprising that their generalisations are faulty.

#### **c) Irreversible thinking**

Finally, when very young children have arrived at their conclusions they have no intellectual check on whether they are mistaken or not. As adults we try to revise our thinking to see if our ideas are consistent. Young children seem unable to do this, moving only forward in their thought with charming but misguided assurance. This explains children's difficulties in checking arithmetical sums, most of them finding that subtraction as a reversible form of addition a perplexing idea to grasp.

Egocentric, single focus and irreversible thinking are symptomatic of what Piaget calls pre-operational or intuitive thought. Research evidence indicates that in religious thinking this continues to at least 7 or 8 years in the most children.

### **I-2. Concrete operational thinking: (7/8-11/12)**

The period of childhood covered roughly by the junior school years sees the next major step in intellectual development.

The child becomes less egocentric in his thinking, learns in certain experiences to check on his conclusions by reversing his thought and begins to relate different facts and features of a situation together. It is conceded that the university tower size and position does not go up and down and is static all the time. Its shape, size and position are not dependent on the position of people looking at it.

Yet immaturity remains which still impedes the child's thinking. This continuing limitation is due to the child's restriction of thought to concrete situations. Talk in abstract generalisations to children at this stage, and they will try to translate it into concrete terms, often with considerable inaccuracy.

A father came home to find the walls of the newly-decorated lounge scribbled on by the children. Having chastised them and warned them not to write on walls again, he came back the next evening and found them scribbling on the bedroom walls. When confronted with their crime they were genuinely distressed, because they had thought the scribbling veto only applied to 'down-stairs rooms where you sit'. We all know that specific instructions, factual materials should be used in the junior years. The use of

general terms and abstract ideas will lead to difficulties simply because concrete elements will tend to dominate the pupil's thinking.

Some religious experiences in many biblical passages, are often very abstract, non-concrete and frequently depends upon suitable play upon words. Love, goodness, holiness, spirit are only a few examples of abstract ideas used in religious education; and where the child translates these into concrete ideas there is frequent misunderstanding and perversion of what is intended.

As we shall see later, this affects the child's religious concepts, especially the mental pictures he forms of God. God is not thought of as a man, but He is a man. He is most frequently depicted by children as a very old man with a long white beard, sitting on the clouds, surrounded by angels.

### **I - 3. Formal operational thinking: (12/13- )**

Intellectual maturing into a stage we might call abstract operational thinking, liberates most pre-adolescents from the childhood limitations I have outlined. More abstract nature tends to develop during the second to third year of secondary schooling. Instead of starting with facts the pupil can begin with a theory or hypothesis and test the facts against the theory. This type of hypothetical thinking is just as important for forming a theology as it is for physical science.

## ***II . Linguistic limitations***

During their early childhood children requires a large and ever growing vocabulary. Adults, not least teachers, are frequently misled by their verbal fluency into believing that children understand more than they actually do. Words may be acquired merely by hearing them spoken repeatedly, and it is possible to use words while their significance is not really grasped.

Where religion is concerned, children soon acquire a religious vocabulary, often used with fluency and skill, most of which in the early years is not rooted in any understanding of their real truth. The confused 'Lead us not into Thames Station' is an attempt to make what is apparently confusing into a more sensible sentence in the Lord's Prayer.

Religious language is absorbed by children naturally as they encounter it in their experience, by overhearing conversation, by attending church services or school assemblies, and by other means. The danger is very real in religious education, because religious language using analogy, metaphor, simile and other devices to communicate the nature of God.

To understand this language we must first be able to comprehend the experience upon which the analogy, metaphor or simile is based. When a sentence such as 'The Lord is my shepherd' is used, we try to convey the care and love of God by the analogy of a shepherd caring for his sheep. The helplessness of sheep, are all experiences of which we must be aware if the analogy is to convey any meaning at all.

'I am the light of the world' carries a great variety of metaphorical meaning, and we must be able to recall many different images of light that guides us, calms our fears, searches out hidden places, burns up waste, exposes and purifies before we can grasp what Jesus was saying. The answer is to use language which is simple and appropriate for children. No religious teaching should occur without a constant cross-reference to what a child has known and encountered for himself.

### ***III. Restricted experience of children***

Children use all their experiences in building up their concepts, attitudes and beliefs into complex systems. child's social experience is therefore of first importance, not only for teaching him how to be a human being but also to reflect upon what it means to be human.

***Love:*** The key to the relationship of love between man and God, and between man and man is in the hands of the child who has already experienced what it is to be loved, or to have lost love.

***Time:*** Awareness of time itself moves from an immature idea to more mature concepts as children as children grow older. What we may loosely call a historical time sense is still relatively undeveloped by the time pupils move up into secondary schools.

***Distance :*** A child's judgment of distance will obviously be limited by the amount of travelling he has done.

***Different culture:*** The majority of children today live in a society different to Bible-society. They are members of mainly urban groups, most of them living in large residential or industrial areas. when the Bible speaks in the experience of the countryside, it is a countryside of vastly different climate and character to that known by a twentieth-century child.

***The implications:*** The intellectual immaturity of children, their restricted experience does not mean that religious education in the early years of development must be abandoned. Language should be used wisely and at the right level. New experiences may be stimulated and past experiences reorganised in an intelligent programme of Christian education, which prepares children for the succeeding stages in their development, as well as answering the spiritual needs of the moment.

A realistic recognition of these limitations of immaturity is vital if we are to devise a programme which meets the religious needs of the young.

## **QUESTIONS AND ANSWERS**

( Goldman's research )

To see whether Piaget's three main stages could be applied to the realm of religious thinking, Goldman selected five questions from the Bible stories. We shall see how the three stages can be observed quite clearly in the pupils answer to the questions.

### ***Q.1. Why was Moses afraid to look at God?***

**5 - 6 years:** Moses was frightened of the rough voice.

**5 - 6 years:** It was because he hadn't spoken politely to God.

- 7 - 8 years:** Because God wears a beard and Moses doesn't like beards.
- 8 - 9 years:** Moses thought God would chase him out of the holy ground, because Moses hadn't taken off his shoes.
- 8 - 9 year :** Moses hadn't been going to church or anything like that.
- 9 - 10 year:** It was the bright light and to look at it might blind him.
- 10 - 11 year:** Perhaps he had done evil things, he would be ashamed to look at God.
- 11 - 12 year:** I would be scared. Why? God is good if I would done something wrong I wouldn't like to face Him.
- 12 - 13 year:** God is holy and the world is sinful.
- 12 - 13 year:** God was great.

***Q.2. Why do you think the ground on which Moses stood was Holy?***

- 4-5 years:** Because there was grass on it.
- 5-6 years:** It was hot ground, it would burn his shoes.
- 7-8 years:** Because God blessed it. Why did God Bless it? Because it was holy
- 8-9 years:** God was there. His face and His angels were there. Something very good had happened there, like the place where Jesus was born.
- 9-10 years:** It was like a church, you have got to be very quiet.
- 12-13 years:** Taking off your shoes is a sign of respect, it was a tradition in those days.

***Q. 3. How would you explain the bush burning, but not being burnt?***

- 4-5 years:** I think Jesus saw the bush burning and some men put it out by water.
- 4-5 years:** God made the bush, no one else was there to make it. He would keep the bush alive.
- 7-8 years:** The leaves were too strong to burn.
- 7-8 years:** It was raining and God sent the wet.
- 9-10 years:** It was watery stuff or something like God's wings or an angel's hand.
- 9-10 years:** The real fire was behind it and shone through it, and it looked as if it were alight.
- 9-10 years:** It was alight from an electric torch, or stick with flames on it, it was held up by an angel.
- 13-14 years:** The flame is not a "real" flame but some kind of holy, non-burning flame.
- 13-14 years:** Probably God did a miracle. How do you mean? It's something God and Jesus can do which ordinary people can't do, and can't understand.

***Q.4. How do you explain the dividing of the water of the Red***

*Sea?*

**4-5 years:** God did it, He would magic it.

**4-5 years:** The man ran past the blue sea and the white sea. The blue sea went on one side and the white sea the other side.

**7-8 years:** God did it, He was in the middle of it. How would God do it? if He was in the middle He'd push His arms and force the water open.

**9-10 years:** God stretches His spirit over the water and that divides it.

**9-10 years:** God told the sea to part. Has the sea got ears so it can hear? No. Is it alive so it hears God? Oh yeas. How do you know a thing is alive? Because it moves?

**12-13 years:** He told the waves to part and they obeyed. Were the waves alive? No. Well, how could they hear and obey God? God can do anything.

*Q.5. If He was hungry, why wouldn't Jesus turn the stone into bread?*

**4-5 years:** The bad man wouldn't let him go. The bad man didn't say please.

**4-5 years:** Jesus didn't want anything to eat

**4-5 years:** He didn't like bread anyway.

**7-8 years:** Because He said not to eat bread alone. what do you mean? They should have something else to like cheese and something to drink.

**7-8 years:** The devil tells lies. How do you mean? Well, if Jesus turned stones into bread, he'd have nothing left to walk on.

**9-10 years:** God said he must not eat. Why was that? Because Jesus had a lot of work to do.

**9-10 years:** He thought the devil might take the magic way.

**12-13 years:** Jesus was trying to prove he could live without food. How was that? His father would look after him. He went into the desert to think and not to do miracles.



## **RELIGIOUS CHARACTERISTICS AND BASIC NEEDS**

( Goldman's research )

### ***Early childhood (4-7 years)***

#### **a) Religious Characteristics**

**GOD:** Some Children, unaware of the length and finite quality of human life, can endow their parents with eternal life, in a physical sense. In the growth of a child's ideas of God this parental misconception is of great importance, for he is beginning to discover during this period of development that parents do not know everything, have not unlimited powers and certainly cannot see everything or be everywhere. A parent may become ill or die or desert the home.

Ideas of God have a clear pattern of physical identity and human characteristics. Here are some descriptions of God by children in infant school:

- I think - *“God is the man in the moon, He has a round head and lives in a round home.”*
- *“I think God might live up in space ..., I think he might clean up his house sometimes, I think he might eat something like bread and sausage when he is hungry.”*
- *“God is the sky and you can't see him. He flies around. Sometimes he stops behind a cloud to have something to eat.”*

**PRAYER:** When children pray in their own language, they are more natural and talk as if to a human being. Prayers may be trivial and very much at the level of asking for Christmas presents, but the feeling about prayer is a very strong one.

**BIBLE:** It is written by God, and it is accepted by children at a literal level as entirely true.

#### **b) Basic Needs**

“Goldman” believes that the basic of children's needs must be the starting point and the ultimate purpose of Christian education. Effective religious education stems, wherever possible, from the natural interests and activities of children, for these are the expression of their basic needs.

**Security and love:** A child needs to be secure, and the roots of this need lie in the experience of love. A child therefore needs to feel that he belongs, first of all, to an intimate family, then to a community which cares for him.

The aim, therefore, of Christian education to build up a confidence in life and in people from the earliest years. This is done by persons reacting upon each other, and we know that Christian parents and Christian teachers and clergy, who really express this love and help the young to feel that they belong, are those who have the most lasting influence upon them.

The home, the church, the school, are all communities in which children must be made to feel secure, so that they can learn to trust and eventually themselves learn to love.

Many children find their first day at Sunday School exciting, but even the most confident child finds it insecure period. Ideally, the atmosphere of a “Reception class” should resemble a large family in a home, with male female teachers, where warmth and love are needed.

**Play and fantasy:** Children need to play. Artistic activities of drawing and painting, moulding with plasticine and making things are important as ways of exploring new ideas. Perhaps this is one major problem for teachers in Sunday schools, that they find it difficult to concede that such a serious topic as teaching the religion can be approached playfully or the child encouraged to fantasise about God.

But we have to accept that this is the child’s natural method of thinking of expressing himself and searching.

**Enjoyment of life:** A seven-year-old child wrote: “Toys make me happy .... painting makes me happy .... cats make me happy ....”. Children have great capacity to enjoy life. Such kind of children’s need could be satisfied directly or indirectly at Sunday school classes through a good quality of relationships between child and his teacher.

## ***Middle Childhood ( 7 - 9 years )***

### **a ) Religious Characteristics**

**GOD:** The child in this stage takes the descriptive and metaphorical words at their face value and interprets them in a strongly literal manner. God therefore is still a large man, clothed in Palestinian garments, living in the sky but making visit to earth in person.

God is still seen as a powerful adult, and harsh in his treatment of naughty people. At other times He is kind and loving. Jesus and God are frequently confused, the names often being used interchangeably.

**BIBLE:** A magical and holy book (“magic” and “holy” are usually synonyms in the child’s language) written by God, totally true. It would seem to be premature to teach the history or multiple authorship’s of the Bible in this stage.

**PRAYER:** Prayers are growing in number and variety, and most children actually pray or desire to pray. Their prayers reflect their egocentricity and materialistic desires. Praying satisfies children and they find in it a pleasurable and happy experience.

### **b ) Basic Needs**

**Security and love:** The need to be loved continues, specially as the child’s world becomes larger, more frightening, more demanding, and more complex. Parents and teachers at Sunday schools can provide much of the assurances needed at this time.

An adult who worships and demonstrates to the child his belief and dependence upon God, is one who meets most effectively the child’s need for security.

Children want to feel that church community also is safe like their homes. It is important for teachers of Sunday schools to demonstrate their love, care and concern for the children.

***Need for moral rules:*** Children in this age are becoming increasingly aware of the need to observe standards which are acceptable to adults and which are imposed concern for the children.

These rules should be clearly an expression of the parent's concern or teacher's concern for the protection of children.

To involve religion as an authority for these rules is unnecessary. How ridiculous to make a child feel he has violated God's commands by making a noise in the corridor.

***Need for fantasy and imagination:*** The need of the child at this stage to unify experiences, to relate them to what he can know and understand is limited by intellectual immaturity. It is natural that were his intellect cannot cope he will resort, as in early childhood, to earlier ways of understanding, namely through fantasy. Such fantasy is the gateway out of the concrete prison of literalism into a wider spiritual world. Younger children are naturally creative and imaginative. Too soon, in the following few years, self-consciousness appears, the factual "real" world intervenes, and some children never seem to look at life with the eyes of imagination again.

At middle childhood stage the need to encourage the child's imagination is necessary.

### ***Late childhood and pre-adolescence ( 9 - 13 years )***

#### **a ) Religious Characteristics**

***GOD:*** The figures of a man is now giving way to symbols of power and glory, supernatural rather than a superhuman view of God. Limiting physical ideas still persist in some concepts, such as God speaking with a physical voice, the concrete elements of communication the pupil's ideas.

From about ten years onwards, there is a great deal of intellectual confusion as the child tries to adjust himself to a more realistic theology. It becomes clear, for example, that children begin to recognize the problem of God being everywhere and at one place at one particular time. To overcome this problem God must be conceived of as a spirit, not bound by physical limitations, but the child's natural concrete form of thinking makes this concept difficult for him to grasp. These concrete limitations do not seem to begin to disappear in religious thinking until about thirteen years of age.

Thirteen, on average, appears to be the decisive age for most children when they move forward into more adult thinking about religion.

***BIBLE:*** It is still an authority in a literal verbal sense, although its multiple authorship is now being recognized.

***PRAYER:*** Prayers to God increase in this stage, as the pupil becomes socially more sensitive, and concerned with self-examination of his own inadequacies. Prayers to be a better person, and for protection from danger are at their peak in this stage, as the pupils become more aware of life's pressure.

#### **b ) Basic Needs**

***Need for security:*** A growing awareness of the insecurity of life is seen in prayers for protection, for recovery from illness and later for help in personal problems. Children of this stage still require the guidance of adults who are positive and assured about life. A trust in teachers is a common experience in this stage.

***Need for friendships:*** Groupings at this period tend to be single sex groupings. Firm friendship are needed. Teachers should form personal links with their individual pupils.

***Need for meaning:*** At previous stages the child happily kept together unrelated and often contradictory ideas, but now he is becoming aware of the need to relate and reconcile these apparent contradictions. We require an intensive effort in teaching religion at this stage to help him grow a “one-world” view of life, rather than a dualistic system which separates religion from the rest of life.

## **ADOLESCENCE ( 13 - 16 YEARS )**

Usually, girls mature earlier than boys, but by the end of the thirteenth year, most boys begin to catch up on the earlier physical development of girls of the same age.

### **A) Religious characteristics**

**GOD:** Most of our pupils at this stage begin to conceive God in symbols, abstract and spiritual terms.

**BIBLE:** There is a move towards a non-literal interpretation, and a recognition of metaphorical truth.

### **B) Basic needs**

**Security-in-freedom:** This period is a growing upward and outward, a crossing of the frontiers of new experience. Fundamentally, all human beings having to meet new experiences and new pressures feel insecure until they have come to terms with them.

This is why adolescence is so insecure in time of development.

The adolescent needs freedom to experiment and to explore, he also needs secure bases from which to go out and to which he can return. These basis are the home, school, community, church wherever there are sympathetic adults whom adolescent, trust and respect.

The merging of security-in-freedom is a delicate balance. If there is too great a freedom allowed, too much of it for the adolescent to handle, experiment can lead to disastrous consequences. If security is too protective, on the other hand, the adolescents will either fail to grow up as they should or they will endure it until they feel it to be intolerable and then break out recklessly.

