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Child Discipline: A Workshop For Christian Parents

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CHILD DISCIPLINE: A WORKSHOP FOR
CHRISTIAN PARENTS

A Project
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Lloyd H. Logan
August 1983
NOTE

This Doctor of Ministry Project report falls under the category described in the *Seminary Bulletin* as Project II, in fulfillment of requirements for an alternate curriculum plan under which the candidate prepares two related papers—a theological position paper addressing some issue or problem in the church theologically, and a professional paper addressing this issue or problem from the standpoint of ministerial practice.
DEDICATION

This project is dedicated to my wife Lynda who was a strong source of strength and encouragement and to my three children, Jenny, Jeff, and Julie whose presence in my life brought the necessary inspiration to write on this subject.
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GENERAL INTRODUCTION

Americans are concerned with the subject of child discipline. The book **Dare to Discipline** by James Dobson has now sold over one million copies. There is, however, much confusion about discipline because of different approaches. For example, Thomas Gordon, in his Parent Effectiveness Training (PET), advocates that parental authority is not acceptable and "has prevented for centuries any significant change or improvement in the way children are raised by parents and treated by adults." His PET classes for parents now number more than 8,000 and more than a million parents have been enrolled. The *New York Times* calls it a national movement.¹

What will happen to the already weak American home if parents surrender their authority to their children? Gordon cries out for compromise and negotiation with children rather than discipline and obedience. The theory, "Listen to the children and love them, but don't attempt to control them," has become popular. The keynote speaker at a recent psychologists' conference in Los Angeles, made the statement that the greatest social disaster of this century is the belief that abundant love makes discipline unnecessary.²

Seventh-day Adventist parents are very concerned about their


children because they see 2 Tim 3:1-7 as a valid description of many of today's undisciplined youth who resent authority of any kind. There is a powerful, almost irresistible, force pushing our youth toward drugs, alcohol, tobacco, illicit sex, crime, juvenile delinquency, and a worldly value system which destroys spirituality. As parents endeavor to resist these evils, they often fail to use correct methods in child training. Instead of attracting children to their set of moral and religious values, they make youth feel driven to reject them.

Many Seventh-day Adventist youth are turning away from the "faith of their fathers." In Roger L. Dudley's book, *Why Teenagers Reject Religion*, he quotes Ila Zbaraschak's interviews estimating "that fifty percent of Seventh-day Adventist adolescents actually sever their church connections."¹ He quotes from another survey which indicates that 13.5 percent plan to leave the church upon reaching adulthood.² Dudley later suggests that one of the reasons for this type of youthful dropout is the "rigid and autocratic manner in which religious authority is applied."³

The attitudes of parents and the methods they use to train and discipline their children do make a difference in the way the child sees his parents and the values for which they stand. If the discipline is harsh, hostile, and authoritarian, children often become resentful and rebellious. When it is carried out with a spirit of love and concern for the future of the child, there is

²Ibid., p. 25.
³Ibid., p. 55.
acceptance, cooperation, and respect. Seventh-day Adventist parents need to take a new look at their methods of dealing with their children if they would help them find spiritual maturity.

The Purpose of the Project

It is the purpose of this project to prepare and field-test for pastoral use a series of six workshop presentations for parents on child training and discipline.

The Importance of the Project

It is anticipated that this project will encourage parents to renew their efforts to train their children for responsible self-government, using methods of kindness and affection balanced with firmness and control. The project has the potential of helping some of the youth of our church whose lives should be directly affected by the changes in parent-child relationships. This workshop can be used in many churches in the years to come to help parents who are struggling to understand and implement better methods of child discipline. It also may have potential for church growth when presented to non-Seventh-day Adventist public. At the personal level, my wife and I have a better understanding of how to discipline our own children so that their characters can be properly formed in preparation for the soon coming of Christ.

Description of the Project

The project consists of two papers: A theological position paper and a professional-application paper. In the theological

position paper a study was made of selected ways and methods God used to discipline and correct the waywardness of the human family. Biblical principles of child training advocated by leading evangelical scholars and writers are compared with Scripture and the writings of Ellen G. White and theologically evaluated.

The professional-application paper describes the development of the workshop on child discipline. It includes actual manuscripts of the workshop lectures. Each lecture is preceded by an outline and a statement of objectives. Recommendations and observations growing out of the project are also included.

The workshop was field tested in both the Niles, Michigan, and South Bend, Indiana, Seventh-day Adventist Churches. An effort was made to involve the volunteer participants in the active use of the principles being taught through activities and take-home assignments. A pre-test and a post-test evaluation of participants' understanding of disciplinary methods was conducted.

Limitations of the Project

Because of limited field testing, it is not possible to generalize the results to other populations. Evaluation procedures are, of necessity, very informal, since the sessions are intended for church groups where attendance is entirely voluntary. The attendees were probably those parents with the greatest interest in the subject, while many who needed the instruction did not attend. Parenting behavior is generally quite resistant to change, especially with only brief periods of instruction.
Organization of the Project

Chapter I introduces the theological position paper with a discussion of the nature of man as to whether he is born absolutely depraved, absolutely good or inclined towards sin as a result of the fall by Adam and Eve.

Chapter II examines the nature of parenthood to discover if methods of discipline by earthly parents affect the way a child views his heavenly parent.

Chapter III gives consideration to the meaning of the word discipline and clarifies the differences between discipline and punishment.

Chapter IV describes the development of the practical application paper with its review of literature, research methodology, statement of objectives, workshop procedures, and definition of terms.