If the adolescent cannot find needed security at home, church or school, he may find it among his friends, within adolescent group. In these years, because too much freedom has been allowed to adolescents, the security needed for adolescent found within adolescent group, which exercise considerable moral authority upon individual members. To be different in opinions, to dress differently is agony for many adolescents, because if they do not conform, the rejection of their peers and the sanctions of the group will be visited upon them.

The real basis for security lie outside adolescent groups. Security is rooted in parents, school teachers, Sunday school teachers or spiritual leaders at church who are friendly, mature and able to answer such need for adolescents.

**STATUS:** We all want to be accepted and respected, and for the adolescent his status is of great concern at a time when he is uncertain about his place in society.

An adolescent boy said bitterly: "I am neither kid or man, and get the worst of both worlds."

We should provide some responsibility for young people in a systematic manner. Such responsibilities should be increased gradually. At home, school, or church youth meetings, adolescent should be given the opportunity to discuss and suggest about rules and decisions. Adolescents need to be assured of their worth as individuals, not only by our words but also by our attitudes as parents and teachers.

We should respect them, and never use words which shows we regard them as children. Using words such as young ladies, young persons or students is much better than using words as boys, girls, and pupils.

We should listen to their point of views, and to allow them to participate in what they asked to do. At church youth meetings, an atmosphere of free exchange of ideas is important. When adolescents reject much of their religious education as childish, it is not only the content, but it is because they think their teachers consider them to be children in presenting it by authoritarian methods. This does not mean a disappearance of discipline, but respect, friendliness and tolerance must be mixed with firmness.

**IDEALISM:** There is an accompanying growth of concern for justice, equality and freedom, rooted in what they want for themselves, but carrying implications far beyond adolescence. The tremendous support by adolescents for "Ban-the-bomb" movements and other causes are indicators of their need to identify themselves with realistic movements. In church community, adolescent should be given the opportunities to satisfy such basic need, by helping old people, visiting hospitals, building a children's playground, raising money etc....

**LOVE:** Adolescent needs to love and to be loved. This is the area of his life where the adolescent stands in greatest need of help. The theme of love is the great theme of Christianity. It is the duty and responsibility of Christian education to help the young people to distinguish between love and lust, the value of loving persons rather than bodies.

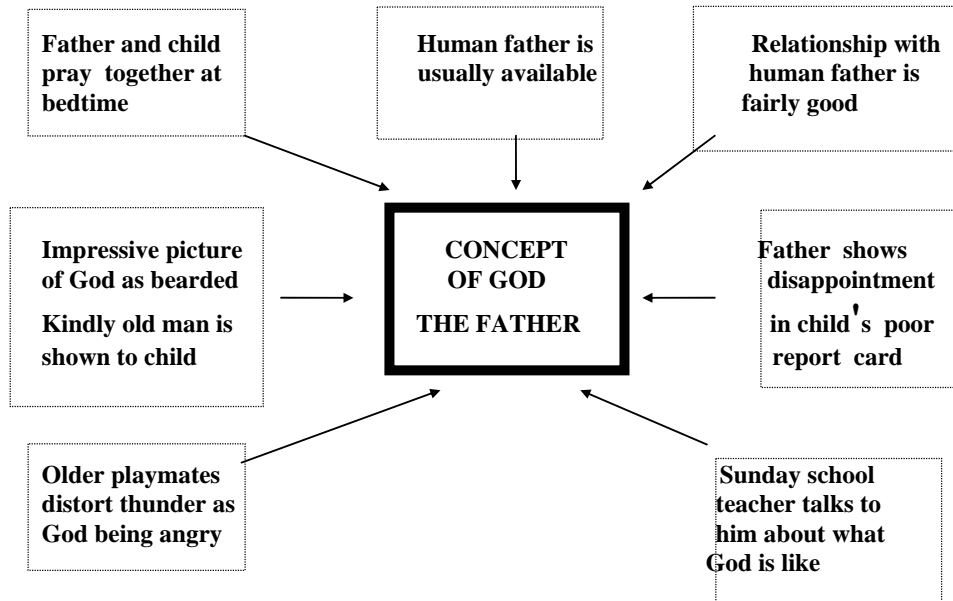
## THE THEOLOGICAL CONCEPTS OF CHILDREN \*

During the years of childhood, the youngster is confronted with an awesome task. He must draw from bits and pieces of information and experiences and construct a world of reality.

### How does the child form concepts?

An understanding of how the child forms concepts from images and percepts is vital to the Christian educator. He must appreciate how crucial it is that the growing child gain clear, accurate concepts related to God, Christ, the Holy Spirit, sin, death, and such. The educator should understand the process whereby concept formation occurs. He needs to ponder why theological misconceptions occur and what Christian parents and teachers can do to aid the child in accurate concept formation.

The following figure illustrates the range of information that is used in concept building. Through the wide range of experiences with his own father, through visual representations of God the Father, and through stories and interpretations, a concepts of God the Father gradually emerges. How a child's concept of God is formed ?




---

\* Norman Wakefield. Children and their theological concepts ( in: Childhood education in the church. Ed. by R.B.Zuck and R. E. Clark) :Chicago,Moody press, c 1975.

## Factors influencing theological concepts

Significant factors create a wide range of differences in the theological concepts of children. thus one might well ask, What influences the development of theological concepts?

**1. *Early Impressions:*** Definite theological concepts do not appear to develop until in later childhood. However, impressions and awareness early in childhood are very influential in forming the foundation for theological concepts later on.

Before a child understands what it means to trust God, he has formulated feelings and attitudes about trust. The child who from infancy has experienced an emotionally warm, dependable home environment is better able to develop healthy attitudes toward life. He gains positive impressions of interpersonal relations. These impressions are not rationally thought through, but felt within. As such, they are inner, unseen forces which shapes future concepts toward God, the Bible, the universe, self, and others.

**2. *The great influence of parents:*** Parents possess great power to influence the roots of theological concepts. Both mother and father can enrich the child's early percepts through conversation about God, reading well chosen Bible stories, singing unto the Lord, praying with the child, and observing the wonders of God's world. Through these impressions, the young child builds up a valuable supply of positive, accurate images and percepts from which concepts will emerge.

An excellent example of the impact parents-and-grandparents-can have upon their children's spiritual development is found in 2 Timothy 1:5. Paul indicates that the vital faith of both mother and grandmother had been communicated to son Timothy.

**3. *His Sunday School Teacher:*** Other significant persons also influence a child's understanding of spiritual concepts. His Sunday school teachers regularly confront him with Christian theological concepts embodied in songs and choruses, Bible stories, prayer, and related learning activities.

**4. *His intellectual development*** . Another factor influencing concept formation is the child's intellectual development. The Lord appears to have build a timetable within man whereby his intellectual development unfolds progressively. Studies by Jean Piaget and others have stressed that the young child does not have the mental structure to handle abstract concepts. The infant begins with a small number of impressions and gradually builds an ever enlarging network of experiences and impressions.

From the Christian perspective, overstimulating of the young child with too many Bible facts and "advanced" concepts will likely lead to confusion and distortion on the part of the child. "It should be emphasized that if the church is to be effective in character training, the teaching must follow the fundamental principles of learning set forth in educational psychology."

**5. *The child's level of language development:*** A fourth factor that influences concept formation is the child's level of language development and enrichment. The ability to use words provides the youngster with symbols by which he can "handle" images and precepts.

When the child's environment is void of conversation concerning spiritual topics, his development in this area is stunted. It is unrealistic to expect a child coming to Sunday School from a non-Christian home to have an adequate and accurate vocabulary of biblical ideas related to God, Christ, and salvation.

## REFERENCES

- 1 - Goldman, Ronald. *Religious thinking from childhood to adolescence*: New York, Seabury Press, c 1964.
- 2 - Goldman, Ronald. *Readiness for religion*: New York, Seabury Press, [1970]
- 3 - Wakefield, Norman. *Children and their theological concepts*.(in: *Childhood education in the church*. Ed. by Roy B. Zuck and Robert E. Clark: Chicago, Moody Press, c 1975)



## SECTION 5

### CURRICULUM OF ORTHODOX CHRISTIAN EDUCATION \*

The following suggestions of curriculum of Christian education are an attempt to organize our thinking on the basis of what we believe about Orthodox Christian Education, hoping that it will be useful to curriculum committees in our Coptic Churches.

#### **Infancy: age 0 to 3**

This first period of childhood, called by Piaget the sensory motor stage. More than any other tradition, the Orthodox Church emphasizes the religious importance of infancy. During the very first weeks of his life the infant receives sacraments, Baptism and Holy Communion.

One of the very striking passages in the Gospel is the validity Jesus Christ ascribes to the pre-intellectual experience of religious faith. When His disciples, in an effort to maintain an adult level of teaching, tried to prevent mothers from bringing their children to Jesus, He “became indignant.” He said that to such belongs the Kingdom of God, and that whoever does not receive the Kingdom of God as a little child shall not enter it (Mark 10:13-16). He illustrated God’s relationship with little children: He took the children in His arms and blessed them, laying His hands on them. He gave His love, not through teaching, not even through a story, but through bodily contact. He made them feel His closeness through their physical senses and, speaking to adults, He stressed that the children’s perception of His love, the way in which they received the grace of His blessing, was valid and religiously meaningful: “Whosoever does not receive the Kingdom of God as child shall not enter it.

#### **Our church life offers many opportunities for such a perception of religious values through the senses:**

- Let the baby see, touch and kiss the icon over his cradle.
- Let him feel the smell of incense and the bright colours in the church building.
- Let him receive Holy Communion with his lips and feel its taste.
- Let him feel the sprinkling of Holy water on his face.
- Let him hear the singing, make the sign of the cross, even though it is only a kind of finger play for him.
- Let the children see their parents pray; let the parents give religious interpretations of what the children see; let the children attend church services where they see, hear taste, touch and smell objects of great religious meaning.

In our Church all these physical objects, sensations and experiences are not merely religious baby-talk to be discarded later. Each of the things I mentioned remains a perfectly valid, meaningful action, gesture or experience throughout an Orthodox Christian’s life.

---

\* Sophie Koulomzin. Our church and our children: USA, St Vladimir’s Seminary Press, 1975

### **The work of The Holy Spirit**

Over and above all we have mentioned in speaking of religious growth in infancy, there remains the holy and mysterious action of the holy grace of God that touches it. No one can measure or evaluate precisely the effect of the sacraments which our church gives to young babies. In faith we can only make sure that these channels of the gifts of the Holy Spirit are kept open in the life of our children.

### **Pre-school children: age 4 - 6**

#### ***Short stories***

Pre-school at the younger level can listen to short stories lasting not more than five minutes, and at the older level not more than ten minutes.

A story has to make a constant appeal to their physical senses, through actions that involves the children in repeating the sounds, imitating the movements, showing how big and how small are the things mentioned, looking at large and clear pictures, touching objects brought to illustrate the story.

The story plot should be very clear and simple, one event at a time, with no reference to concepts of chronological time and/or distances. "A long time ago," "yesterday" or at the oldest level "when I was little" are all the concepts they have of past time. Places in the immediate neighbourhood, "not far from here" and "far, far, away" are all the concepts they have of distance.

#### ***Abstract concepts***

Abstract concepts like "truth," "goodness," "justice," "power," "faith," are quite foreign to their mentality, though they can understand that a person is "nice," "kind," or "nasty" and "unkind." The young child's moral development is very primitive.

#### ***Ethical concepts***

A five-year-old will recognize that "God wants us to be good" and that "we must not be bad," but what is "good" and what is "bad" is still very hazy and is simply identified with approval or disapproval. Ideally, approval or disapproval in the Christian home and a Christian environment will begin to build up the child's framework of ethics.

#### ***The basic theological ideas***

Thus the basic ideas of sin, repentance, redemption, death, resurrection, life-after-death are completely beyond our pre-schooler, though the feeling of "being naughty" or of "being forgiven" is within his experience.

He may also know of someone who died, or of a baby born, but his ideas will be very primitive.

#### ***Physical activities***

Children of this age group need constant physical activity and cannot stay quiet long. Their need is for large gestures, simple movements, not complicated by too many rules. Creative work in class should be planned for this. The child is ready to make things. He has the control of his larger muscles, and though fine work is beyond his skill, he enjoys using colours, blocks, clay.

The young preschooler is extremely individualistic. It is very rare that children of this age spontaneously play together. Joint play activity with another child is more like two

separate activities running parallel. This is to be remembered when activities in the classroom are planned.

### ***Bible stories***

story of creation: Five-year-old children are quite ready to hear a very simply told Bible story of creation. The children can take active part in the story: ask them to close their eyes in order to “feel” the darkness there was before God made light, and to open their eyes to “feel” the light.

God cares for us stories: Stories illustrating how God cares for us can be told.

- The story of Noah’s ark emphasizing how God saved Noah and his family and families of animals and how the dove flew out and brought back a green twig when the flood was over, can be told, dramatized and played at.
- Stories like the one of baby Moses in bulrushes and Jesus calming the tempest are also suitable.
- Equally good to tell are simple stories of miracles, emphasizing not the miraculous aspect (which children will not understand) but showing that Jesus cared for people and helped them.
- The story of Adam and eve in the garden, of Adam giving names to animals, of and factually without expecting the children to understand the concepts of “fall,” “sin,” or “salvation history.”
- The story of Jesus Christ and the little children and the nativity story are always well liked. The same stories can be told over and over again, with the children actively participating in them, just as favourite games are played over and over again.

### ***The sign of the cross***

An Orthodox child will learn to make the sign of the cross and to say the words “In the name of the father and of the son and of the Holy Spirit,” but usually this is not connected with stories told, and it seems too early to attempt to explain the doctrine of the Holy Trinity.

### ***The child’s concept of the church***

A child’s concept of the Church is identified with the church building. The more familiar he is with its details, the more at home he will feel in it. He will feel satisfaction in knowing how to make the sign of the cross, kiss the icons, approach Holy Communion, receive a blessing and join in some of the singing.

Of course, this knowledge is mechanical and external, but it gives the child a sense of belonging, of being at home in the church, and this feeling goes deep.

### ***The Holy Communion***

A major element in the young child’s experience of church life is frequent communion. This is the point where the Holy Mystery that lies at the heart of Christian faith penetrates into the life of the child. The reality and the validity of the sacrament cannot be identified with the child’s rational understanding of it. From the reverent attitude of the parents and of the congregation the child may realize that there is something special about the act.

Explanation cannot go much further than saying that Holy Communion is the holy food God gives us. One can say that this is the food Jesus gave to His disciples when He had supper with them for the last time, and that every time we eat this holy food, it is like Jesus Himself giving it to us.

Attempts to explain to very young children the words “Take, eat, this is my Body which is broken for you ...” and “Drink ye all of this: for this is my Blood ...” can be disastrous.

### ***Celebrations***

A five-year-old living in a Christian home should have acquired quite a lot of experience of celebrations and traditions through which he learns much of the Christian view of life. Christmas, Easter, weddings, baptisms, the blessing of homes are colourful events that deeply affect the child’s consciousness.

### **Middle childhood: age 7 to 10**

How then can we present God to children of this age group in a way that relates to their experience of life? In other words, are they ready in any way for Christian doctrine? Can they participate meaningfully in liturgical worship? What kind of message can they receive from the Bible? What spiritual and moral values can be meaningful for them? Our purpose is to awaken in the child a consciousness of the presence of God, of His action in our life, of our relationship with God.

Bible stories are a reflection of precisely this reality, the reality of an encounter with God.

Bible stories are a reflection of precisely this reality, the reality of an encounter with God.

### ***The presence of God***

God the creator: The children should be exposed to the experience of wondering at natural events. For example, the biblical words “And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit” can be made meaningful to children if we have them watch the process. Simple experiments can be carried out in class, or a film shown on the growth of plants. Many other aspects of creation can be illustrated in similar ways.

It will be very helpful for the teacher to become acquainted with science textbooks used in the corresponding grade in public school and thus illustrate in imaginative ways the story of creation. It will help to overcome the divorce in the child’s mind between church school teaching and what he learns in public school.

God cares for us: Another idea about God that children are ready to assimilate is that God cares for us, that He protects us.

There are many Bible stories that tell about God’s care in moments of danger, of God letting people suffer for some time, but always remembering them and turning their suffering to their good. Children can recognize that difficulties may be necessary in order to guide a person. The story of Joseph, the story of Balaam and his ass, of the prophet Jonah and many others are good for this purpose.

### ***The concept of the Holy Trinity***

Speaking of teaching doctrine, we come to the concept of the Holy Trinity. Children have learned the use of the words “In the name of the Father and of the Son and of the Holy Spirit” at an even earlier age, since these are used so constantly in all forms of our

worship. We should now add basic images that will nurture a better understanding in our seven to ten year olds of these words.

Of course a precise doctrinal understanding of the Holy Trinity is beyond the intellectual needs and capacities of children in the seven to ten age group, but we can supply images and narratives that will prepare them for a more mature understanding later. These narratives should be simple, but they have to be doctrinally correct, not something to be unlearned later.

Here are a few examples of Biblical stories used for this purpose:

Middle children are ready for the question “Who made the world?” and are also ready for the answer “God made the world.” The teacher can read aloud the words with which the Bible begins: In the beginning God made the heavens and the earth. The earth had no form and the Spirit of God hovered above the waters. And God said: “ ‘Let there be light’ And there was light” (Gen. 1:1-3).