Chapter V contains the six verbatim manuscripts of the workshop presentations actually field tested in two churches.

Chapter VI describes the two workshops and the circumstances of their presentation, and evaluates the pre- and post-test results of the "agree-disagree" evaluation instrument used to determine any change in the attitudes of the participants.

Chapter VII contains the summary statement, conclusions, and recommendations for the project.
PART I

TOWARD A THEOLOGY OF DISCIPLINE
INTRODUCTION

In this study of the theology of discipline, it is not my intention to cover every aspect of this theme but rather to give personal reflection to three issues that seem to be of the greatest importance to me.

First, the nature of man is discussed. Is mankind basically good or evil or both? Only as one understands how human beings were made and function, how their nature was changed with the entrance of sin, and what hope they have for the future can there be a properly conceived notion as to how they should be disciplined and trained.

Second, the meaning and function of parenthood as it relates to the child's understanding of his heavenly Father is addressed. Do children relate to God in the same way they have learned to relate to their earthly fathers? Do the methods of discipline used by parents have any effect on the spiritual growth and personal relationships a child can have with God?

Finally, the meaning of "discipline" is considered, especially as it relates to punishment, correction, and instruction. How does the Bible use these concepts? It is essential to make very clear the differences between punishment and correction, as well as between the authoritarian and authoritative styles of child discipline.
CHAPTER I

THE NATURE OF MAN

"What is man that you are mindful of him, the son of man that you care for him?" (Ps 8:4).¹ What type of creature is a human being? If we are going to discuss how parents should relate to their children especially in matters relating to their training and discipline it would seem important to have an understanding of what mankind is really like. As a method of handling this subject I shall discuss two modern views of man that are not acceptable from my viewpoint and one that is. I shall begin with what man is not.

Not Absolutely Evil

Because of a name like Hitler and places like Cambodia and Hiroshima, there are some who see the nature of man as basically evil. They see man as absolutely depraved, so that every thought, word, and action are so absolutely corrupted that sin becomes the total activity of man. If this were actually true in the world today, life would be so brutal, anarchical, and distorted that human existence would be impossible. Such a wicked rebel would require brute force to control him and harsh punishment would be a necessity. If deep

¹ Unless otherwise indicated, Biblical texts are quoted from the New International Version.
down in the core of his being man were this depraved, then little if any freedom could be his.

Those who might view the nature of man in this way would see the role of parents and of God as that of restriction, control, and punishment, so that this inborn sinful nature could be held in check and not be allowed to run riot. These people would find it easy to quote Ps 51:5, "Surely I have been a sinner from birth, sinful from the time my mother conceived me." They would understand this to mean that a child is naturally determined to do that which is wrong and sinful. They would conclude that because children are essentially evil and rebellious, the only way to control them is through brute force and physical punishment. One can see that were this view of man's nature acceptable to certain parents, it would be very easy for them to physically abuse their children. To give additional support to this extreme position they continue to quote accurately from sacred scriptures but misunderstanding its true meaning: "Do not withhold discipline from a child; if you punish him with the rod, he will not die. Punish him with the rod and save his soul from death" (Prov 23:13, 14). "The heart is deceitful above all things, And desperately wicked; Who can know it?" (Jer 17:9 NKJV). "All have turned aside, they have together become corrupt; there is no one who does good, not even one" (Ps 14:3).

This view of man's nature continues easily to the extreme belief that man has personal, moral guilt for Adam's transgression and that even a tiny baby is guilty of original sin and is in need of baptism to be cleansed and forgiven. (This extreme view is over and
against the more accepted Protestant view of man being born as a sinner with inclinations and propensities to sin, but not guilty until sin is actually committed at some point later in life.) This belief in original sin and man's absolute depravity opens the door for the justification of harsh and abusive punishment.

This is an extreme view, and there is also an opposite view.

**Not Absolutely Good**

A theology of man's inherent goodness is as dangerous as a theology of absolute depravity. It holds that if left to their own devices and given sufficient love and care, children will mature into noble, responsible adults. Since the child is naturally good, there is no need for parents to exercise authority over the child. One representative of this school of thought says, "Self regulation implies a belief in the goodness of human nature; a belief that this is not, and never was, original sin."

Any problems adults or children may have are not the result of innate sinfulness but are the fault of society or parents interfering in the natural development of the personality of the child. If man would but follow the innocence of nature, his true goodness would demonstrate itself. Jean Jacques Rousseau believed that childhood should be a happy time, play should be encouraged, and the word "obey" should be removed from the child's vocabulary. 

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should learn to do certain things in order to avoid painful consequences, not because he wishes to obey and do as he is told by an authority figure. Children "should never act from obedience but only from necessity. For this reason, the words 'obey' and 'command' must be banished from his vocabulary, still more the words 'duty' and 'obligation'."¹ Rousseau also said that we should "lay it down as an incontestable principle that the first impulses of nature are always right. There is no original perversity in the human heart. Of every vice we say how it entered and whence it came."² Thus philosopher Rousseau always finds someone else on which to blame our sinful condition. It is never one's own fault, but always that of society, or parents, or life's circumstances.

A more recent student of child development, Rudolf Dreikurs, tells parents who have this view of man's nature how to "lead" their children in these modern times:

Children sense the democratic atmosphere of our times and resent our attempts at authority over them. They show their resentment through retaliations. We must become very much aware of our new role as leaders and give up completely our ideas of authority. We simply do not have authority over our children. They know it even if we don't. We can no longer demand or impose. We must learn to lead and how to stimulate.³

Thomas Gordon, founder of the popular Parent Effectiveness Training movement, assesses the authoritarian approach to child discipline like this:

The stubborn persistence of the idea that parents must and should use authority in dealing with children has, in my opinion, prevented for centuries any significant change or improvement

in the way children are raised by parents and treated by adults.¹

Here again there are some elements of truth to be found in this "man is basically good" idea, but it is not the view represented by Holy Scripture. If man is neither absolutely evil nor basically good, then we must ask what the real nature of man is like.