The words tell us something about who is God. God the Father made the world by His Word. Jesus Christ, Son of God, is also called “Word of God” (Logos) and the Holy Spirit of God fluttered above the empty waters. So you see that in the very first sentence of the Bible we learn that God-Father, Son, and Holy Spirit-made the world.

The story of Epiphany or Theophany can be told, stressing how people on that day saw Jesus, the Son of God, heard God the Father’s voice and saw how the Holy Spirit of God fluttered above the head of Jesus. An abstract definition of the Holy Trinity seems to be beyond the intellectual needs of the children.

### ***Church services***

Children within this age group find it more difficult to attend church services. They are less of a disturbance for the adults and are more used to services, but very often they find them extremely boring. When the service is held in English and the children have been taught at home or in church school to understand what it means, the difficulty is reduced, but still the obligation to remain completely quiet and inactive, with nothing exciting to watch for a fairly long stretch of time, is often a burden.

Very small children are diverted by watching the lights, the bright colours, sensing the unfamiliar smell, hearing the singing, but for the older children all this has lost its novelty.

Some liturgical instruction at this point can be very helpful. Interest in what they see in church will be stimulated by a study of the church building, with explanation of the purpose, the meaning and the use of all the objects. Learning about the saints and events shown on the icons gives them something to look at and think about.

Understanding the order of the Liturgy, the sequence of the major moments, will help them to follow the service. Teaching all this should involve a lot of the children’s own creative activity-simple models, diagrams, pictures, calendars, etc.

More effective than any of this instruction is to find opportunities for children to participate actively in the service.

### ***The meaning of Holy Communion***

With children in the seven to ten age group we can go a little further in explaining the meaning of Holy Communion. The main emphasis remains on the Last Supper and on what Jesus Christ’s did and said. We can now add the idea of gifts. Receiving and giving gifts means a great deal to children of this age. Holy Communion is Jesus

Christ's gift to us, the holy food, the holy meal which He shares with us so that we can live with Him. We accept this gift, and we try to bring Him our small gifts, by trying to live the way He wants us to live. These ideas have to be presented through stories and examples, with these images serves as a kind of preparation for growth and understanding.

### **Late childhood: age 10 to 13**

*They want reasoning and logic.*

The faith we bring them has to be a "reasonable faith." They can understand a lot; they want to understand.

The teacher has to have a real theological maturity to be able to put down things clearly, simply, briefly and yet in a way that will allow the germ of a doctrinal idea (an idea about God and God's relationship with men) to grow and develop to a greater fullness.

They want reasoning and logic, but their own reasoning and logic is very primitive. They will ask questions the teacher will find difficult to answer precisely because they want very simple and clear-cut answers.

Children are capable of pulling together the basic Christian ideas and impressions to which they have been exposed into a fairly cohesive, though simple, world-view.

The task of Christian instruction during this period is to help them in this process. It has to be relevant to their experience of life, to their interests and curiosity, to the secular knowledge they are acquiring at school, to the human relations they are developing. In other words, the

Christian doctrine taught must become part of their own thinking and their knowledge of life as a total experience.

I believe that the following themes should be reflected in the content of instruction in the last elementary grades of church school:

**God the Creator:** How much can science tell us about the origin of our world? How does this fit in with our Christian faith?

Man's responsibility in the world created by God. What are miracles?

**Jesus Christ:** The Saviour, Son of God, Son of Man. All these terms are familiar to children, but they have to be made meaningful. What does Jesus Christ mean for me? How is my own life different because of Him?

**The Holy Spirit:** Children have learned to speak of the Holy Spirit in prayer. I believe that by the time they have reached eleven and twelve years old, children are capable of grasping the idea of God the Holy Spirit, and the life-giving power of the Holy Spirit that affects them personally in their own life here and now.

One of the crucial themes for this period is learning to understand the meaning of sacrament: What are sacraments? What so they do to me? How is my life made different by receiving sacraments? The idea of the Holy Spirit as a real presence within their own experience is important to develop at this point.

**Our life:** There are a lot of ideas about life, about happiness and unhappiness, about what's important or not important, about the purpose of life, that our children absorb from their environment. TV commercials constantly identify the concept of happiness with a brand of deodorant or a brand of cigarettes, or getting slim, or using a certain kind of shampoo.

I think, however, that it is necessary to inject Christian meaning into the child's understanding of what is happiness, unhappiness, success or failure.

Live of saints, the Apostle Peter and the Apostle Paul provide plenty of material for discussing what is failure and what is success from a Christian point of view.

All children have to face at some time or other the problem of people being ill, or unhappy, or suffering in some way. We can at least teach them that there is always some meaning to suffering.

An interesting piece or research in the Gospel text can be carried out if the children look up words that Christ used in healing suffering people. At this point we can present the idea that God created a good world and did not create suffering. The Spirit of Evil brought suffering to our world. God helps us to overcome suffering by turning it into good, by making us better. (See, for example, St Paul's mention of the "thorn in the flesh," (II Cor. 12:7).

Another theme that is usually avoided and in which older children are often deeply interested is that of death. What happens after death? Why do we pray for the dead? Our answers cannot be abstract, they have to make sense in the terms of the child's experience of life.

**The Church Worship:** I believe that the keynote of liturgical education during late childhood is giving children something to think about and something to do in connection with church services. Like children of the younger age group, they should be involved as much as possible in active participation: singing in the junior choir, serving as altar boys, reading in church; and they can do this with a greater sense of responsibility.

Much can be done in the classroom to help the students understand the meaning of services and express this meaning through something they make themselves. Familiar prayers, the Lord's Prayer, for example-can be discussed in depth and posters made to illustrate the meaning of each petition. Making banners, models, or calendars emphasizing the meaning of rites and feasts, provide opportunity for children to express their own thinking.

## **Adolescence: age 14 - 16**

**1 - The family:** The strong emotional desire to be independent and to make their own decisions leads to a resentful and rebellious attitude towards parents and towards adult authority in general.

Study of the sacraments, as an introduction to discussion of the meaning of human life, of human freedom of choice, of good and evil, of our family relationships, of love and hate in family life.

**2. The self:** They want to think for themselves but lack sufficient information to do so adequately. Need to be assured of their own worth as individuals.

Religious truth, the Bible : “Why should I believe it?” “What does it mean as a historical document?” “What does it mean as a source of doctrine?”, the meaning of Church tradition, historicity of the New Testament as a record of events.

The meaning of love. Insights on love from passages in the New Testament.

**3. The community:** Hunger for significance and status. Need for gradual increase in responsibility. The history of the early Christian Church (Acts, the Epistles, early martyrs) can serve as an enlightening introduction to the problems of relationships within a community.

**4. The Church:** Under the best of circumstances, the Church means to adolescents sympathetic adults whom they love and respect. Occasionally they begin to feel a deeper closeness to God during the church services.

The problem of church pluralism is recognized and causes confusion.

The study of church history can provide some understanding of the church situation today.

**5. The World:** There is a growth of concern for idealistic causes freedom, equality, justice.

It is very difficult to find a realistic outlet in our church life for the idealistic enthusiasms of young people. So far money-raising seems to be the only activity offered. This raises the whole problem of the missionary work of the Church.

**6. God:** God is conceived in more abstract and spiritual terms.

Study of individual lives of saints, with an emphasis on how they acquired knowledge of God.

The doctrine of God, as revealed in the Person of Jesus Christ, who took upon Himself to suffer for the sins of the world.

**7. The prayer:** Adolescents are able to recognize the effect of prayer on the one who prays. Study of short passages on prayer from the writings of the Fathers and the modern Orthodox writers. Explaining the importance of praying by “Agbia”.

**8. The symbolism:** Religious symbolism, whether in liturgical services, in narratives or in doctrine, can be fully understood, especially towards the end of the age period.

Study of the more difficult parables of the New Testament: the Parables of the Kingdom, the Last Judgement parables. Old Testament chapters dealing with Creation and Salvation History.

**9. The moralism:** Interest in discovering one’s own standard of right and wrong. The more difficult passages of the Sermon on the Mount, which were omitted in the earlier grades, can be presented now and discussed in their application to daily life.

## References:

Koulomzin, Sophie . *Our church and our children*. USA, St Vladimir’s Seminary Press,1975.



## SECTION 6

### PARENT'S INFLUENCE ON PERSONALITY DEVELOPMENT OF THEIR CHILDREN<sup>\* +</sup>

Let's consider personality development in particular because the manner in which a child behaves, the way he relates to his parents, the way he interacts with his friends and how he copes with stress, all affect his contentment throughout life.

#### Personality development

There are at least twelve major theories on the development of personality, and no single theory gives the complete answer. The whole subject of personality development is far too extensive to cover, only a most abbreviated sketch will be given of some of these theories.

#### The psychoanalytic theory

Psychoanalytic theory was initially developed by Sigmund Freud(1856-1939) .Freud believed that childhood experiences are the greatest influence on personality development and that what happens in childhood continues to affect the individual throughout adulthood.

His psychoanalytic theory regarded personality development as a combination of heredity and environment. Freud claimed that a child is born with a number of instincts, such as hunger, thirst, love, aggression and self-satisfaction.

In the first five years of life, as parent-child relationships become firmly established, a child learns to control his instincts. Many of them become repressed into the unconscious, where they lie dormant for varying lengths of time.

Freud looked on childhood as a period in which parents transform their baby from a primitive selfish creature into a sociable, disciplined member of society.

#### Levels of mental life

He proposed that a child is affected by thoughts and feelings from two sources.

First, there are **conscious feelings** of which he is aware, such as happiness, fear and confidence. And second, there are **unconscious feelings** of which he is not aware.

Aside from containing unacceptable instinctive impulses, which are repressed by child-rearing practices, the unconscious also contains any unpleasant emotions that would cause the child distress if he was made aware of them.

The unconscious is a dumping-ground for feelings that the child cannot accept. At some point, however, these unconscious feelings may begin to break through into consciousness in an uncontrolled way and cause the child to behave in a disturbed manner. This frequently happens when the child is under stress.

---

<sup>+</sup> Richard Woolfson. Understanding your child, London : Faber and Faber.

Both conscious and unconscious emotions affect the child as he grows up, though the unconscious has the greater effect.

Freud argued that even the very trivial aspects of everyday behaviour, such as slips of the tongue, and mistakes when writing, are caused by unconscious feelings.

### **Personality structure:**

Psychoanalytic theory divides the personality into three major divisions, the “Id”, the “Ego”, and the “Super ego”. These divisions are not to be regarded as structural entities of the brain but as useful concepts that help us to understand mental phenomena and behavior.

The **Id** is totally unconscious, and is the source of basic drives.

The **Ego** is the mediator between the demands of the Id and “Reality”. The Ego also functions as the mediator between the Superego and the demands of the Id. The Ego is not totally unconscious.

If the parents have healthy, stable personalities, the child’s identification with his parents will probably provide him with adequate, effective Ego structure.

**The Superego** is concerned with the moral standards, sometimes referred to as the “conscience”. The Superego performs several important functions, among these functions are the following:

a - It strives for perfection.

b - It causes the feelings of guilt, and demands repentance for wrong doing.

c - It serves as a “watch-dog”, approving or disapproving a person’s wishes and actions.

The super ego develops as a result of the child’s identification with the standards and values of the parents during his formative years.

### **The conflict**

According to this theory, conflict arises when the forbidden desires and wishes of the Id seek gratification, and prevented to be expressed by the forces of the Ego because these impulses are not in harmony with the demands of reality or the standards and values of the Superego.

### **The anxiety**

When impulses strive for gratification that may lead to punishment, loss of love, or loss of self-esteem, a state of anxiety or tension is produced in the individual. If one experiences too much anxiety, the ego is overwhelmed. In school an excessively anxious child may be hyperactive or unable to concentrate.

### **Mechanisms of defence**

Psychological defences are unconscious means of dealing with anxiety arising from unacceptable impulses that seek expression or conflicts that cannot be resolved.

#### **1 - Sublimation**

#### **الإعلاء**

Perhaps the only successful defence is sublimation. Sublimation means that one form of gratification, usually an unacceptable one, is given up for a more socially approved type of satisfaction.

That is, the original impulse alters its form of expression. A child who exhibits marked aggressiveness in his social interaction may redirect such actions and energies into being a good football player or boxer.

A man who experiences difficulties with his aggressive impulses may become a policeman and apprehend or punish those who break the law.

It would appear that the minimum prerequisite for encouraging sublimation in a child is identification with a warm, accepting parent who provides an acceptable model.

## 2 - Denial الانكار

Denial is the tendency to explain away or to refuse to acknowledge the existence of certain facts, disturbing external realities, or inner problems. This defence is likely to be one of the first a child employs to avoid recognition of unpleasant experiences or facts.

Children use denial very frequently to avoid recognizing their own inadequacies or failures. A steadfast refusal to admit the truth can often be traced to parental training methods that were unusually strict or harsh.

Adult as well as children often use this denial mechanism to cope with life's problems. For example, parents of a retarded child frequently utilise denial to avoid recognition or acceptance of the child's mental limitations.

Denial, like any other defence, can perform a stabilizing personality function by delaying recognition of a problem or threat until one is emotionally able to deal with it.

## 3 - Repression الكبت او النسيان

This defence is purposeful but unconscious forgetting.

Dangerous ideas or memories of traumatic experiences may be repressed to avoid experiencing the pain associated with the original frightening events.

Such repressed ideas or feelings still operate in the unconscious, giving rise to dreams, slips of the tongue, or irrational attitudes, particularly at times of stress.

As new experiences occur which relate to previously repressed ones, conflict is produced. The conflict occurs because the new events provide outlets for old repression.

The ego attempts to prevent such substitute discharges, but is not always successful. For instance, a repressed attitude or feeling toward a parent may be displaced (transferred) to another person who symbolises the authority of the parent.

So much energy is used in maintaining the repression that little remains to be used for more productive, creative enterprises. If used to an excessive degree, repression may lead to very serious difficulties.

## 4 - Reaction formation العناد

In order to maintain an established repression, a person may develop a reaction formation. Reaction formation is a defensive operation in which an unacceptable attitude or feeling is first repressed and then its opposite is given conscious expression.

When a person develops a reaction formation, a lasting change in the personality occurs.

### 5 - Projection الإسقاط

This defence is a means of coping with conflict by avoiding blame or responsibility-by attributing one's own unacceptable impulses to someone or something else.

People often criticise in others, qualities and faults that they themselves possess, being unaware that they are a true reflection of aspects of their own personalities. Jesus addresses the use of projection in Matthew 7: 1- 5 : "*Why do you look at the speck of saw dust in your brother's eye and pay no attention to the plank in your own eye?*"

In projection, we relieve anxiety originating from a conflict in ourselves by attributing the cause of the conflict to the external world.

This defence behaviour is often used by children.

### 6 - Rationalization التبرير

This defence allows one to make a socially acceptable excuse for actions or behavior that are not entirely acceptable to ourselves or others. Failures in examinations and job situations are explained in any way that will save face.

Rationalization is used to gain approval from others, to avoid the pangs of conscience, and to prevent loss of self-esteem.

### 7 - Displacement الإبدال

The term displacement implies the discharge of an unconscious impulse by shifting from the original object to a substitute.

If we are hostile to our superiors for any reason and if we think our well-being in our job may be jeopardized if we express our anger directly, we may take out our feelings on subordinates or even kick the proverbial cat.

### 8 - Compensation التعويض

It is relatively common for an individual to seek gratification in one phase of life that cannot be achieved in another. Inadequacies or failures in academic performance may be offset by energetic application to athletics, where success is more easily assured.

### 9 - Regression النكوص

there are times in the life of a child when he may attempt to cope with frustration or stress by reverting to behaviour that is immature or childish. When he does so, he is defending himself by the use of regression.

It is often seen when one sibling feels he has been replaced in the affections of the parents by another. Such is the case at the birth of the new baby. In this instance, the regressive symptom may be bed-wetting or the desire to be fed from a bottle.

### 10 -Compulsive activity الهروب

Compulsive activity is the performance of certain acts as a way of coping with both internal and external demands and conflicts.

This defence is useful in coping with conflicts because it keeps one from thinking about his problems.

Unhappy deprived children often persist in seeking pleasure such as attending parties, movies, and amusement parks,

Some people, faced with conflict, will immerse themselves in activity to avoid direct dealing with a conflict.

Psychoanalytic theory, as first outlined by Freud, has been modified over the years. Many of Freud's original ideas on child development have been rejected, largely because there is little scientific evidence to support some of his very extreme views.

Yet certain aspects of his theory do remain, and many psychologists adopt a perspective on childhood which owes much to psychoanalysis.

*First*, Freud's emphasis on the impact of parent-child relationships is widely accepted. Research has shown that a child deprived of love will fail to thrive psychologically. The first few years of life are very important in this respect. Children who fail to form a loving relationship with at least one adult before reaching the age of three often have personal difficulties in forming relationships throughout their whole life. Satisfactory emotional attachments in early life are crucial for later personality development.

*Second*, his concept that a child's observable behaviour can be influenced by unconscious feelings, his concept that unpleasant emotions are repressed into the unconscious, and his concept that disturbed behaviour in childhood can be caused by unconscious feelings are used by many contemporary psychologists.