Made in the Image of God

Theologian Louis Berkhof describes the biblical view of human nature when he says, "The Bible represents man as the crown of God's handiwork, whose special glory consists in this--that he is created in the image of God and after His likeness."²

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them. (Gen 1:26,27)

Should we not be careful to begin where God began? The first thing God reveals about human nature is that people are made in His likeness. Unless we accept the Genesis account of the creation of this world and of the human beings created to rule over it, we hold an incomplete and inaccurate picture. And if the person with whom we begin is anything less than a creature fashioned in the likeness of God, we cannot go on to an understanding of the true nature of people.


children, nor can we come to appreciate the nurture that allows for their wholesome maturation.

The popular belief among modern thinkers is that "man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions." The word of God clearly declares that God created man in His own image. This is no mystery. But "men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin."1

Genesis records another fact which illustrates man's nature: "And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being" (Gen 2:7). What significance that one statement holds! God, not man nor "nature," gives life. God made man to be a living soul. Man was created by design, not by chance, and given the spark of life by the sovereign God. Today man continues to breathe the breath which God gives.

Man is therefore a religious creature. Each thought, word, and action contains religious significance. He is either responding in thankfulness and obedience to his Creator, or he is, in essence, worshiping another.2

Man was also made to be God's representative here on earth.


The lower orders of beings cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says:

When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet: all flocks and herds, and the beasts of the field, the birds of the air, and the fish of the sea, all that swim the paths of the seas. O Lord, our Lord, how majestic is your name in all the earth! (Ps 8:309)

Theologian Henry C. Thiessen, reflecting upon man being made in the image of God, says that man possesses a mental, moral, and social likeness to God. Like God, we possess extraordinary mental gifts. We are able to reason, plan, reflect, and innovate. For example, God gave Adam the exciting but difficult task of naming every living creature (Gen 2:19-20). Adam and Eve's dominion over the world included the realm of the intellect.

Like God, we have a moral nature. After creating Adam and Eve, God saw that His creation was "very good" (Gen 1:31), without flaw and without any trace of evil. The Book of Ecclesiastes tells us that "God made mankind upright" (Eccl 7:29). This moral excellence included an affinity to the good and to God.

Like God, we humans are also social beings. Just as God

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1 White, Patriarchs and Prophets, p. 45.


4 Ibid.
showers His love on His creatures and develops a relationship with those who respond to Him, every human being seeks companionship and yearns to love others.¹

Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" (Hebrews 1:3), of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.²

Thus we have seen that man was made in the image of God, mentally, physically, spiritually, and socially. He was perfect and upright and behold it was "very good." God breathed into his nostrils the breath of life and man became a living soul, designed to love and serve His Creator, and to rule the earth with noble, loving intelligence.

God created man innocent and holy with no innate desire, inclination, or propensity toward sin.

God made man upright; He gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness.³

Yet sin was also possible for the perfect pair. God did not place them beyond the possibility of wrong doing. They were given the power of choice and self-determination. They were free moral agents, capable of accepting and appreciating the wisdom and benevolence of the character of God. They knew his requirements were just and good, yet they were given the full and complete liberty to

¹Ibid.  ²White, Patriarchs and Prophets, p. 45. ³Ibid., p. 49.
obey or to disobey. This is the very quality that separates man
from animals, which do not have the capacity to understand right
from wrong and make those choices. They have basic instincts to
guide them but have no way of making moral decisions.¹

Man was made a free moral agent but not in the sense that
he is wholly directed from within himself. God is the only being
with that type of ultimate freedom. Man finds true freedom through
submission to God, and the guidelines for a life of freedom in God
are found in Holy Scriptures. "Live as free men, but do not use your
freedom as a cover-up for evil; live as servants of God" (1 Pet 2:16).

Children are also free to make decisions, and as they grow
and mature they must assume responsibility for the results of those
choices. The child is responsible and has freedom to choose, and
he is personally accountable for his actions.

Had not God given Adam and Eve the freedom to choose and
the responsibility for the consequences of those choices, they
would not have been made in His image. But to be trusted they must
be tested. The test was the tree of knowledge of good and evil
which stood near the tree of life in the midst of the garden. It
was a test of their obedience, faith, and love for God. They were
permitted to eat the delicious fruit of the other trees but were
forbidden even to taste the fruit of this testing tree, on pain of
death. Only here could Satan tempt them, and if they resisted they
would finally be placed beyond his power, to enjoy perpetual favor
with God.²

¹Ibid., p. 48. ²Ibid., p. 49.
Man After Sin

"When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it" (Gen 3:6).

The initially perfect image of God in man was now scratched, cracked, and scarred; but nevertheless something remained of God's image. Although man's rebellion redirected his heart and deeply tarnished his character, he did not suddenly become non-man. The huge gap between man and the highest animal remained. The image may have become distorted, blurred, and misdirected because of the fall, but children continued to bear a semblance of the image of God.