### **Origins of anxiety**

Spiritually, anxiety is the result of separation from God, and such separation produces similar emotions as are produced in a child when separated from parental figures.

Freud proposes that the role of inner conflict or unconscious psychic processes of anxiety. The anxiety arises out of unconscious mental process. Anxiety arose essentially out of an awareness of the "Ego" (of instinctual pressures from the "id") and the person's inability to gratify these pressures. The third part, or function, of the mind was called "Superego", which contains a framework of moral standards derived in early life from parents and other figures of authority.

### **Alternatives to Defence Mechanisms**

Freud believed that defence mechanisms could be eliminated through the use of psychoanalysis. Over time, the client would gradually express unconscious thoughts, some times aided by dream analysis or hypnosis. Freud assumed that if the unconscious is made conscious, problems will be more consciously resolved. But is mere awareness enough to deal with the unconscious mind? The number of frustrating years people can spend in analysis suggests that Christians need more than what Freud recommends.

Forgiving others who have wronged us, or forgiving ourselves when we have made a mistake or committed a sin, is the primary healthy, scriptural, and psychological defence against unhappiness and depression.

The primary conscious defence against the emotional pain that comes from true guilt is confession of sin to God.

Anxiety is due to lack of faith. Failure to recognize what we can do with God's help is a major cause of anxiety. Anticipating a difficult situation with a prayerful, trusting attitude can reduce anxiety.

### **Behaviourism theory**

In the same way that psychoanalysis recognizes the impact of parents on their child's development, behaviourism-another theory of child development also sees parent-child relationships as being of prime importance. But for entirely different reasons.

Behaviourism is concerned only with what we can see, namely, behaviour, and not with any thoughts or feelings that might underlie this behaviour. Furthermore, behaviourism argues that all behaviour is learned; nothing is inherited.

Nearly a hundred years ago, a Russian psychologist, Pavlov, showed that a dog could be trained to salivate to a stimulus other than food. By letting the dog hear the sound of a bell a few seconds before giving him a plate of food, Pavlov found that the dog soon learned to salivate as soon as he heard the bell, without the food even being present. In other words, the dog had been conditioned into new behaviour. One of Pavlov's students demonstrated that a young baby could be taught to salivate to a bell, just as the dog had been. The possibilities were endless.

The reasoning of behaviourism ran as follows: If a psychologist can train an uncooperative primitive dog to behave in specific ways, then surely parents can teach their child to behave in whatever way they want.

Some years later, J. B. Watson one of the first psychologists to develop behaviourism took these theories one stage further, arguing that a child has no inherited behaviour and that everything is learned from the environment, he rejected any ideas about instincts and the unconscious. Watson claimed that what matters in child development is the way the parents mould their child's behaviour.

B. F. Skinner followed the behaviourist tradition that Watson had established. Using rats and other animals in many different laboratory experiments, he found that learning depends on how often the learner is rewarded and what he is rewarded with. Skinner was able to teach two pigeons to play table tennis with each other. Skinner proposed that a child can also be conditioned to learn anything in the same way that animals can, as long as the teaching process is broken down into small stages with each successive stage coming closer to the desired goal, and as long as there are ample rewards to reinforce each stage of the child's progress.

The blend of rewarding a child when he behaves acceptably and punishing a child when he behaves unacceptably is the keynote of Skinner's behaviourism.

Many psychologists reject behaviourism because it is so unconcerned with feelings. There are many aspects of child behaviour that are due to underlying emotions.

Second, a child may learn to behave appropriately when rewards and punishments are in force, but may resort to his previous misbehaviour once they have been withdrawn.

Despite its weaknesses, behaviourism has components which are employed by many psychologists today. In particular, the notions that parents can teach their child how to

behave, and that the prudent use of rewards and punishments can have an effect on child development, are used by many contemporary psychologists.

### **The “situation” theory**

A third aspect that has to be considered when understanding personality development is the effect of the situation in which the child functions. They claim that children are not consistent in their personality from one situation to another.

The earliest research into this view of personality began in 1928 with a study investigating the differing levels of honesty that a child shows under different circumstances.

The researchers found that honesty a typical personality characteristic varied as a child moved from situation to situation. No child was totally dishonest all the time, only a few were completely honest all the time. The researchers concluded personality is situation-specific, not fixed.

However, much of this theory has been challenged on the grounds that it simply states the obvious. After all, everyone knows that a child behaves differently. But that doesn't mean his underlying personality has changed; all it means is that each situation brings out different aspects of his personality.

### **The modelling theory**

It is undeniable that there are often similarities in behaviour, mannerism and attitudes between parent and child. We all see aspects of our own personality in our children. That could mean that some aspects of personality are inherited. But psychologists offer ‘modelling theory’ as more plausible explanation. This theory proposes that, as a child becomes closely attached to his parent and develops a strong positive relationship with them, he begins to take on some of their personal characteristics.

### **A guide for parents**

Your child is not the way he is because ‘he was born that way’. Neither is he the way he is because ‘you have made him that way’. It is the combination of inherited and environmental characteristics that determine his eventual outcome. These dual influences operate throughout the whole of the child's life. The biggest influence of all is the child's upbringing. The way you respond to your child, the way you love him, guide him, advise him, support him and stimulate him during his childhood lays the foundations for his later life.

**References:**

Richard Woolfson. *Understanding your child*, London : Faber and Faber.

Garth J Blackham. *The deviant child in the class room*, Belmont, California: Wadsworth. 1967.

M J Sainsbury. *Key to psychiatry*, Sydney : Australia and New Zealand Book Company, 1973.

Paul D Meier and others. *Introduction to psychology and counselling*, Michigan :Baker Book House, 2nd Ed, 1982.



## SECTION 7

### CHILDREN'S BASIC PSYCHOLOGICAL NEEDS \*

#### *The child and his basic needs*

Psychologists are in agreement about the nature and general pattern of these needs, but there are varied opinions about their actual number and distinctiveness. The list we give is a generally acceptable one.

#### **The need to be loved**

This is a very obvious and very basic need in all of us. When we know that we are loved by those around us, we function well, we develop and are happy. Your children want to see love shown and proved by having their parents' time and attention.

It is possible to live harmoniously with other people only if we give and receive love. Your child's need to be loved is a preparation for life. To live happily with other people and especially in marriage.

*Depriving a child of love:* The child in the orphanage or the child sent to the boarding school because she is unwanted will often push off real love later in life, thinking subconsciously, 'This person says he loves me, but maybe-like my parents he doesn't'. This child may later become the withdrawn child.

The child deprived of love will often show a pattern of anti-social and delinquent behaviour especially during adolescence and even right through life, as he subconsciously strikes back at the world which denied him the one thing he needed and has a right to expect-love.

The wound left in a child's personality through deprivation of parental love is something which ordinarily will never heal.

#### **The need to give love**

This again is a basic need in everyone. Ordinary human living would be impossible without it. As the child grows, this need to give love to others usually becomes stronger and more obvious.

This prepares your child for successful living in later adulthood. We get along ultimately only insofar as we love them. This is very obviously true in marriage of which love is the very life.

It is because your child will need friends in varying degrees of intimacy right through his life that he needs your help in developing the ability to give love.

*Depriving a child of the power to love:* One does not need a close knowledge of psychology to see that selfish people - who do not love - are never happy. They are unaccented by most other people.

---

\* Demond O'donnell and John O'regan . Understanding your child : a course in Christian childcare : ALBA House.

What kind of marriage will his be if he cannot give unselfish love? Isn't it frightening to realize that you could almost ensure an unsuccessful marriage for your children simply by depriving them of the opportunity to love before they are five years old? Likewise, the children's later relationship with God, whose sacrificial love for them asks for sacrificial love in return, will with only the greatest effort reach a healthy maturity.

### **The need to achieve**

Everyone wants to feel that he or she has the ability to achieve something. When people feel that they have been and will continue to be useless, there will usually be a serious maladjustment. But no matter how limited our talents and how incompetent we might be in most areas, provided that we have or can succeed somehow sometimes, we will have a permanent source of happiness in our lives.

This is child's preparation for the challenge of life. Whether it is passing an exam, getting a job, planning a marriage, or building a home, life is a continual achievement. This achievement calls for effort which is fuelled by realistic confidence in our ability to achieve.

As a loving parent concerned with the present and future welfare of your child, you must be very aware of his need to achieve and your own obligation to satisfy and encourage it.

*Depriving a child of achievement:* If you tell your child that he is useless, hopeless, then very soon he will develop a pattern of uselessness and play the role of one who is incapable of accomplishment generally.

It would likewise be fatal for the child's sense of achievement if the parents did everything for him. A deprived child faces life with the likelihood of being unstable and unsure of himself, lacking self-confidence and lacking a realistic estimation of his own abilities.

### **The need to individual acceptance**

Each of us is a person, a distinct and unique person made so by God, and we naturally want acceptance as such.

A child has a name and wishes to be called by it to indicate his uniqueness. No child wants to be a number or just someone who does things for parents. This is why children brought up in institutes rarely ever seem to have fully satisfied their basic need to be treated as an individual.

Part of his growing process requires that he find out who he is, that he find his own identity. A child must feel free to be himself and be glad to accept himself exactly as he is. He can do this only if his parents accept him as he is, unique and different from everyone else. It is through your acceptance of him that he learns to accept himself.

This need will lead the child to boast of his special talents and his accomplishments. The development of this basic need is preparing him to grow into a self-respecting adult

and is of great importance. To function well in our environment all of us must first of all have a realistic estimation of our own worth as individuals.

***Depriving a child of a sense of personal worth:*** We need to feel and be convinced that we are worthwhile persons. If a child is deprived of genuine parental acceptance of him as a distinct person, he can fail to grow up with a feeling of his own personal worth, and this in turn can lead to difficult or deviant behaviour sooner or later.

It would be a mistake, for instance, not to give every child the opportunity to express his opinion respectfully on matters which affect him. Prefacing requests or commands with 'please' and saying 'thank you' reminds the child that he is a respected person.

A pattern of parental failure to accept the child as a distinct individual just as he is, will develop a similar pattern in the child himself. He will grow up with a poor self-concept, an inferiority feeling..

### **The need to independence gradually**

It is important that each child grow from complete dependence to complete independence of his parents. Note well that this breakaway must be gradual and also systematic, not sudden or spasmodic.

All this prepares the child to become a self-assured and reasonably self-confident adult. It is only through being trusted by others that we learn to trust in ourselves..

***Depriving a child of gradual independence:*** Unless you gradually widen the child's area of decision as he grows older, he will be frustrated and feel just like a puppet. If you are a domineering sort of person, you must be very aware of this danger because the child is helpless before you.

Unless you help your child to grow gradually towards independence, obviously he will not become a responsible adult. He will never learn to judge and to act with responsible independence and this would be a serious maladjustment in his life.

### **The need to feel secure**

Each of your children has a strong need to feel secure physically, emotionally and spiritually.

Your child wants to be sure where the limits of physical danger are, and wants the assurance that you will even mark them with fences, in the same way he wants to know the limits of acceptable behaviour. The child may not always keep within these limits because he has not yet developed emotional control, but he does want to know them and he does want your help in keeping within them.

This is the need for a set of moral principles. In its simplest terms, this means that the child must learn from the beginning that there is some behaviour which is right and another kind which is wrong.

***Depriving a child of a sense of security:*** Suppose there is no discipline at all, no rules which a child is expected to obey, or "erratic" discipline, whereby a thing is right today and wrong tomorrow, this child is uncertain, feels unsafe and insecure.

Everyone knows that disturbed children emerge from broken homes, but what about “brittle homes”? Those parents who while never fully separating, live a life of spaced-out warfare or neglect of each other, have damaged their children’s personalities also. This child, without the security of parental discipline, can easily become the adult without the personal security of a conscience. Delinquency in youth, divorces in adulthood and a general maladjustment in full acceptance of the laws of God and man can follow.

### **The need to belong**

We all feel the need to belong. Every child needs a home in which he feels that people individually and collectively care about him.

As your child develops this need to belong, he will function better in every aspect of his life now and later. He will learn to identify more easily with other groups in his work or play environment, and so will be happier and more effective in every way.

***Depriving a child of a sense of belonging:*** This is not something which he can easily develop later on, if he has not the opportunity to feel that he belongs from his earliest years.

Excessive television viewing by any or all members of the family, would silence that healthy and necessary communication between members upon which this feeling of belonging is built. That is the reason why there should never be television viewing during meals.

### **The need for explorative play**

This need in a child is very obvious. By play here, we mean any kind of activity in which the child expresses himself and which he freely chooses for the sake of enjoyment or satisfaction.

For a child, play is a rather serious business in which he tests himself, explores his environment and develops his imagination. Thus play is essential to the child’s development; it is one of his basic needs which must be catered for.

For us adults play is recreative but for a child it is creative; it refreshes us, but develops him. Through play the child gradually moves from the tried and the known to the untried and the unknown. This is exploration which every child needs.

***Depriving a child of explorative play:*** Play for a child gives him a chance to imagine, to explore, to invent, to adapt. If deprived of this now, later in life he will lack the ability to see all the angles, all the possible solutions to problems, and this is deprivation indeed.

### **References**

Demond O’donnell and John O’reagan . *Understanding your child : a course in Christian childcare* : ALBA House.

Mia Kellmer Pringle. *The needs of children*, 2nd Ed, London : Hutchinson.

## SECTION 8

# PARENT-CHILD RELATIONSHIP

### Children's early relationship with their parents:

#### Acceptance, valuation, and expectation

The family provides the child with his first sustained experiences in relating to others and his first and most significant environment. Since the child spends the major portion of his preschool years almost exclusively with his family, it is there that the foundation is laid for later development of personality structures, coping mechanisms, self attitudes, and life styles. Certainly, human beings can change. However, they rarely change significantly after the first six years. With this brief introduction, let us analyze some of the problems children develop as a result of their early relationships with their parents.

Parent-child relationships may be conceptualized in terms of three major dimension:

(a) *Degree of emotional responsiveness and acceptance.*

(b) *Degree of valuation of the child.*

(c) *Level of aspiration or expectation for the child.*

Let us consider in detail each of these major dimensions.

#### a ) Emotional Responsiveness and Acceptance

The ways in which parent may exhibit rejection toward his child are infinitely varied. However, the following patterns appear most typical.

- 1 - Failure to assume adequate responsibility for the care, growth, and protection of the child. The child is permitted to care for himself and his needs from an early time.
- 2 - Absence of the expression of affectional warmth, often revealed in a minimum of physical contact with the child.
- 3 - Long periods of separation from the child with little or no concern about his welfare. A mother escapes into an unnecessary full-time job, leaving the child in the care of others.
- 4 - Marked mistreatment, punishment, or abuse expressed verbally or physically.
- 5 - Excessive deprivation of material things and experiences that are considered common or natural for all children.
- 6 - Excessive criticism, frequent reprimand, and humiliation of the child.
- 7 - Mental, physical, and behavioural expectations beyond the child's capacity to perform.

#### b ) Parental valuation of the child

The term valuation refers quite literally to the degree or amount of value a parent holds for a child. The type and amount of value attached to the child significantly affect the nature and quality of parent-child relationships.

The child who is *overvalued* by his parents may become an object of adoration to be handled with delicate care and protected from the "bad" influences of life. He may be regarded as fragile thing made of glass. He grows up, therefore, in the center of the stage,

reacting to the world in a narcissistic way. In later years, he will expect adoration and love but will lack the capacity to give and to love in return.

The child who is *undervalued* by his parents receives a very different reaction from them. He does not enjoy their emotional concentration. Because he does not enjoy parental closeness and affectional warmth, he will have an inadequate self-concept and limited capacity to establish positive emotional relationship with others.

The child who is *intrinsically valued* is accepted for what he is, with his capabilities and limitations. His parents do not make pre-judgements about what he should be. Because they need not project their own needs upon the child, they are better able to rear him in ways that are consistent with his own needs and maturity.

### **c )Parental Level of Expectation and Aspiration**

Expectation implies an obligation on the part of the child to perform, while aspiration is a parental desire for the child to achieve a wished-for future goal.

Parents expect children to act and behave in certain ways, and little latitude is given in regard to expectations. That is, parents demand that a child does not lie, steal, cheat, or behave in ways that are considered unacceptable. On the other hand, they hope or desire that their child will be a teacher, engineer, lawyer, or business-man. An expectation is immediate, and an aspiration is not.

A child can easily become the vehicle for actualization of his parents' status needs. Parents who are dissatisfied with their social status often pressure their child to behave in ways that are socially esteemed.

The danger is that expectations may not coincide with reality. The child may be too immature or his capabilities and temperament may be such that he cannot meet the expectations.

When faced with such demands, the child has two alternatives.

**One**, he may struggle gallantly to meet all demands, fearing that, if he does not, he will lose precious parental acceptance. In this case, he will be generally anxious about all expectations, always fearing he will fail. He will, because he is unable to meet all demands, begin to internalize prominent feelings of inferiority.

**Two**, he may strenuously resist or rebel against all parental demands, recognizing his inability to meet many of them. In this instance, his resistance is a result of the frustration produced by expectations.

## **Child behaviour management**

All children need: **consistency, routine, limit, and time**

### **1 - Consistency**

If you want your child to learn the rules you set down, be consistent in setting and maintaining the rules. For example, if it is all right for a child to eat his dinner in front of the TV tonight but tomorrow night he must sit at the table and eat his dinner, the rule your child is learning is "let me try to sit in front of the TV and eat dinner tonight and see what they do this time, may be I'll get away with it!".