Mankind was now subject to disappointment, grief, pain, and ultimately death. The "wages of sin is death" (Rom 6:23). He was now corrupted physically, mentally, and spiritually. The wall of sin that separates us from God had been built. No longer could Adam and Eve walk and talk with God face to face as they had done. Their natures had become depraved by sin, and thus they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they had less power to maintain their integrity.¹

The effects of sin have been passed on to every descendant of Adam and Eve. "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all

¹Ibid., p. 61.
men, because all sinned" (Rom 5:12). Every person has been born with a disposition toward sin. "Even from birth the wicked go astray; from the womb they are wayward and speak lies" (Ps 58:3). Even the tiny baby, which seems so pure and spotless, has a natural inclination to sin. And we not only have the capacity for sin, but, unfortunately we put it to use. "We all, like sheep, have gone astray, each of us has turned to his own way..." (Isa 53:6). "There is no one righteous, not even one" (Rom 3:10).

In spite of the serious damage done to the "image of God," there must surely be much of the resemblance left, otherwise David would not have written, "What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet" (Ps 8:3-9). The image may have become distorted, blurred, and misdirected because of the Fall, but man continues to bear a semblance of the image of God.

We have therefore rejected the ideas of man as basically good and as absolutely depraved, because they are both extreme views of man's nature. Could we not settle for something in between and call man "totally" depraved? We would mean that man's thoughts, words, and actions are all tainted with sin, or that the foreign element or "substance" of sin is always mixed in with one's actions. "Absolute depravity" means that the foreign element of sin becomes 100 percent of humanity, so that there is no redeeming feature left whatsoever. Were man really in this state of ultimate
decay, there would be no hope either now or in the future.¹

But there is good news! "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). This most precious act on the part of God makes it possible for the human heart to be changed and for restoration to take place.

This fact has important significance for the way we treat our children. If God was willing to pay such a price for the salvation of our children, then they need to be viewed and treated as persons who have both dignity and worth. Such a value was given to man by God when He chose to create man in His image and to give him charge of this earth. In a sense, this dignity, instead of having been destroyed because of sin, has become even greater because of what God was willing to do for us, in Jesus Christ, demonstrating the high value He places on us and on our children. Such dignity, furthermore, since it was not given by man, cannot be taken away by man. "Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered. So don't be afraid; you are worth more than many sparrows" (Matt 10:29-31). Man can indeed walk upright with his head held high, not because of anything he has done but because of what God has done for him in both creation and redemption.

The plan of salvation, wonderful as it is, is not effective unless it is accepted by faith. "For it is by grace you have been

¹Fennema, p. 20.
saved, through faith--and this not from yourselves, it is the gift of God" (Eph 2:8). A personal relationship with God through Jesus as our Lord and Savior, built upon faith in His saving power, is an integral part of our salvation and signals the beginning of the restoration of the image of God that is ultimately completed by Him in heaven. "For as in Adam all die, so also in Christ all will be made alive" (1 Cor 15:22).

Another implication of the dignity of men created in the image of God is the place of self-esteem.

**The Place of Self-Esteem**

Much is being said today by educators and child psychologists about the importance of a healthy self-esteem in children. A very superficial look at this concept might cause some Christians to wonder if self-esteem is not the very opposite of the Christian ethic of humility. After all, wasn't pride in the heart of a certain angelic being the very thing that brought sin into the moral universe? Yet the popular voice of James Dobson can be heard strongly proclaiming the importance of a good self-image. "The health of an entire society depends on the ease with which its individual members gain personal acceptance."\(^1\) Dorothy Briggs calls self-esteem "the crucial ingredient" in a child's life.\(^2\) William Homan says, "You could almost use a person's self-confidence as a measure of the

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success or failure of his whole life."¹ We could go on and on with statements from modern authors who are crying aloud for children and adults to have a healthy opinion of their own self-worth.

Does not the Bible also teach that we should love ourselves? Is not a sense of self-worth compatible with humility? Can we truly love others if we do not love and respect ourselves and realize that we are of great value? What answer did Jesus give to the question of which commandment was the greatest?

The most important one, answered Jesus, is this: "Hear O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your soul and with all your mind and with all your strength." The second is this: "Love your neighbor as yourself." (Mark 12:29-30)

One might respond that this verse certainly does not support the idea of "self-love," because God is obviously asking us to love Him first of all, then secondly our neighbors as we would love ourselves. This may be true, but we must also recognize the implication that we should also love ourselves as much as we love our neighbors. It is also implied that it is very obvious and natural to love ourselves, and that we should love our neighbors at least as much as we love ourselves. Maybe we can also say that if we have little love and respect for ourselves, we will feel the same way about others. Walter Trobisch writes:

We find that the Bible confirms what modern psychology has recently discovered: without self-love there can be no love for others. Jesus equates these two loves, and binds them together, making them inseparable.²

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And Robert Schuller says:

I strongly suggest that self-love is the ultimate will of man—that what you really want more than anything else in the world is the awareness that you are a worthy person.¹

A child, therefore, can accept and respect himself once he realizes and understands the great love God has for him. The better a child knows himself, the more accurately and totally he is able to respond to God. The child can accept and respect others only to the degree that he can accept and respect himself.

Man is neither absolutely depraved nor full of goodness, but rather made in the image of God and therefore of great value. Although he is fallen and is inclined toward sin, God has provided a way of escape, so that man's fall need not result in eternal death but rather in eternal life. All this applies not only to the discipline of children but also to their self-esteem. Those who believe that man is basically good are likely to indulge their children and practice a permissive style of home training, and thus inflate their self-esteem. Those who see that man is basically wicked and utterly depraved tend to use rigid control and excessive pressure, give minimal recognition to the individuality and worth of their children, and thus inhibit their self-esteem.