Be consistent in response to your child's behaviour as this will help him/her learn the rules and will make his environment more predictable i.e. your child doesn't have to guess and try to test you to see if he can get away with it this time.

If rules are laid down and applied in a consistent manner, your child will learn what is acceptable and what is unacceptable behaviour.

## 2 - Routines

Routines create a predictable environment for children. Children do the wrong thing when there are too many changes.

A child needs to know what is expected of him after dinner time, tell him what is to happen every time after dinner time. For example:

“After you eat your dinner, you help to clean up, then you do your homework for 30 minutes, then after your homework you can watch the Simpsons then it’s off to bed”

For younger children (under 5 years) give two instructions at a time. For example, “when we finish dinner, we’ll read a story together”

Have the same routine every night so that your child is aware by himself and is able to predict what will happen next. Question him “What do we always do after dinner?” Routines create a secure environment, they give your child a sense of control.

## 3 - Limits (or rules)

All children need to have limits or rules set for them. It is wrong to think that children under the age of five or eight are too young to know rules or have limits set. Believe it or not, children need to know from you what is right or wrong. It is up to you to let your child know what is acceptable and unacceptable behaviour. Limits or rules create a sense of security.

Crucial points to remember when setting rules:

a) Establish rules that are **necessary**. Children cannot cope with fifty rules, as this may be unfair and too restrictive.

b) Your rules must be stated **clearly**, the rules should tell the child how you want him/her to behave e.g. “we walk inside the house” (as opposed to run or gallop inside the house”

c) When stating a rule, be aware of what is the expected behaviour of your child at his/her **age**. For example, you cannot expect your two year old child to share and cooperate with other children, as at this age a child is only concerned with him/herself.

You cannot expect your four-year child to sit still for two hours when you go visiting. If you want your child to behave when you go visiting, do not stay until your child becomes bored and turns into a monster. Take a book for him to read, or some blocks. Do not bring everything out at once ; wait until he gets bored with one thing, then bring out the other.

d) Your rules must be **enforced**, i.e. if a rule is broken, your child’s action must carry a consequence. At first your child may test you to see your reaction and whether he can get away with it. This is quite normal. Your reaction and response should be **firm**, **consistent** and **calm** when your child breaks a rule. This does not mean that you react in a soft voice with a smile on your face. Your child must know that you are upset that he has broken the rule.

e) A child under five can remember only two direction at a time e. g. “put the textas in the box, then put the box in you bag” NO MORE THAN TWO DIRECTIONS.

f) When you tell your child what to do avoid starting with “don’t” sentences e.g. “Don’t run inside”, “Don’t leave your room in a mess”  
instead, tell the child what he /her is to do: “Walk inside” “Put your clothes in the cupboard”

#### **4 - Time**

Give your child time to carry out your instruction, just wait, give him/her a chance. Wait for a brief moment before repeating you direction.

*ALSO,*

#### ***a - Be a good model for your child.***

\* If you want your child to say “Please” and “thank you”, then **you also must say “please” and “thank you”** when appropriate. If you want your child to eat his meals sitting at the table, then you also must eat your meals sitting at the table.

\* When setting rules or limits, **everyone involved with the child (including grandparents) must know the rules or limits** and this helps to maintain consistency and enables the child to know what is acceptable and unacceptable at all times. tell the grandparents / friends the limits you have set for your child and what you consider to be acceptable and unacceptable. Ask them to support you and not to interfere as this creates confusion for the child.

#### ***b - Positive Reinforcement***

\* Do you always concentrate on and tell your child what bad things he has done ... or, do you also “*PRAISE YOUR CHILD FOR HIS GOOD BEHAVIOUR*”? *Children need to be praised for their good behaviour*

\* If your child does the right thing praise him/her **immediately**, “You’re a very good boy Johnny for eating dinner at the table”.

When a child sees that he/her is getting your attention and praise for the right thing he/she will repeat his desired behaviour and/or it will be strengthened. If you ignore his good behaviour, chances are it will be weakened and not repeated as often.

If you ignore bad behaviour, it may be weakened and not repeated only if your child is also being praised and reinforced for his good behaviour.

#### ***c - Environment***

\* Is your home environment one where there are **regular routines** where your child can predict what will happen next?

\* Is your environment one where your child has **stimulating activities** to engage in eg. reading books, block play, a bike to ride outside, or is your child bored and then starts to get into trouble because there is nothing between to do ?

\* Do you give your child time on his own to engage in activities while also being conscious of sitting down with your child and **spending time with him.**

\* **Are both of you consistent in your limits** or does Johnny know that if he goes to mummy after daddy has said “no” he will get what he wants?



## Types of parents

### 1 - Over-possessive parents

Possessive parents combine **over-affection** with the tendency to **over-protect** and, maybe, to over-indulge their children. become too involved and there is a suggestion that one parent, if not both, is using the children to compensate for some deficiency, for some felt deprivation, or for a past loss, as may be the case with a widow and her son, for example.

Parents may not be consciously aware of this involvement, but they do reveal it by excessive fondling and a general anxiety about the child's safety.

Children of possessive parents are generally apprehensive, as if the world were a dangerous place. On the average they show less originality and less desire to explore new situations and new places.

In Primary School, children of over-protective parents tend to be well-behaved, but they find difficulty in making friends and in participating in regular social activities with other children. This behaviour at school often contrasts with behaviour at home, where the child may have tantrums and be disobedient, and demanding.

### 2 - Rejecting parents

Not only these parents reject their children, but they show, too, a **lack of real concern for their personal and social development**. In this sense, they are quite the reverse of over-possessive parents. They may also neglect their children physically.

Thus, the children tend to be retarded in the development of their bodily, language and social skills.

In the Nursery School they are less physically active, sometimes clinging to the teacher and refusing to leave her.

In school, the lack of persistence may continue and the teacher may speak of 'poor work habits'.

### 3 -Authoritarian parents

Parents who are authoritarian combine **over-control** with **lack of warm affection**. Often they are themselves over-controlled and their control of their children is a reflection of this.

There are other form of control, such as by excessive physical punishment.

There are two main effects on children of authoritarian parents:

- where control is predominantly by **moral precept**, the child becomes socially timid and non-assertive.
- when it is imposed by means of **severe physical punishment**, the child is the opposite-socially outgoing and aggressive.

### 4 -Over-permissive parents

These parents allow a child to do more or less **exactly as he wishes**.

Children of over-permissive parents present the picture of the typically ‘spoilt’ child-disobedient, rebellious, excessive in their demands on other people, domineering over other children. They misbehave in these ways partly because they have no external control to protect them from their own impulsiveness.

## **5 -Democratic parents**

### **A - Cold democratic parents:**

Cold democratic parents approach a mean between all extremes except that they do not express warm affection; they are direct, rational, unemotional. The child is given reasons why he should do this and should not do that. He is given freedom to express his own ideas; he is given materials and is encouraged to develop his maturing skills. He is not cuddled when he comes crying to his mother because he has been hurt. Instead, the wound is attended to in a precise, medically prescribed way and that’s the end of the matter.

Such parents may show over-concern with the child’s progress and attempt to accelerate this.

### **B - Warm democratic parents:**

The warm democratic parent has many of the characteristics of the cold democratic parent, giving the child freedom to express his own ideas; materials, opportunities and encouragement to develop skills . But these parents are warm.

They are able to tender or sympathetic as occasion demands, and to be affectionate without that excess of fondling which confuses and embarrasses a child. They are able to view their children objectively, to assess their good and not-so-good qualities.

Such parents are not obsessed with their children’s progress, although they are happy to have them succeed and encourage them to do so.

At school, children of democratic parents are independent, responsible and cooperative.

## **Parental Consistency**

### ***(One educational policy)***

In the rearing of their children, a father may be operating at one pole while the mother functions at the opposite one. Each maintains that his (or her) action is necessary to counterbalance the spouse’s way of doing things. Some children become experts at playing one parent against the other. They quickly exploit existing differences between their mother and father.

A child may be refused permission for an action or object by his mother and then go to the father with he same demand, ever mentioning the fact that he has already been turned down. The parent who has said “No” can become very angry, believing that her refusal has been consciously countermanded by her husband.

Youngsters need to be handled as consistently as possible. In rearing our children none of us acts in a constant way 100 percent of the time. Nevertheless, in our individual dealings with them, each of us should be as consistent as is feasible. In addition, a father

and mother should attempt to achieve a united front in the management of their children.

A parent makes a dreadful mistake if he believes that by behaving in an opposite fashion he can compensate for undesirable actions of his mate. Rather than do this he should say what he thinks is being done incorrectly. Such discussion should be conducted out of earshot of the children.

Parents who have markedly different ideas concerning the handling of their youngsters should make every effort to compromise and decide on a common method of dealing with them.

If both parents are at home and a child comes to one of them with a request, he should be asked if he has already spoken to the other. Frequently the reply will be "Yes," and if so, the child should be told that what the first parent said goes. He should be reminded that if Mother says "No" he need not come to Father with the same demand.

When a child manipulates a situation so that he gets his way from one after being refused by the other, he should be told that his action was unacceptable and that such manoeuvres should not be attempted in the future.

No matter whether we are strict or liberal with our children, by being consistent we tell them we mean what we say. They, in turn, can be more sure of where they stand and will be more comfortable because of it.

## DISCIPLINE<sup>⊕</sup>

Parents have become accustomed to thinking about discipline as punishment. Punishment is indeed a part of Christian discipline, but a minor part. But when punishment does become necessary, you will want to administer it appropriately. This may mean changing your attitude toward discipline so that your focus is on how to avoid the need for punishment rather than on how to punish..

### LAYING THE FOUNDATION

These are some basic building blocks which form the foundation for discipline and spiritual training of the child:

#### *1 - Biblical Guidance for Discipline*

There is only one way for Christian parents to discipline their children: go to God's Word and analyze His specific instructions on how to discipline your children.

Proverbs 22:6 is the master verse of Christian discipline: "***Train a child in the way he should go, and when he is old he will not turn from it.***" The Book of Proverbs is noted for short verses with deep meaning. Dig into this verse and discover what God is saying to you. God is reminding you of your responsibility to discipline your children. What you do now will affect your child's whole life.

Most Bible scholars suggest that the interpretation of this verse is: discipline your child according to your child's inherent temperament and characteristics. Each child has

---

<sup>⊕</sup> The complete book of Christian parenting & child care by/ William Sears and Martha Sears.1997.

an individual bent or "way" and therefore an individual plan. What God is saying to you is to **know your child**, be tuned in to his individual bent, keep your radar system attuned to the direction he should take, and keep him focused in that direction (which may not necessarily be the direction you want for him).

## 2 - Provide a Spiritual Model

You cannot give to your children what you do not have yourselves. It is impossible to impart a sense of direction to your children if you do not have direction. You may preach many "sermons" to your children, but your example, what you are through the eyes of your children, will always be their best teacher.

## 3 – Give your spiritual training

If you learn to recognize God's work in your own life, you will be better equipped to teach your child about God. The following are some specific examples of how you can introduce God to your child:

Pray for your child. Thank God for your child every day. Ask God to watch over your child's development and to give you wisdom in rearing him in the way he should go

Sing with your infant. Babies can mimic the gestures of songs. As early as nine months.

Read to your child about God. Two-years-old are fascinated with books. A Bible picture book and a loving parent's arms are a winning combination for teaching a child about God's love.

Take your child to the church every Sunday, have communion regularly.

Our Orthodox church life offers many opportunities for such a perception of religious values through the senses: - Let your child see, touch and kiss the icon. Let him feel the smell of incense. Let him receive Holy Communion with his lips and feel its taste.- Let him feel the sprinkling of Holy water on his face. Let him hear the singing.

## 4 - Develop Your Role as an Authority Figure

A child must know who is in charge. From two years old you must take charge of your child by helping him fit into his environment. You do this by setting limits. Parents who fail to do this have real problems. A child needs security and direction; he becomes confused when he is left on his own, without predictable boundaries.

Your role as an authority figure involves a lot more than shouting, "No". You must take charge of your child's whole world, encouraging his natural developmental curiosities to flourish while protecting him from harm until he has the wisdom and discernment to do this for himself.

Discipline depends on setting limits. All humans need limits-and the younger the human, the clearer those limits must be. When children have no boundaries, no fences, they have no security. Their lives are threatened and they are terrified because they know they are powerless to keep themselves safe.

When you are inconsistent about your limits, your child will be confused, wondering if you really mean what you say. He'll have to keep testing you from time to time anyway, but not as much if you don't confuse him.

## 5 - Encourage good behavior and discipline undesirable behavior

If a child likes the response he gets from good behavior, he will be inclined to repeat this behavior. Catch him in the act of being good and tell him what you like about what he is doing.

Encouraging desirable behavior in your young child should be your primary focus and consume the majority of your discipline energy. However, as Proverbs 22:15 says, "Folly is bound up in the heart of a child." Your child will get off the track at times. There is in every child this bent toward disobedience and undesirable behavior. After recognizing the folly in a child, the Proverbs passage adds, "But the rod of correction will drive it far from him." In this mandate, God has told parents very simply, but very clearly, "Parents, take charge of your child; pick him up and get him back on the track."

Some children by their inherent nature have more foolishness than others. Some children take longer to get the point than others. Every child's temperament has its undesirable qualities, a sinful nature that God has allowed to be there from the moment of conception (Ps. 51:5). We cannot reverse it. We can only modify it and channel it.

In every disciplinary correction you want to convey two feelings to your child: (1) "I love you, my son or my daughter. You are very valuable to me and to God. You are a special person." (2) "Because I love you and because I am in charge, I will remain in charge until you are able to take full responsibility for your own actions." Pray and seek counsel if your disciplinary methods do not seem appropriate to you or are not working. If you base your disciplinary actions on the above considerations, you are not likely to go wrong.

### **What About Spanking?**

Parents have a God-given right to expect obedience from their children. God's order for children is that they obey their parents: "Children, obey your parents in everything, for this pleases the Lord" (Col. 3:20). "Honor your father and your mother".

Some parents think that the way to get their children to obey is to use the rod, which they interpret to mean spanking. They think they must force their children to do what they want them to do. However, the biblical meaning for the word obey is not simply "to do as I say." The Hebrew root word shama means "to hear intelligently" This implies that children need to understand what they are hearing their parents ask or command, and that parents must ask in a way that children will be able to understand. This can be difficult at any age, but especially with toddlers. Their minds don't work like adults' minds. Toddlers usually cannot understand abstract concepts or rules. They can easily say no to a parental request, but they cannot understand how and why they are expected to obey. When they say no, they don't mean "No" I won't; they mean "No, I don't want to." It is your job as parents to help them want to obey. This is also known as motivating your child, and it sets the stage for inner-directed discipline later on.

Let's say you want your toddler to come, get in the car to go shopping. You see he is busy with his trucks and will hate being interrupted. Instead of just telling him to come (and then making him come), you motivate him by talking about something fun you'll do when you get there (see the doggies, ride the horsie). How much nicer for both of you than for you to have to pick up a kicking, screaming child and force him into his car seat.

Another positive way to handle this situation is helping the child leave his activity. First, try to give him a five-minute warning, so he doesn't have to cope with a sudden shift. Then if he is still upset with having to leave his play, help him say, "Bye-bye trucks, see you later." Bringing closure to his play gives him a sense of control and helps him look forward to a reunion. When parents know their child, they will be able to choose an approach that fits with God's design for disciplining that individual child.

### **Variety of discipline methods for preschoolers**

Effective parents use a variety of discipline methods, not just one. Keep in mind that good discipline is not just to get rid of bad behavior, but also to instill good, alternative behavior. Thus praise, attention, and occasional rewards for positive, desirable actions are just as important as punishment for the bad.

### **Ignoring improper behavior for neglected children**

One possible discipline technique is ignoring improper behavior. Sometimes attention of any kind makes an undesired action more likely to happen. We have seen some neglected children misbehave simply because it was the only way they would get attention. Even a spanking is better than neglect, they feel. Thus attention can be a powerful reward.

### **Isolation**

Standing in the corner, going to the bedroom, and other forms of isolation can be effective ways to help the child obey.

\_ Be careful that the isolation is not rewarding, though, or it will not work. For example, if the child acts rudely and is sent to her room where she can play video games, she really has not been punished.

\_ Be careful not to overdo the isolation—a good rule of thumb is that isolation should last the number of minutes equal to the child's age in years. Thus a four-years-old should not be isolated for more than four minutes at a time.

\_ Finally, don't place the child in a frightening situation, such as a dark closet.

### **Deprivation**

Deprivation is another discipline technique to consider. Taking away favorite toys for a few days, not letting the child go outside for a while, or not allowing the child to participate in a favorite activity may all be effective methods of discipline.

### **Variety of discipline methods**

Effective parents use a variety of discipline methods and do not get stuck with only one. Variety makes each method more likely to work. Some methods are more effective for some children than others, but to use only one is to ask for problems.

### **General principles of discipline**

*The ultimate goal of discipline is not only getting your children to behave, but getting your children to want to behave.* While there is not a one-size-fits-all method of discipline that works for every child in every family situation, there are some general principles of discipline that apply to nearly all children in nearly all family situations.