Those who see man as made in the image of God and very valuable in His sight are loving and benevolent in their family government. This type of parent has a deep respect for each child as an image-bearer and a creation of the living God. They are sensitive to the unique needs and capabilities of each of their children.

children and provide for their spiritual growth and development, and thus encourage realistic self-esteem. These parents are keenly aware of their own sinfulness, fallibility, and need of grace, and are quick to go with their children to the throne of grace to receive mercy and pardon. Yes, there is discipline, but it is tempered in love and kindness so as to reflect the character of God.
CHAPTER II

THE NATURE OF PARENTHOOD

Parenthood is one of the greatest and most exciting responsibilities that is given to man. It makes the heart beat faster to just think of the fantastic privilege we have to cooperate with God in the creation of new human beings, and then to realize that it is our position in life to train and educate them to love the Creator who made their lives possible.

A home is thus formed which is designed to be a little heaven on earth, where the hearts of its inhabitants are entwined with such love and happiness that the forces of evil cannot break into its inner circle. The well-being of society depends on the success of the home. The heart of the community, of the church, and of the nation is this family unit, which is a symbol of the family in heaven. The sweetest type of heaven is a home where the Spirit of the Lord presides, where the husband and wife and children respect each other and cultivate love and confidence. Such a home is to the children the most attractive place in the world.¹

Parents as Religious Models

Parents are models of Christianity to their children. The children depend on their parents to set an example for the development

of Christian character. Parents are mirrors of the love of God, and if the reflection is true then Jesus is uplifted.\(^1\) If it is false then the children have a distorted understanding of what God is like. What a responsibility! What a privilege! At all cost parents want to avoid misrepresenting their God but in their weakness and sinful humanity they sometimes do. One of the best ways to counteract mistakes is for parents to admit to their children that they are sinners too!

Too often when children need parental guidance and discipline given in a loving and understanding way, it is not forthcoming. And worse, parents refuse to confess their impatience and irritability, thinking first of all that they had a perfect right, as the "one in charge around here," to express their frustration. They do not confess their sin because they think it would signal weakness to the children and undermine their parental authority. Parents must recognize, and be willing to admit to their children, that they are also sinners in need of the cleansing power of God. Thus Paul wrote, "Fathers, do not exasperate your children" (Eph 6:4), and "Fathers, do not embitter your children or they will become discouraged" (Col 3:21).

Parents often need guidance and correction in the way they train their children. There is danger that some parents set themselves up as little gods on earth and claim the right to control every detail of a child's life. Often such a parent in frustrated tones fairly shouts "Because I said so!" when the child has need

\(^1\)Ibid., p. 199.
of someone who is willing to listen to his expression of feelings and to explain the reasons for parental commands. When the parent is harsh and unyielding, maybe even cruel and unreasonable, the child begins to look at all authority figures in the same way. God is an authority figure too, and later the child can find it difficult to relate to God as his loving heavenly Father because the feelings against his own father are so strong. He has nothing with which to compare God for he has never seen him; and since the authority figures in his life have been mean, overbearing, unfeeling, and unsympathetic, he automatically looks at God in the same way. As Ellen White explains:

Parents who exercise a spirit of domination and authority, transmitted to them from their own parents, which leads them to be exacting in their discipline and instruction, will not train their children aright. By their severity in dealing with their errors, they stir up the worst passions of the human heart and leave their children with a sense of injustice and wrong. They meet in their children the very disposition that they themselves have imparted to them.

Such parents drive their children away from God, by talking to them on religious subjects; for the Christian religion is made unattractive and even repulsive by this misrepresentation of truth. Children will say, "Well, if that is religion, I do not want anything of it." It is thus that enmity is often created in the heart against religion; and because of an arbitrary enforcement of authority, children are led to despise the law and the government of heaven. Parents have fixed the eternal destiny of their children by their own misrule.

Parents must take a hard look at their own spirituality and determine if they are being honest with God and with their children. Do their methods and attitudes during moments of discipline reflect that they are controlled by the Holy Spirit? "Whoever does not love

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does not know God, because God is love" (1 John 4:8). Are parents as loving toward their children as they should be? "A new commandment I give you: Love one another. As I have loved you, so you must love one another. All men will know that you are my disciples if you love one another" (John 13:34-35). Parents cannot show God's love to their children if they do not have a daily love relationship with God themselves. Many youth have turned against their parents because justice was too strong and mercy was too weak. "If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal" (1 Cor 13:1). "But I do love my children," a parent often says, but is he or she careful to express that love in words and actions that children are able to see and understand? When one takes epoxy glue and mixes the two parts together in the proper proportions, the result is a good solid repair job. God is trying to do a "good solid repair job" on parents today if only they can get the proper mix of mercy and justice.

**Biblical Guidelines**

Since a child's view of God is so dependent upon parental attitudes and methods in training and disciplining that child, I should like to list eight Biblical ways in which parents can present a positive view of God to their children.

The first is to be fair and not show favoritism for one child over another. "Now let the fear of the Lord be upon you. Judge carefully, for with the Lord our God there is no injustice or partiality or bribery" (2 Chr 19:7). "But if you show favoritism, you sin and are convicted by the law as lawbreakers" (Jas 2:9).
The second is to be kind and compassionate. "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Eph 4:32). "Finally, all of you, live in harmony with one another, be sympathetic, love as brothers, be compassionate" (1 Pet 3:8). If Jesus is sympathetic to every human need, should parents be any different with their children?