### **What Discipline Really Means**

Although punishment is an important part of the whole discipline picture, it is not the larger part; it's important to have balance. A child who is punished too much or too severely behaves more out of fear of the punishment and the punisher than from an inner feeling and knowledge of right and wrong and how he is supposed to act. In this relationship, a distance develops between the punisher and the child, the parent-child

relationship becomes a power struggle, and the parent-child relationship operates on a basis of fear and anger rather than a trust for the authority figure.

A child whose behavior is punishment-controlled never has the chance to learn inner controls. Also the child who is punished too little does not have the tools to succeed in life. This child runs wild with no outer controls or inner controls and does not learn. This child does not respect the authority of his parents and will therefore not respect the authority of teachers and other persons of significance later in life.

#### 1 - Set Limits, Provide Structure

kids need boundaries. We all know that children need limits. (For instance, they need to know that there are yes-touches and no touches. You establish house rules, but at the same time create conditions that make the rules easier to follow. That's what structure is. You say no to an exploring toddler who is headed for breakable objects; that's the limit-setting part. You childproof your home to provide busy minds and bodies a safe place to play and learn; that's the structure part.

Structure means setting the conditions that encourage desirable behavior to happen. Instead of taking a tired and hungry two-year-old shopping at four o'clock in the afternoon, you structure your day to take him with you in the morning. You set limits for your child, so that eventually the child can set limits for himself.

Your toddler doesn't want to hold your hand as you cross the street. You firmly set a limit: "Street crossing is only done while holding hands. There is no option.". Toddlers want someone to set limits.

#### 2 - Distract and divert.

Your toddler is getting cranky. You interject: "Billy, let's go play ball." The cue word "ball" is often enough to motivate your toddler's mind and body to change direction. In channeling the behavior of our busy toddlers, we filed away a list of cue words, such as "ball," "cat," "go," which we called "redirectors." Of course, you must carry through and go for a walk, or play ball, or find the cat; otherwise, your child will come to distrust you and you will lose a useful discipline tool.

#### 3 - Shape, Don't Control, Your Child's Behavior

Early in our childrearing career we thought our job as Christian parents was to control our children. Many years later, we learned that our job was to control situations and teach our children how to control themselves.

Throughout Scripture there are clear mandates for parents to take charge of their children. Yet it's easy for parents to confuse discipline with control. You control situations, not people. Think of it as shaping, as if you were a gardener and your child is the plant. You can't control the color of the flower or when it blooms, but you can pick the weeds and prune the plant so that it grows more beautifully. There are flowers and weeds in every child's behavior. Children are born with weeds in their behavior that need to be identified and picked ("Folly is bound up in the heart of a child . . ." [Prov. 22:15]) and flowers that need to be nurtured ("Train a child in the way he should go ... ." [Prov. 22:6]).

Here is a list of time-tested behavior shapers:

**\*When-then.** "When you put your toys away, then you can play outside." This not only teaches your child house rules, but it teaches him responsibility for his belongings. You

convey the behavior you expect. After these repetitions, your child makes his own connection between putting his toys away and playing outside, and learns to shape his own behavior.

**\*Praise appropriately.** Acknowledge good behavior so your child makes the connection that good behavior is the norm, the behavior you expect, and not the exception.

**\*Give consequences.** An important conclusion that children need to learn about life is that choices have consequences, which means the parents need to tell them exactly what behavior is expected of them and the consequences of misbehaving: the child rides his tricycle out into the street, the tricycle gets put away for a couple of weeks.

#### 4 - Communication Is the Key to Discipline

"Children, obey your parents in everything, for this pleases the Lord" (Col. 3:20). The term "obey" means to intelligently listen to. This implies that parents know how to talk to their children. How you talk to your child often means the difference between compliance and defiance.

Here are some discipline tips that keep your role as authority, yet respect your child as a listening person and get results:

- **Constant reminding.** A developmental principle of discipline is called "internalizing," which means the age at which children can remember previous directives and make them part of their usual way of acting.. This is why toddlers need to be told a thousand times. But by three, a child can begin to internalize your instructions so that they sink in. For two-years-old, you may have to repeat, and repeat, and repeat the behavior you expect until it becomes part of them.

- **Connect before you direct.** Engage your child in eye-to-eye contact to get her attention before you issue your directive: "Mary, I need your eyes, I need your ears."

**\*Give positive alternatives.** Follow a can't-do with a can-do. "In a supermarket we walk; when we get to the park you may run."

**\*Be sure your child understands exactly what behavior is expected of him and in what situations,** such as how you expect him to behave in a supermarket before you go there. Ask your child to repeat your request back to you.

**\*Let your child draw her own conclusions.** "Matthew, where does the bike belong?" This creates a more lasting lesson than "Put your bike in the garage."

**\*Speak respectfully.** Remember, one of the goals of discipline is to give your child tools to succeed in life. How you speak to your child models how they speak to you and to other people. Open your request with the child's name: "Lauren, will you please. . ."

#### 5 - Raise Kids Who Care:

As we have repeatedly emphasized, discipline is giving your child the tools to succeed in life. One of the most important tools is empathy-the capacity to care, to consider another



person's feelings and rights; to think before he acts, to imagine how his behavior or actions are going to affect the other person-before he does them.

Raise sensitive children. You plant sensitivity in your child in the early months of parenting by holding your infant a lot and responding in a nurturing way to your baby's cries; you offer an emotional and physical Band-Aid when your toddler falls; and you are a willing listener to your school-age child's problems. Because you have shown sensitivity to your child, she grows up realizing that sensitivity is the norm. Because you cared for her feelings, she'll care for other people's feelings. Sensitivity then becomes rooted in her inner code of behavior.

#### **6 - Convey to Your Child the Behavior You Expect**

Children often misbehave either because they don't understand how they are expected to behave or their parents do not communicate to the child what they expect.

For a child to perceive his parents as authority figures in the house, he must have a clear understanding of house rules: "How am I expected to behave".

"We're going shopping in a few minutes and this is what we're going to do. . ." With a hand on his shoulder and a look into his eyes, you convey your expectations calmly and matter-of-factly, not with a tone of voice that says you expect him to misbehave and you want to warn him.

Eventually, your efforts will sink in, prompting your child to make a self controlling conclusion: "I am much happier and my life is much smoother when I do what Mom and Dad expect of me." Children need to learn that choices have consequences. Once you achieve this level of discipline, you have taught your child inner controls for life, so that instead of preaching to your children, they preach to themselves.

#### **7 - Spare the Rod**

The key to discipline is not to consider spanking as the first mode of discipline, but rather to set the conditions in which you do not have to spank your child. Create an attitude in your child and an atmosphere in your home that makes spanking less necessary.

#### **8 - Model Discipline**

The eyes and mind of a growing child are like a video camera that records everything she sees and hears. These stored images become part of the child's inner code of behavior and she retrieves these parental impressions as part of how she behaves. A child who grows up with habitually angry parents takes on anger as part of herself, her norm: This is how people act. A child who grows up in an atmosphere of caring arms and happy faces takes on this happy attitude as part of herself. Parents are always on stage in front of their child. Children watch how their parents behave in certain situations and file this as the way to do things. The preschool child does not have a concept of right or wrong, only what she sees and hears. If it's from her parents, it must be right.

### *Christian parents and spanking*

To spank or not to spank is the subject of much emotional debate among parents and professionals. The question has produced controversial books, magazine articles, and TV programs, even legislation.

Many Christian childrearing books favor spanking as an effective method of correction. Many child development experts speak out against it. Christian parents are naturally confused about all the mixed messages they receive regarding the subject.

**First**, we have to say that it is absolutely wrong and against God's every word to be mean and abusive toward a child or to strike a child out of frustration, hostility, or anger. Everyone with a conscience agrees on that. The only reason some parents dare to do this is that children are small and defenseless. These children will grow up to be angry individuals who will most likely be mean and abusive to their own children. (Unless, of course, God gets a hold of them!)

**Second**, almost everyone agrees that spanking should never be the main strategy in correction. Even parents who believe in spanking ought to strive to create such an attitude within their children and an atmosphere within their homes that spanking is seldom necessary.

**Third**, if you feel you must spank, it should be reserved for major confrontations, when a parent's authority is on the line, situations in which a child (not a toddler) willfully defies reasonable authority, and other approaches are not getting through.

### **Corporal Punishment in Scripture**

In regard to discipline in general, God has given us guidelines in the Bible. We have already discussed the meaning of Proverbs 22:6, "*Train up a child in the way he should go.*" Proverbs 22:15 states, "*Folly is bound up in the heart of a child, but the rod of discipline will drive it far from him.*"

The Book of Proverbs has more to say about the rod. It is here that the Bible appears to take a clear stand on spanking:

At first reading, it would seem that the Bible takes a clear stand in favor of spanking as an important mode of correction. While these passages seem to support spanking, this is not the only way to interpret them.

While it is clear that the rod does appear to be an object to strike with, the term rod is also used in the Bible in connection with the shepherd's staff: "*Your rod and your staff, they comfort me*" (Ps. 23:4). The shepherd's staff was used to guide the wandering sheep along the right path. The rod was used to beat off predators-not to hit sheep who strayed.

The original Hebrew word "shebet" means "a stick" for punishing, writing, fighting, ruling, walking. Proverbs 13:24 could be translated: "He who spares his ruling [authority] hates his son, but he who loves him disciplines him promptly" Remember, the Book of Proverbs is written in the form of poetry, where words and images usually have symbolic meanings. In other Old Testament books there are uses of the word "shebet" that are obviously symbolic. We feel that what God is saying in these references is simply: "Parents, take charge of your child and bring him into submission to your authority" Since the child can be brought into submission just as well (or better) by other means, we feel that spanking need not be used, or at least only rarely.

References to the rod are found primarily in the Old Testament. In The New Testament, Christ modified the eye-for-an-eye system of justice (see Matt. 5:38) with His turn-the-other-cheek teaching (see Matt. 5:39--44). In the New Testament, Christ preached gentleness, love, and understanding, as did Paul: "Shall I come to you with a rod, or in love and a spirit of gentleness?" (1 Cor. 4:21). In the New Testament, Christ did not overturn the laws of the Old Testament but simply fulfilled them to a higher level of spirituality and understanding: He stressed discipline and direction from within rather than direction by force from without. Given the context of the total Bible, we feel God makes it clear that you don't have to spank to be a godly parent.

## **How to Avoid the Use of Spanking**

The search for alternatives to spanking forces you to find more positive ways of directing your child's behavior. You end up knowing your child better, and your child actually has more respect for your authority because he knows that you can deliver the help he needs to not only control, but to learn better behavior.

Here is how knowing your child and helping him feel right will help you avoid spanking:

1. Children who are the products of attachment parenting can love and trust their parents so deeply that they willingly submit to parental authority. They can handle the concept of submission because they view authority as love and security, not an infringement upon their rights. Consequently, they are less defiant, and defiance is what usually gets children spanked.
2. These children know what behavior is expected of them because their parents have taken the time and energy to teach them what they expect as well as the consequences of misbehavior.
3. Because their parents have taken the time and energy to encourage desirable behavior, the children are less likely to deviate into situations that could get them spanked.
4. These children are motivated to please their parents because they have learned that this allows the whole family to feel right and in harmony with one another.
5. Parents depend more on encouragement and discipline rather than on rewards and punishment.
6. Older children who have been reared in this style of parenting are motivated to depend on and please God, their heavenly Father, just as they have learned to trust their parents and to please them.
7. Young children who have received attachment parenting soon learn that their world runs more smoothly and that they actually have more fun when they live according to the rules set by their parents and by God.

The end result of attachment parenting is an attitude within children and an atmosphere within the home that promote desirable behavior. The children have direction from within themselves..

## When you should not spank

There are times when you absolutely should not spank your child. . This section is written primarily for parents who have already made up their minds to spank their child and need guidelines to avoid physical and emotional abuse.

**1. Do not spank in anger:** If you are a parent easily provoked to anger, be on guard against the temptation to spank to release your anger or vent your frustration.

**2. Do not spank toddlers and young children.** Some biblical scholars who have studied the use of the term rod in the Scriptures conclude that Proverbs probably intends the use of the rod for much older children, not toddlers and young children. They believe the rod was reserved for particularly wicked deeds done by a child old enough to fully comprehend the meaning of the spankings, possibly in a public forum. These interpretations may have some validity. Spanking is certainly useless and harmful in young children who have little grasp of the relationship between the misdeed and the punishment.

### 3 - Develop a Spanking Wisdom

There are so many variables and so many different parent-child relationships that it is not possible to make hard and fast rules about spanking. Here are some general guidelines to help you develop your own guidelines for spanking:

**A - Pray for wisdom** to know whether spanking in general is the proper way to deal with your child's offenses. Disregard all opinions you have heard about spanking, lest they cloud your judgment. Open your ears to God's direction, asking Him for an inner sensitivity to spanking in general and to spanking in specific circumstances.

**B - Consider if there are specific risk factors in your family that affect your attitude toward spanking.**

Some parents simply cannot handle "the rod" wisely. Accepting this and seeking help in using alternative means of correction will benefit you and your child. The cause of abusive spanking is anger. An angry child will grow to be an angry adult, and the cycle of poor parent-child relationships will continue.

**C - Examine your motive for spanking.** Your child will certainly pick up on this. Are you spanking him for his own good or for your own good? If you are a parent easily provoked to anger, be on guard. A child spanked in anger will retaliate in anger. This is the main reason parents say, "He's so stubborn; the harder I spank him, the worse he gets."

**D - Spank soon after the offense.** It is important to cool down, but a spanking should be given as soon as possible after the offense and by the person whose authority is at stake. Don't say, "Wait till your father gets home and then you'll get it."

**E - Help the child accept the spanking.** To help avoid a struggle, explain the whole spanking process to your child at a time she is not about to get a spanking. You should not have to drag her kicking and screaming off to her "execution." Then, if she resists her spanking, she is either being defiant or else she feels unjustly treated. In either case,

the spanking has not accomplished its goal and you may need to reexamine your decision.

**F - Explain to your child why you are spanking him.** A wise parent conveys to the child that the spanking is done out of love and out of a God-given duty "because the Lord disciplines those he loves, and he punishes everyone he accepts as a son" (Heb. 12:6). This is a good scriptural reference to support your position. Hebrews 12:11 states, "No discipline seems to be pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it."

**G - Encourage a confession** (see James 5:16; 1 John 1:9). Confession of wrongdoing is very scriptural and therapeutic. A child is seldom going to welcome a spanking, but understanding and acknowledging he was wrong can help him accept the punishment. When a child sees the fairness of a correction, he usually respects the authority figure administering the spanking. He learns to recognize his feelings when he has done wrong and accept a very real fact of life that wrong deeds bring consequences.

## **Parent- adolescent relationship**

### **The adolescence period**

The adolescence period is undoubtedly a phase fraught with difficulties for both the parents and the children. It needs the special understanding and the correct approach by the parents to the psychological changes which the children go through.

Normally, adolescence begins at the age of twelve in girls and thirteen in boys and it may even extend beyond the age of twenty. The duration varies among individuals with varying changes in the adolescent from one year to the next.

It is a period of major and serious changes in the psychological, physical and mental state of every one's life.

The adolescent often questions "Who am I? What is my status within the family?" Adolescence is a phase of demanding freedom, self independence and reclaiming the identity once dominated by the parents.

This attitude escalates until it often reaches a state of conflict similar to a relentless civil war. In families where the understanding of adolescent psychology is ignored, it is found that parental-filial relationship deteriorates at this stage.

The children complain bitterly of their parents' rigid dominance and strict authority while the parents complain of their children's delinquency. The parents response may be strong and violent leading to a more bitter conflict.

Expressing an independent identity especially in Australia is supported by the surrounding social, financial and legal factors. For example, the freedom of expression of opinion is predominant in schools and within the society; the facilities for joining the

work force at an early age; the support of the legal system in the event of parental cruelty etc... All these are factors which encourage the adolescent to voice loudly their claim for personal freedom.

This non conformity in demanding some liberties, should not at all be met by confrontational war by the parents; rather by awareness and deep understanding of the juvenile mentality at this stage.

In dealing with the adolescent it is essential that they be given some rights that they be trained towards gradual independence, they should be given the same respect given to adult.

It is essential that each parent realizes that expression of independence is not at all perversion, delinquency or disobedience; on the contrary, it is a natural and healthy development during the phase of adolescence.

In most situations the essence of the problem is not how to guide or control the juvenile behaviour, the whole problem lies in how you ought to set your own behaviour against the behaviour of your adolescent child.

Needless to say that the shallow attitude of violence, dominance and dictatorship without being perceptive of or sympathetic with the psychology of the adolescent on one side and the nature of the society on the other side is a major error in which mothers and fathers fall, the price of which they have to pay dearly sooner or later.

Parents are required to be aware that their teenaged children go through a special phase during the period of adolescence. Some of the characteristics of this phase are:

### ***The phase of adolescence***

#### **The adolescent at the age of *thirteen*:**

At this stage the adolescent suffer from anxiety.