The third is to be humble. "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given to you" (Rom 12:3). Shall parents demand the respect of their children through power and authority or shall they find it by winning respect by their loving, tender humble service?

The fourth is to be patient. What is God like? He is "slow to anger" (Ps 103:8). "And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone" (1 Thess 5:14). The capstone comes from James: "My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man's anger does not bring about the righteous life that God desires" (Jas 1:19-20). If a parent wants to teach a child about the patience of God, is there a better way than to model it? Impulsive, capricious parents, or those given to angry outbursts, instill a distorted image of God in the minds of their children who later find it difficult to accept God's patient strength and are continually worried that God will one day lose His temper and bring sickness or accident to them as a punishment.
The fifth is to give encouragement. "Encourage one another daily, as long as it is called today, so that none of you may be hardened by sin's deceitfulness" (Heb 3:13). It is all too easy in this world of difficulty and trial to become discouraged. Too many have already lost all confidence in themselves and in God and need to have their eyes "turned upon Jesus." Instead of finding fault with their children, parents should encourage them.

The sixth is to forgive. What did Jesus say about the number of times we should forgive? "Seventy times seven" (Matt 18:22 mgn.). Many Christians are guilt ridden, and this can sometimes be traced to parents who did not forgive and forget the failures of their children. These children then find it difficult to believe that God has forgiven them, and they continue to bear a tremendous weight of guilt.

The seventh is to show children that their parents can be trusted. "God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful" (1 Cor 1:9). What happens to children's confidence when parents make promises that they fail to keep? The child learns to be skeptical, and this often carries over to his or her relationship with God.

The eighth is to be consistent. "In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed but you remain the same and your years will never end" (Heb 1:10-12, from Ps 102:25-27). What is more confusing to a child than an inconsistent parent? Children
need to know what to expect from Mom and Dad. One day parents laugh at their cute little tricks and the next they punish them for the same thing.¹

Let it be said again that parents and children are just alike in that they are marvelous creations made in the image of God but fallen into sin and in need of a Savior. Both have weaknesses and needs. Why not confess these in the family circle? Parents should pray for their children, and children should pray that their parents will have wisdom from God in leading and guiding the family. This will help the children to realize the responsibilities that lie on the shoulders of their parents, and they might be more willing to do their part as members of the family. Thus the children may become more submissive and cooperative in the fight against the wiles of the devil and find the happiness of being a child of God. Children can sense this need for divine help when they realize that the family is all in the same battle together. Parents, grandparents, and children are all in need of the forgiveness and strength of God every day.

"If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. . . . And now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor 13:1, 13). It is certain that parents who exercise proper disciplinary authority must have this deep seated love for Christ and for their children. Their primary motivation should be nothing less than the new commandment:

¹Narramore, pp. 94-100.
"That you love one another as I have loved you" (John 15:12). With Paul they must be convinced that "love never fails" (1 Cor 13:8). Considering everything, these are the most important of all words in relation to discipline.

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CHAPTER III

THE NATURE OF DISCIPLINE

When the word "discipline" is used in society today we usually think of punishing a child for something wrong he or she has done. Are discipline and punishment the same thing? Is discipline something that a parent has or possesses, or is it a technique which someone in authority uses to establish order? Maybe it is neither of these things.

The Greek words for discipline in the New Testament are paideuō and paideia. Paul uses paideia in exhorting fathers to bring up their children "in the discipline and instruction of the Lord" (Eph 6:4 RSV). The New Testament uses paideuō in various ways, which can be grouped into two primary meanings. It is used first of all to mean "education" in the sense of mental, social, and moral training. Luke says "Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action" (Acts 7:22). Also Paul "was thoroughly trained in the law of our fathers" (Acts 22:3). Second, the word is also used to mean chastening or correcting (as in 2 Tim 2:24-25 RSV, "correcting his opponents with gentleness," and in 1 Cor 11:32 NKJV, "chastened by the Lord"). This second meaning can include literal whipping (as in Luke 23:16,22, Christ was "chastised"), but this is unusual.¹

¹Fennema, pp. 51, 52.
In the Old Testament the words with the nearest meaning to paideuo/paideia are yisser/musar, which mean to admonish, correct, discipline, chastise, or instruct. They usually refer to discipline in the sense of teaching or warning a person to obey God's law or as a corrective response to improper behavior.¹ Here are two examples:

Know then in your heart that as a man disciplines his son, so the Lord your God disciplines you. Observe the commands of the Lord your God, walking in his ways and revering him. (Deut 8:5,6)

Hold on to instruction, do not let it go; guard it well, for it is your life. Do not set foot on the path of the wicked or walk in the way of evil men. (Prov 4:13,14)

It is not difficult to see that throughout the Bible the word "discipline" has these two major meanings: (1) instruction or education, and (2) chastening or correcting.²

Another word in Eph 6:4 is "instruction," which is a translation of the Greek word noutheteo, which means admonition, advice, warning, reminding, teaching and spurring on.³ Its meaning is more restricted than that of paideuo, which refers to the education of a child, and it points to the admonition of older people. It indicates an appeal more to the reasoning ability and to the understanding of the individual. In scripture an additional example is "admonishing him with tears" (Acts 20:31). Likewise Paul "admonishes" the church leaders in Corinth as his "beloved children" (1 Cor 4:14). Even if

¹Ibid., p. 53.
³Ibid., 1:568.
he has to write to them in a correcting and critical vein, it is
done out of his love for them and for their own good.¹

Reversing the order of the educational terms of Eph 6:4,
"instruction" is examined first and "correction" second.