- They begin their attempts to understand their inner selves whereby they begin to make comparisons between themselves and between the ideal person as visualized in their minds. They may, for example, think they are short, slim or backward in their studies.
- They get anxious about anything and everything, anything irritates them. However, they never express these feeling to anyone.
- Their emotions are expressed in the form of withdrawal from the family circles and the society. For this reason, it is extremely difficult to understand the teenage at thirteen, because they undergo a hard, internal and silent rebellion. Some parents get concerned because they notice that their children abruptly withdraw from their friends.

- The biggest mistake which parents make is criticising their children at this stage; this leads to adverse reactions as the adolescent is extremely sensitive at this age and may withdraw even further.

Parents must realize that their children will not continue with this attitude for long, soon the phase passes away and they move to another phase.

- The age of thirteen is also the age of sexual fantasies, and is also the age of being shy of sex.

- To sum it up, it is the age of inner emotions; it is the age of discovery by the teenage of their new physical changes. During this period the adolescent withdraw to their inner shell to comprehend all the issues in an attempt to mellow; then, at the age of fourteen they come out of their citadel with a better understanding in the face of their surroundings.

### The adolescent at the age of *fourteen*:

- At this age the adolescents are usually less sensitive and more understanding of the parents, emotions are no longer concealed, and feelings are expressed frankly. Also, they no longer interpret questions directed to them as being intrusive.

- Their use of telephone at this age is more than any time of their life, because of their desire to widen their social circle to satisfy their desire for more friendships.

- They search for knowledge about sex and in this area they are deeply keen to have the chance to discuss sexual matters with adults. It is a golden opportunity for parents to be intimate with their children and assume the role of correct guidance. It is far better for the adolescent at this age to obtain correct information from reliable sources than obtaining distorted information from perverted friends, books or magazines. It is a known fact that some teenagers obtain wrong and distorted information about sex from fantasising school friends and unless they find someone to correct this distorted information, it will remain with them for the rest of their lives and may influence their future marital lives.

- Experiments show that boys and girls at this age prefer to discuss these matters with the male and female church servants who, in turn, must be educationally well equipped and conscious of the characteristics of this age; any wrong answer or advice may have irreparable damage on the teenage spiritual life, personality and on their lives as a whole.

- Thus, the age of fourteen is the time of hatching from the shell. Furthermore, it is a stage where confidence is restored and the teenager become desirous to converse and discuss matters.

- This is a stage where relationships with parents are most likely to improve, however, the conflict in some other aspects still remains e.g. personal liberties regarding coming back home at night, study time, manner of dressing etc.

- This age is also the time of romance and sexual attraction to the other sex. This stage requires that parents give adequate time to their children to discuss matters with them, win their confidence and friendship. Parents should not be embarrassed about the questions, they should not trivialize these questions no matter how petty they may seem.
- The teenager should be given some responsibilities and also some liberties, parents should show respect to the teenage point of view.

### The Adolescent at the age of *fifteen*:

- It is said about this age that the teenager would rather die than being seen in the company of their parents, they usually decline invitations for excursions or church activities if extended to them together with their parents. They prefer to be either on their own or with friends rather than accompanying parents or siblings anywhere. This rejection should not be interpreted as dislike to the family or a type of deviation; on the contrary it must be taken as a natural and healthy phenomenon of the phase they go through.
- Encouragement of the youth at this age to participate in excursions organized by the church is the best approach to satisfy both parties. It would be a commendable effort if the church focus on the church education socially and spiritually in respect of this particular age of the youth.
- Parents: remember that your children at this age count your movements and questions, they observe your behaviour in trying to spy on them and restricting their freedom. They strongly resent any directions they consider restrictive.
- This is the age when they see themselves as being no more children, they think it is time they should receive adult treatment.
- Bear in mind, that at this age they may create situations in an attempt to prove their identity and independence e.g. they may deliberately leave some cigarette butts in their room to give the impression that they smoke, even if they do not, they may even detest smoking only, in order to enter into conflict with you to claim victory of the “self”. They want to convince themselves and make it clear to everyone that they are waging a war of self-liberation from the authority of the parents that they are no longer children.

-----

## **Teacher – student relationship (discipline at the class)**

There are three variables in every discipline situation, the teacher, the problem student, and the rest of the students in the class. The only variable a teacher can control is himself or herself. If the teacher is out of control, the situation is out of control.

**1<sup>st</sup> step : Identify The behaviour**, the specific attitude and actions of the child.

Before you begin trying to change a student behaviour, you must identify that behaviour, for example, the talker, the fighter, the interrupter, the hyperactive, etc.



**2<sup>nd</sup> step: What is the effects of the behaviour ?** , How the behaviour affects teachers, classmates, or the learning environment in the classroom. It is possible that the behaviour affects all these areas.

**3<sup>rd</sup> step : Action**

**3.1 -Identify primary cause of misbehaviour:**

The fact is that all behaviour has purpose, for example, the late arriver is different from the student who talks back to a teacher. We cannot treat any misbehaviour effectively until we know the reason for it.

The vast majority of misbehaviour arises from four causes:

(a)Lack of attention, (b) lack of power, (c) revenge, and (d) lack of self confidence.

### **3.1.a - Attention**

For some students, misbehaviour is the only source of attention. Most commonly, these students are the ones who:

- \* speak out without permission.
- \* arrive late for class.
- \* make strange noises which force the class and teacher attention.

### **3.1.b - Power**

The need for power is expressed by refusal to follow rules. These students usually feel defeated if they do as they are told. They feel that more power would be the answer to all their problems.

### **3.1.c - Revenge**

Some students feel they were hurt, at home or at school. They feel they are not loved. They find personal satisfaction in being mean, vicious, and violent. They will seek revenge against teachers and classmates in any way they can. They are the students who write on desks, beat up classmates, threaten younger students, break windows, and write on restroom walls.

### **3.1.d - Self-confidence**

Lack of self-confidence is also a cause of misbehaviour. Students who lack self-confidence expect failure. They do not feel they have the ability to function in the classroom, but may feel completely adequate outside school. When they are supposed to be studying. They play and talk to others. Then they make excuses like "I am dumb" or "I couldn't do it".

### **3.2 Identify primary need:**

Primary needs such as :

- \* **Hunger:** The need for food.
- \* **Thirst:** Could be a result of medical problem, discuss with parents.
- \* **Air:** in unventilated classrooms, or air need related to medical problem such as asthma.
- \* **Rest:** Such as parents fighting late at night may prevent students from getting enough rest. Students may be using certain type of drugs.
- \* **Escape from pain:** physical or mental pain. People, usually don't consider the consequences of their behaviour when acting badly to escape pain. The pain may

result from the loss of a parent through death or divorce, or from poor health, or failure in school.

\* **Elimination of waste:** Some students may be shy or afraid to use the restroom. There may be a medical problem that prevent a student from controlling himself or herself.

### **3.3 Identify secondary need ( Psychological needs ):**

It is through the fulfillments of these psychological needs that people reach for their goals and improve their self-concepts. There are positive and negative efforts to meet these needs. Failure to succeed in a positive effort to meet these needs, will cause many to resort to negative efforts to meet their needs.

Secondary needs such as :

\* **Gregariousness:** This is a student's need to associate with a group, such as committee or activity.

\* **Aggression:** Students need to assert themselves. Inclusion in certain decision or responsibility. Many students feel they have no say in anything. For them, it is a terrible feeling. At least, the teacher must listen, and consider the student's point of view.

\* **Achievement:** All people have a need to succeed, they also have a need to be recognized for their success. Remember, any improvement, no matter how small, is a positive achievement, Most students are motivated by recognition of their achievement.

\* **Power:** Teachers should recognize that students need to know that they count. This is form of power. Teachers need to make students feel significant. Students who cannot find a power base in the classroom or school may attempt to find it outside school in gangs, jobs, etc.

\* **Status:** Everybody wants to be "somebody" The recognition of the strengths of all individuals within the class helps all children meet their status need.

\* **Affiliation :** The need to develop a close association with trusted adult or peer.

#### **REFERENCES:**

Cook, R. E, Tessier, A., Armbruster, V. B. *Adapting early childhood curricula for children with special needs.* Merrill Publishing Co. Ohio 1987.

Miller, C. S., "*Building self control - discipline for young children*" in *Young children*, Vol. 40 No. 1 - November, 1984. NAEYC Washington DC

Soderman, A. K., "*Dealing with difficult young children-strategies for teachers and parents*" In *Reducing stress in young children's lives.* McCracken J. B. (editor) 1986-1987 NAYC Washington DC

Dreikurs, Rudolf, *The challenge of parenthood* .New ed. New York : Hawthorn Books, c1958

Harris, Janis Long , *What good parents have in common : thirteen secrets for success.* Grand Rapids, Michigan :Zondervan,1994.

## SECTION 9

### PROBLEMS FACED BY YOUTH IN THE LANDS OF IMMIGRATION AND HOW TO DEAL WITH THEM

*[ A lecture delivered at Pope Shenouda III Coptic Theological College, Sydney, by His Grace Abba Moussa , Bishop for youth , on 3rd January, 1994]*

*“ Flee also youthful lusts ; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. But avoid foolish and ignorant disputes, knowing that they generate strife. And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if perhaps god will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.” (II Tim. 2:22)*

No doubt, the youth face various types of influences, pressures and problems. The youth must struggle in order to behave in a Christian way. Yet the Lord, being infinite in His power, can help them to reach their spiritual goal.

One can list ten influences that surround our youth here. Also I will propose five points in order to serve these young people and help them to lead righteous lives.

#### **The ten negative influences that surround our youth from society are:**

1. Atheism
2. Pantheism
3. Materialism
4. Egocentricity
5. Media
6. Peer pressure
7. Generation gap
8. Culture gap
9. Violence
10. Sexual orientation

There are ten points may affect the young people in this society as well as other similar societies, such as in Canada, America and Europe, in varying degrees. I will begin by discussing briefly each of the ten points listed above.

#### **1 - Atheism الإلحاد**

This is a widespread problem. the problem of Atheism is not as serious in Australia as in other countries. This is possibly due to Australia’s adopting of the strategy of multiculturalism. America is adopting another strategy called the ‘melting pot’. They try to combine all the races and cultures into one melting pot so that all could have the same ideology, behaviour and culture. However, in Australia, they offer to each cultural group the opportunity to preserve their culture, language and heritage. For example, they encourage broadcasting in different languages.

The atheism that is widespread today is the type of rejection of God and not only the denying of God's existence, as had occurred in the ancient times. This modern atheism does not deny God's existence but is a rejection of God. This has a lot to do with the philosophy of Existentialism as propagated by Sartre and so on. Sartre imagined that God is a bloody person, as depicted in one of his plays as 'Jupiter', with his hands dripping with the blood of his victims. This play was called "The Flies." The flies were intended to represent the conscience that pricks us and leaves us with a feeling of guilt and regret. His reaction to this feeling of guilt was to commit more sins in rebellion against God, hoping that this sense of guilt will cease.

He is surely deceiving himself and others, as this will result in increasing the sense of guilt. Instead of worshipping God they began worshipping their ego. They had as their motto, "God must die so that I can live."

Another form of atheism, which relates to Marxism, but is now decreasing, denies God's dominion over us. It says that God is material. There is a story which was told to me by a Coptic Egyptian immigrant. Shortly after his arrival he met a man walking his dog and with a champagne bottle in his hand. The Copt asked the man what does he know about God. The man pointed to his dog and to the bottle in his hand and said, "This and that is my god".

No doubt atheism surrounds our young people and they are mocked when they say that they are religious.

There is a story about a lady behind the counter of a bookshop who looked with disgust at the famous Russian Metropolitan Anthony Bloom who asked for a copy of the Bible. She said, "Are you still believing in this old Book?" He asked her, "Did you read it?" She said, "No" He said, "This is unfair. You should read before judging the book." He bought her a copy of the Bible and presented it to her. She read it and became Christian.

**Nihilism** is another current that is spreading in the world. Nihilists believe that this world and existence itself is nothingness, nonsense and has no meaning. This is why King Solomon said that God put eternity in our hearts, without which we cannot understand the meaning of what God did from the beginning to the end. (Eccl. 3:11)

Therefore in order to withstand the influence of atheism, they need to have a heart that is full of love as a means of religious experience.

They also need to have, as a means of religious knowledge, a mind that has read and understands that God is existing.

We want to lead our young people today to have faith as an experience and as an ideology. Our youth need to be educated in theology. This is why we have a theological college here.

When I meet with an atheist, I always ask him to count all the integers to infinity. We would all pass away but the integers will still not be finished. They call infinity the dangerous figure because everything fades away into insignificance when placed beside infinity.  $\text{Infinity} + 10 = \text{infinity} - 10$ . Hence positive ten and

negative ten are both considered nothing and the same, in comparison to infinity. This teaches us that everything that is limited is trivial. For example, it does not matter whether money increases or decreases because I have the Infinite One, I possess eternity.

## 2. Pantheism الشمولية الإلهية

The so called New Age movement is a form of pantheism. This movement is active even here in Australia. It teaches that everyone is God, even the trees and animals. They mix the spiritual matters with the material, the unlimited Gods with the people. They are confused themselves and are in effect referring to concepts from Hinduism such as Brahma ruling the world, the state of Nirvana, reincarnation, fasting as a means of purification and enlightenment, and so on.

Here in Australia, there is a story of a teacher taking her young pupils outside and asking them to lie on the grass for the whole day and to ask the sun to come and enlighten their mind and their bodies. At the evening each one would sit down and say that he has been enlightened by the sun. People with such passive attitudes will not be enlightened by the sun but will certainly be invaded by Satan.

The youth can be taught these things by their teachers at school, they hear about it in the media, and so on. Therefore we need to teach them the true faith and to study these currents around them and to present the Christian point of view in front of our young people with clear proofs.

## 3. Materialism المادية

It is very clear that the world around us is very materialistic. One only needs to switch on the radio to observe that everything is related to money.

Materialism certainly cannot satisfy the human needs. We see billionaires who are not satisfied or happy. Pascal said, "Man is a well of desires" and a well can never be filled, no matter how many gallons of water we put in it. It's level may rise for some time but it will soon subside. Similarly, man has the so called "infinite hunger" and "infinite thirst" which cannot be filled with the material things, even the whole globe of the earth.

A preacher once said that man has a triangular heart. Nothing can fill this triangular heart except the triune God. Even if you try to put the globe of the earth inside this triangle, the corners will still be empty.

Therefore, we need to highlight the value of the spirit in our life. Man is not only a body to feed and a psyche to enjoy with some instincts and emotions. Rather, we should not forget that man has also a mind to think and a spirit to pray. The spirit is the only element in man through which he can be in communion with God and that can think of what transcends time. The spirit can probe life and can think of what surpasses life. The spirit can probe through matter and see what is metaphysical, or beyond matter. This is because our spirit is metaphysical. Therefore, we need to highlight these things to our young people.

Our unlimited desires need an unlimited person and the unlimited Person is our Lord Jesus Christ.

#### 4. Egocentricity **الذاتية**

Egocentricity is a type of education. It is taught in the schools. They ask the young child to be self-reliant and independent. This is good but only to a certain extent. This certainly doesn't mean that one should sever his relations with all his elders, parents and family and with any tradition or religion. This is egocentricity rather than independence.

Before one makes a decision, he needs to seek the guidance and advice of many people. His Holiness Pope Shenouda III once said that although people call him the "teaching patriarch", he calls himself the "student patriarch". Nobody can say that he has learned everything.

The youth have suddenly grown physically but not mentally. Mental and spiritual growth are much more gradual. The youth must recognise that there is a gap between their physical growth and their mental and spiritual growth.

They need to have scientific evidence in order to be convinced. this will encourage them to ask guidance from the priest and his parents and will help them to appreciate their opinions, even if at times it comes in the form of over-protection.

The youth need to think in depth. It is true that a youth needs to be himself and to have some degree of independence but before making a decision he needs to pray, think and ask for guidance from older people, the priests, and so on.

No doubt egocentricity leads to many disastrous mistakes. Egocentricity also leads to separation from God. It is the sin that created Satan and which drove Adam and Eve out of paradise. Therefore we need to highlight the value of humility in the life of our young people. The youth will recognise the importance of humility when they see that their elders are humble and like to learn from others and seek guidance and advice. Also, the youth need to escape this trap in order to feel the needs of others and their need of God, a spiritual father, their family, and so on.

#### 5. The media **الإعلام**

The media certainly constitutes a very important factor in the life of a youth from his childhood. I remember visiting a house where I saw two children lying on their stomachs gazing at the television screen from the time I entered until I had left. We can say that the television is a source of leisurely education. When one asks one of these children anything relating to general knowledge, one discovers that the knowledge gained from watching television is very superficial.

The television keeps the viewer very passive. it does not give him an opportunity to read, think, socialise or participate actively in the life of the family. It fragments the family.

An experiment was conducted in the United States, where they made an agreement with a number of families to keep the television switched off for two complete months. This experiment was reported in "El-Ahram" newspaper. The aim of the experiment was to see the effect of not watching television on these families. The results of the experiments were summed up in three effects:

i) The link between the family members became stronger.

This was clearly a due to the effect of the television in not giving the members of the family the opportunity to communicate with each other. Also the conflicts regarding which channel to watch was eliminated. This second problem is sometimes eliminated by having a television set for each member of the family in his/her room. No doubt this fragments the family.

ii) The youth began to read.

The youth suddenly found that they have a lot of time and nothing to do. They began to find something to read.

iii) It developed stronger social ties.