**Instruction**

It is the responsibility of parents to instruct their children. The attitude of Hannah is an excellent example: "O Lord Almighty,
if you will only look upon your servant's misery and remember me,
and not forget your servant but give her a son, then I will give
him to the Lord for all the days of his life. . ." (1 Sam 1:11). Samuel was subsequently born, and when old enough he was given to
the Lord to be instructed by the priest--but not until Hannah had
first taught him at home.

From the earliest dawn of intellect she had taught her son to
love and reverence God and to regard himself as the Lord's. By every familiar object surrounding him she had sought to
lead his thoughts up to the Creator.²

Are not children a gift from the Lord? What better way to
return them to God than to instruct them in the things of God as
did Hannah and Abraham. "For I have chosen him, so that he will
direct his children and his household after him to keep the way of
the Lord by doing what is right and just" (Gen 18:19).

The Hebrew word chanak is used in Prov 22:6 and is generally
interpreted to mean "train up a child." This same word is also used
for the dedication of a house (Deut 20:5) and of Solomon's temple
(1 Kgs 8:63). The noun form of this verb is chanukkah and refers

¹Ibid. ²White, Patriarchs and Prophets, p. 572.
to the dedication of an altar to God (Num 7:10,84,88), the temple (Ps 30), and the wall of Jerusalem (Neh 12:27-30). In the last passage it is associated with purification. Thus, in the use of chanak in Prov 22:6 there are overtones of dedication and purification. Children are to be "trained" in the sense of dedicating them in purity to God.1 "Train up a child," and even when he is old, he will not depart from this instruction. The seed sown in childhood is bound to come to harvest in adulthood.2

This verse (Prov 22:6) can also have the meaning of training a child along the path especially fitted for that person. Parents should study each child's temperament and attempt to adapt the education in the home to fit that unique talent and personality.3 The Seventh-day Adventist Bible Commentary suggests that parents learn the way in which a particular child can be expected to be of most service to himself and others. "Train up a child in the way that he should go" applies to his choice of a lifework lying within the natural bent of his ability.4

This guidance or instruction is positive; Christian adults are to take the initiative. They are to take their children by the hand and not only lead them but also teach them in such a way that the children can eventually navigate the pathway by themselves.

Children may be trained for the service of sin or for the service of righteousness. Solomon says, "Train up a child in the way he

1Fennema, Nurturing Children in the Lord, pp. 56, 57.
4SDA Bible Commentary, 3:1020.
should go: and when he is old, he will not depart from it" (Prov 22:6). This language is positive. The training that Solomon enjoins is to direct, educate, develop. But in order for parents to do this work, they must themselves understand the "way" the child should go. It is impossible for parents to give their children proper training unless they first give themselves to God, learning of the great Teacher lessons of obedience . . . . By some, education is placed next to religion, but true education is religion. The Bible should be the child's first text-book.1

There are two primary ways to instruct our children in the things of God: via words and actions. Both of these are necessary and each must be consistent with the other. We have often heard it said, "His actions speak louder than his words." Moses had some powerful things to say to the people concerning verbal instruction for the family unit:

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door-frames of your houses and on your gates. (Deut 5:4-9)

In other words, parents should talk to their children during all the family activities, explaining the matters of life and using the commands of the Lord as a foundation. Also, they should "Take time to read" to their children.2 This daily verbal interaction between parent and child should be meaningful for both and should not be abstract and foreign, but simple and friendly. Who should be a better friend to children than their parents? Visiting with them should be as natural an activity as eating and drinking.

Experiences of the Christian life are to be shared by the experienced

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2White, Child Guidance, p. 38.
traveler with the child or young person who is just beginning that journey. Biblically accurate directions must be given, and both the "tourist traps and attractions" are to be pointed out.¹

The greatest tool in the process of education is the ability to demonstrate a particular concept. All the talking in the world does not educate a child unless the one talking lives the concepts before the eyes of the child. The value system and the lifestyle which children eventually adopt as their own often reflect that of their parents. This is both natural and obvious. If there is a choice between following actions and following words, actions are usually chosen because actions reveal one's true value system.²

Jesus illustrated this point in his parable of the two boys who were asked to work in the fields. One said he would go and did not, and the other said he would not, but did. The challenge to parents is not only to speak the truth but to live it as well (Matt 21:28-31).

To parents is committed the great work of educating and training their children for the future, immortal life, . . . Solomon did not say, "Tell a child the way he should go, and when he is old, he will not depart from it. But, "Train up a child in the way he should go. . . ."³

Fathers and mothers, you are teachers; your children are the pupils. Your tones of voice, your deportment, your spirit, are copied by your little ones. Children imitate their parents; hence great care should be taken to give them correct models.⁴

Correction

The second major way the word "discipline" is used in Scripture involves "correction," which comes about as the result of authority

which comes from God Himself. "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God" (Rom 13:1). Jesus said, "You would have no power [authority] over me if it were not given to you from above" (John 19:11). The right to act as well as the ability to act is a gift from God.

Parents have no intrinsic or inherent authority, because such authority originates with God. Yet children are expected to obey their parents: "Children, obey your parents in everything, for this pleases the Lord" (Col 3:20). "Children, obey your parents in the Lord, for this is right" (Eph 6:1). This command of God for children to obey their parents places upon parents the responsibility to know and live the truth and thus speak and act authoritatively. Parents must know what they are doing and study to understand the nature and scope of their task.