These families began to visit each other to pass their time. In the process, a strong link between these families began to develop.

We must counteract the effect of the media. This is done by either passing on to them the richness and depth of our church or by utilising this technology in producing video tapes and so on.

## 6. Peer pressure ضغط الأصدقاء

This factor also has a great influence on the life of the youth. It is a well known fact that young people can obey their friends more than their parents, the church or even God himself. This thing can be very dangerous to our young people.

Therefore we can counterbalance the effect of peer pressure in two ways:

i) Ensure that they have righteous Christian peers.

The youth need to socialise and to fulfil their affections and emotions towards their friends. Therefore, if I cannot gather him with good friends from the church, he will find other friends away from the church.

ii) Teach them to have their own opinion; to dare to be different.

He needs to be convinced of his Christianity and his Orthodoxy. With this conviction he can either convince his peers or say no. It enables him to move, like a live fish. He will move with the current when the current is heading in the right direction and will enable him to move against the current when the current is heading in the wrong direction. If he or she is a dead fish then the current would direct him or her in whatever way it wishes.

## 7. The generation gap فجوة السن

The youth always criticise their parents because of this generation gap. This is something natural. Therefore we must educate the parents not to deal with their children on the same basis and with the same criteria as when they were in that stage of life.

It is impossible to exactly treat one's children in the same manner as one was treated when he was at the same age. This is due to the rapid social changes that are occurring today.

We must educate the parents to cope with the changes in society and to enter into dialogue with their young people and to understand them. When you come closer to young people you will be able to learn a lot about who they are, their feelings, concerns, problems, circumstances.

We should not talk to them at home like a professor or a police officer. We must treat our youngsters with a spirit of mutual understanding, mutual respect and mutual love.

We say the same thing to the youngsters. We say to them that they may have developed physically but not mentally or spiritually and that they need the guidance and advice of their parents, not that they should be dominated by their parents but that they should benefit from asking. We should encourage the spirit of dialogue between the parents and youngsters. These days young people are convinced only through dialogue.

### **8. The culture gap** الفجوة الثقافية

We do not want you to be isolated from the Australian society, We do not want you "Egyptianised". We want you to be Australian concerning your nationality, citizenship and lifestyle. Therefore do not be isolated from the Australian society. What remains is for one to have the power of selection to select and adopt what is positive from the Australian culture and what is positive from the Egyptian culture. We must not impose anything onto them.

I remember that when I was in the United States, being farewelled at an airport, there was a man carrying his child who was less than three years of age. The child was crying and punching his father in anger, saying to him, "Dad! You are not Egyptian! You are American!"

You also are Australian, but only select what is positive from the society around you.

### **9. Violence** العنف

This problem is spreading rapidly in the United States. Everyone is pointing to the media as the cause for this excessive violence. There was a report prepared by the Commissioner of the Police Force in Los Angelus which said that there are certain crimes that increase after one hour of being screened on television. The viewer is merely practising what he sees on the screen. At the moment there is a revolt against the mass media in the United States.

On top of the mass media we should add the effect of broken families and unsuccessful marriages. On top of that you have the recession and the absence of any family or religious values. Add to this the conflicts of life and you will understand how the youth become violent.

### **10. Sexual orientation** التوجيه الجنسي

We should not call it sexual freedom. In reality, it is sexual slavery. When I was in the United States, I read a book called, "America, A Sex Oriented Society." Even the news is sex oriented. Even in Australia, the problem exists but to a lesser



degree. This is possibly due to lesser economic and social problems. Life is very tense in the United States. This is why most of their crimes are sex oriented. Rape is the most common crime in the United States. This is despite the permissiveness of sex in that society. This shows how sex is like a well which cannot be filled, unless there occurs a spiritualisation of sex.

They substantialise sex. They look at sex as a body to body relationship and not person to person. We can see the result of this in the spread of the AIDS virus and so on.

It is indeed a very sad thing to see a certain Christian church attempting to combat AIDS by issuing a video demonstrating how to have safe sex.

When we talk about sex to the youth, we must highlight how much it is holy. It is the holy of holies in the human life. It is the only system in the body that does not serve the body but serves and cares for the other. We should spiritualise the sexual life, showing how this relationship is triangular, between the husband, the wife and the Lord Jesus Christ. Also, through marriage we can create more saints who will inherit the heavenly life.

### **How to serve youth**

Now I will propose five brief points on how to serve youth in the circumstances we have outlined above. These are the “C” s:

1. *Communication*
2. *Conviction*
3. *Confession*
4. *Communion*
5. *Confrontation*

#### 1) **Communication** التفاهم والحوار

We must learn how to communicate with the young people. This is a science in its own right. How to enter in dialogues, how to hold group discussions, how to give youngsters the personal touch. No one can be saved through you except he who loves you.

*We can communicate to the youngsters through the “P” s:*

- i) *Personal touch* (show that you love them)
- ii) *Prayer* (pray for them)
- iii) *Preaching* (explain to them Christianity, Orthodoxy, the spiritual life, and the benefit of these things, etc.)
- iv) *Participation* (communicate through activities and not just preaching. They must feel that they are participating positively)
- v) *Patience* (never rush to judge anyone as hopeless, have faith in the work of Christ)

#### 2) **Conviction** الإقناع

Communication leads to conviction. As long as there is mutual love and understanding, you will be able to convince him.

Conviction should not be done by force or persistence but through personal conviction.

### 3) Confession الاعتراف

When the youth have confession fathers, they will benefit both psychologically and spiritually. They will have the opportunity to ask and to receive answers. They will be able to express their emotional highs and lows.

### 4) Communion تناول

Confession will lead to communion. We believe that this is the most important power because through Holy Communion he will be unified with the Lord Himself.

Also through Holy Communion, one will be able to be in communion with the saints and also the believers around him. This will eliminate the so-called sense of loneliness. The feeling of loneliness is widespread in the western world. They say that people here are very fond of quietness. This is only because there is a lack of inner quietness. It is because of this problem that they cannot withstand any disturbance that comes from outside.

When one has a sense of loneliness, he is under severe tension. It is a good thing to see Egyptians all gathering around a friend or relative who is sick in hospital. It helps to release the tension.

One of the causes for this loneliness is the breakdown in communication between members of the family. This loneliness creates an emotional vacuum and immense psychological stress.

Therefore, when one has a father in confession, belongs to a church group and receives Holy Communion uniting him to God and to the saints and the believers around him, he will be relieved from all these stresses.

### 5) Confrontation المواجهة

When the youth goes out, he will face problems and must be able to confront these problems. The problems that a youth has to confront have been outlined at the beginning of this lecture (atheism, sexual deviation, etc).

We should teach the youth that they ought to be a good example to those around him and possibly bring them to the church and to lead righteous lives. Teach them to be firm, with love, witnessing for their Christianity and being able to say no to what is wrong, through the power of the Lord who resides in them.

## Bibliography

- 1- Assad, Maurice M. *The Church and family life education*. Cairo, [197?]
- 2- Beard, Ruth M. *An outline of Piaget's developmental psychology for students and teachers*. New York : Basic Books, 1969.
- 3- H. G. Bishop Bayman and Niseem, Soliman. *In Christian education*, 3 vols. (Arabic). Cairo, 1985 - 1987.
- 4- Blackham, Garth J. *The deviant child in the class room*. Belmont, California: Wadsworth. 1967.
- 5- Burke, T. *Man and mind: a Christian theory of personality*. Hillsdale, Mich.: Hillsdale College Press. 1987.
- 6- Bustanoby, Andy and Becker, Verne. *Tough parenting for dangerous times: a no-nonsense approach to raising happy, responsible children*. New York, N.Y.: Harper Paperbacks, c 1992.
- 7- Campbell, Ross. *How to really love your children*. New York, N.Y.: Inspirational Press, © 1995.
- 8- Campbell, Ross. *How to really love your teenager*. Wheaton, IL: Tyndale House Publishers, c 1971.
- 9- Carrington, W. L. *Psychology, religion and human need: a guide for ministers, doctors, teachers, and social workers*. London: Epworth Press. c 1957.
- 10- Coleman, John C. *The nature of adolescence*. London: Methuen, c 1980.
- 11- Cook, R. E and others. *Adapting early childhood curricula for children with special needs*. Ohio: Merrill Publishing Co., 1987.
- 12- Davis, Ken. *How to live with your kids: when you have already lost your mind*. Grand Rapids, Mich. c 1992.
- 13- DeBruyn, Robert L. and Larson, Jack L. *You can handle them all: a discipline model for handling over one hundred different misbehaviors at school and at home*. Manhattan, Kansas, c 1984.
- 14- Dimick, Kenneth M. and Huff, Vaughn E. *Child counselling*. U.S. : Brown Company, c 1970.
- 15- Dinkmeyer, Don and McKay, Gary D. *Parenting teenagers: systematic training for effective parenting of teens*. 2nd ed, Circle Pine, Minnesota: AGS, c 1990.
- 16- Dobson, James C. and others. *Raising them right: focus on the family, offers its best advice on child rearing*. Colorado Springs, Colorado. c 1994.
- 17- Dreikurs, Rudolf. *The challenge of parenthood*. New ed. New York: Hawthorn Books, c1958.
- 18- Drescher, John M. *Seven things children need*. Crowborough, East Sussex: Monarch
- 19- Ekman, Paul. *Why kids lie: how parents can encourage truthfulness*. Melbourne, Victoria: Schwartz and Wilkinson. c 1989.
- 20- Endler, Norman S., editor and others. *Contemporary issues in development psychology*, 2nd ed. New York, N.Y.: Holt, Rinehart and Winston. c 1976.
- 21- Faulkner, Paul. *Raising faithful kids in a fast-paced world*. West Monroe, Louisiana: HowardPub., © 1995.
- 22- Feist, Jess. *Theories of personality*. Fort worth, TX,
- 23- George, Antone Fahmy. *The early church fathers as educators, Alexandria: St. George Church, (1996?)*.
- 24- Goldman, Ronald. *Religious thinking from childhood to adolescence*. New York, N.Y.: Seabury Press, c 1964.

- 25- Goldman, Ronald. *Readiness for religion*: New York, N.Y. : Seabury Press, [1970]
- 26- Grisanti, Mary Lee and others. *Parents' guide to understanding discipline: infancy through pre-teen*, New York, N.Y.: Prentice Hall Press. 1990.
- 27- Hakes, E. J. *An introduction to Evangelical Christian education* . Chicago: Moody Press, 1964.
- 28- Hardy, Malcolm and others. *Studying child psychology*. London: Weidenfield.
- 29- Harris, Janis Long . *What good parents have in common : thirteen secrets for success*. Grand Rapids, Michigan :Zondervan,1994.
- 30- Howe, Reuel L. *Man's need and God's action*. New York, N.Y.: Seabury Press, 1963.
- 31- Jaques, Penny. *Understanding children's Problems: helping families to help themselves*. London: Unwin Paperbacks.
- 32- Jeffreys, M.. V. C. *Truth is not neutral*. 1969.
- 33- Jolly, Hugh. *Book of child care: the complete guide for today's parents*. Revised ed. London: Sphere Books, 1977.
- 34- Kamel, Adly and others. *The basis of behaviour and the principles of education: from Christian perspective*.(Arabic). Cairo: Institute of Coptic Studies, 1993.
- 35- Kotesky, R. *Psychology from a Christian perspective*. Nashville: Abingdon, 1980.
- 36- Koulomzin, Sophie . *Our church and our children*. USA: St Vladimir's Seminary Press, 1975.
- 37- Lansdown, Richard: *Child development made simple*. London: Made Simple books.
- 38- Leman, Kevin and others. *The family matters handbook: expert advice on developing the mental, physical, and spiritual well-being of your children*. Nashville, Tennessee: Thomas Nelson, c 1994.
- 39- Lewis, Paul. *The five key habits of smart dads: a powerful strategy for successful fathering*. Grand Rapids, Michigan: Zondervan Publishing House, c 1994.
- 40- McCormey, Stephen B. and Bauer, Angela. *The parent's guide: solutions to today's most common behavior problems in the home*. Columbia, MO: Hawthorne, c 1989.
- 41- McDaniel, Elsiebeth and Richards, Lawrence O. *You and children*. Chicago: Moody Press. c 1973.
- 42- McKenzie, Leon. *Christian education in the 70's: modern perspectives and approaches in the teaching of religion*. Staten Island, N.Y. c 1971.
- 43- Madras, Lynda and Saavedra. *What's happening to my baby?. : a growing guide for parents and sons*. Revised ed. London: Penguin Books, 1989.
- 44- Rev. Fr. Malaty, Tadros. *Let me grow*. (Arabic). 2nd ed. Alexandria: St George Church,1988.
- 45- Marks, Jane. *Help! My parents are driving me crazy*. New York, N.Y.: Ace Books, c 1982.
- 46- May, Philip. *Which way to teach*. Leicester, England: Inter-varsity Press c 1981.
- 47- Meier, Paul D. *Christian child-rearing and personality development*. Grand Rapids, Michigan: Baker Book, c 1977

- 48- Meier, Paul D. and others. *Introduction to psychology and counselling*. 2nd ed. Michigan: Baker Book House, 1982.
- 49- Meier, Paul D. and Ratcliff, Donald E. *Raising your child from birth to twelve*. Grand Rapids: MI, © 1995.
- 50- Miller, C. S. *Building self control - discipline for young children in "Young children"*, Vol. 40 No. 1, November, 1984. NAEYC Washington, DC.
- 51- Mitchell, John J. *The adolescent predicament*. Toronto: Holt, Rinehart, and Winston, c 1975.
- 52- Mitchell, John J. *The nature of adolescence*. Calgary, Alberta: Detselig Enterprises, 1986.
- 53- H. G. Bishop Moses. *How to serve the youth* (Arabic). Cairo.
- 54- Niseem, Solimaan. *The gift of Christianity to the education* (Arabic). Cairo: Maktabat Elmahaba..
- 55- Niseem, Soliman and Kamal Habib. *In the Christian education*.(Arabic). Cairo: St Mark Magazine Bookshop, 1964.
- 56- Niseem, Soliman. *The History of Coptic education* (Arabic).Cairo: Dar Elkarnak .
- 57- O'doherty, E. F. *The religious formation of the adolescent*. New York, N.Y.: Alba House, c 1973.
- 58- O'donnell, Desmond and O'regan, John. *Understanding your child: a course in Christian child care by the Oblate Education Centre*. Homebush, N.S.W.: Society of St Paul, 1975.
- 59- Olson, G. Keith. *Why teenagers act the way they do*. Loveland, Colorado: Group Books. c 1987.
- 60- Piaget, Jean. *The child's conception of the world*. London : Routledge and Kegan Paul, 1951.
- 61- Piaget, Jean. *The Mechanisms of perception*. New York,N.Y.: Basic Books, 1969.
- 62- Piaget, Jean. *The origins of intelligence in children*. New York,N.Y.: International Universities Press, 1952.
- 63- Piaget, Jean and Inhelder, Barbel. *The psychology of the Child*. London: Routledge & Kegan Paul, 1969.
- 64- H. H.. Pope Shenouda III. *How to deal with children*.2nd ed. (Arabic). Cairo, 1994.
- 65- Pringle, Mia Kellmer. *The needs of children*. London: Hutchinson Educational, c 1975.
- 66- Prime, Derek. *A Christian's guide to teaching our children the Christian faith*. London: Hodder and Stroughton, 1965.
- 67- Reilly, Robert R. and Lewis, Ernest L. *Educational psychology*. London: Macmilan.
- 68- Richards, Lawrence Q. *Christian education*. Grand Rapids, Mi: Ministry Resources Library.
- 69- Roberts, Margaret J. *Some aspects of children's thinking: a working approach to the study of thinking in early childhood*. Canberra, A.C.T., 1968.
- 70- Sainsbury, M. J. *Key to psychiatry*. Sydney: Australia and New Zealand Book Company, 1973.
- 71- Siegler, Robert. *Children's thinking*.
- 72- Smalley, Gary. *The key to your child's heart*. Rev. ed.Dallas: World Pub., © 1992 .

- 73- Smith, Karl U. and Smith, William M. *The behavior of man: an introduction to psychology*. New York, N.Y.: Holt, Rinehart and Winston.
- 74- Soderman, A. K., *Dealing with difficult young children-strategies for teachers and parents* In “*Reducing stress in young children’s lives*”. 1986-1987. Washington, DC: NAYC.
- 75- Spock, Benjamin and Rothenberg, Michael B. *Baby and child care*. New York, N.Y.: Pocket Books. 1985.
- 76- Tarasar, Constance, editor. *Perspectives on Orthodox Education*. Syosset, N.Y.: Syndesmos. 1983.
- 77- Wakefield, Norman. *Children and their theological concepts*. in “*Childhood education in the church*”. Ed. by Roy B. Zuck.
- 78- Wood, Margaret E. *Children: the development of personality and behaviour*. London. 1973.
- 79- Woolfson, Richard. *Understanding your child: a parent’s guide to child psychology*. London: Faber and Faber, 1985.
- 80- Wright, H. Norman. *The power of parent’s words*. Ventura, California: Regal Books, c 1991.
- 81- Zuck, Roy B. and Clark, Robert. Editors. *Childhood education in the church*. Chicago: Moody Press. c 1975.

**“Thus far the Lord has helped us” (1 Sam. 7:12)**

+++++