This insight, capability, and response, too, is a gift from God. Such knowledge, expertise, and service is to be placed within a religious context if it is to be found pleasing to God. It is to be subject to the norms and directives of Scripture. This religious framework also originates with God. All of man's ability to exercise authority in a responsible manner originates with the sovereign God. The Holy Spirit provides the insight, desire, and power to say and to do the will of God. When this takes place, man speaks authoritatively, as one having authority.¹

Jesus spoke authoritatively to and cast out the evil spirit controlling the man in the synagogue at Capernaum. The people exclaimed "What is this? A new teaching--and with authority! He even gives orders to evil spirits and they obey him" (Mark 1:27).

¹Fennema, p. 95.
Jesus could speak authoritatively because He knew the truth. He had perfect knowledge, not only of the world around him but also of God the Father. A parent who has head knowledge and heart commitment and then acts upon it is one who can discipline in an authoritative manner and be doing as Jesus would do.

The authoritarian parent, on the other hand, bases his authority on sheer power. He is forced to compensate with power because he does not have the insight required for him to fulfill the task assigned to him. He neither validates nor authentically reflects the authority given him by God, and his active presence in the home fosters confrontation and disharmony. Authority is to be carried out authoritatively, but it does not lead to authoritarianism.¹

How is authority to be used in correcting, disciplining, and punishing a child? The word "punish" is defined as to "cause a person to undergo pain, loss, or suffering as for a crime or to impose a penalty for an offense or to treat a person in a harsh, severe, or greedy manner."² Is this how parents should deal with their children? Is this how a loving God relates to his children?

Discipline is a corrective measure which redirects a person on life's pathway. It is reformative, and its goal is to see the person grow in the Christian life rather than be discouraged and destroyed. It is a way to encourage maturation. It should be exercised in love and focused on the behavior of tomorrow, not that

¹Ibid., p. 96.
²Webster's Seventh New Collegiate Dictionary (1966), s.v. "punish."
of yesterday. But punishment, on the other hand, is a penalty inflicted upon a disobedient child as a retribution or payment for his misdeeds. The focus of punishment is on the past and it is often exercised in anger. It is an end in itself rather than a means to an end.¹

Jeremiah the prophet says to God, "You disciplined me like an unruly calf, and I have been disciplined. Restore me, and I will return, because you are the Lord my God" (Jer 31:18,19). Is that "discipline" or "punishment"? Either word might be employed to paraphrase that verse, but the function or intention of God in that discipline is restorative. God wants to save his people, and it is to that end that "discipline" is carried out. "When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world" (1 Cor 11:32). The purpose of this discipline is to save the individual from the condemnation that comes upon the world. Its focus is on changing future behavior, not inflicting a penalty for past behavior.

In the Bible, is discipline designed only to change and save, or are there also examples of retributive punishment?

See, the day of the Lord is coming--a cruel day, with wrath and fierce anger--to make the land desolate and destroy the sinners within. I will punish the world for its evil, the wicked for their sins. Therefore I will make the heavens tremble: and the earth will shake from its place at the wrath of the Lord Almighty, in the day of His burning anger. (Isa 13:9-13)

This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord. (2 Thess 1:7-9)

¹Fennema, p. 103.
These two examples from Scripture clearly involve eschatological punishment. There is no future time left to change the behavior of incorrigible man. The cup of God's wrath is poured out unmixed upon the wicked (Rev 14:10). They are to be punished for sins that have not been confessed.

When Paul speaks of "inflicting vengeance" (2 Thess 1:8, RSV), to whom does vengeance belong?

Vengeance is mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly. For the Lord will vindicate his people. ... (Deut 32:35-36, RSV)

Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." (Rom 12:19, RSV)

Vengeance or punishment belongs only to God. Human beings are prohibited from exacting vengeance because only God can perfectly judge right and wrong, because we are all sinners ourselves. Thus God alone can judge and exact vengeance; man can only love and discipline (Rom 12:9-21).

The purpose of discipline is to redirect the individual toward acceptable and appropriate conduct. It is a means to gain two important ends: the betterment of life in this world and, ultimately, salvation. In contrast, the purpose of punishment is to inflict a penalty for an offense; it is an end in itself. The focus of discipline is on the future to train for acceptable conduct; but in punishment the focus is on past deeds and unacceptable conduct, and it therefore has a negative effect on the personhood of the child. The attitude of one who disciplines reflects love and concern, but the one who punishes is often consumed by hostility and frustration.
The resulting emotion for the child when disciplined is relief and security, whereas with punishment there is fear, guilt, and resentment.

Which of these methods is most often used with children: "unrighteous anger" or "loving correction"? At times there can be a rather fine line between discipline and punishment. For example, a stiff-necked, rebellious child may need and receive a good "belting," and it can be carried out either as discipline or punishment. It becomes one or the other depending on the attitude and intention of the parent. If it is carried out with screaming and shouting and other demonstrations of anger, then it becomes punishment. But if the child is taken to a private spot where the parent can quietly and lovingly explain the reasons for the parental action, namely, that the parent loves the child and desires to see behavioral changes for his or her best good, then the result is discipline instead of punishment.

What is important is the attitude and motivation. Are the parents interested in the growth of their children or are they taking out their own frustrations on the children, while patting themselves on the back for their firm discipline and control in the home? Is it child training or parental release? One way to determine the difference is to watch the reaction of the child. Does the parental action result in fear, hostility, and guilt, or in love, respect, and security? Scripture says, "There is no fear in love, but perfect love drives out fear, because fear has to do with punishment. The man who fears is not made perfect in love" (1 John 4:18).
Corporal Punishment

Can corporal punishment such as paddling, whipping, or spanking, be properly used as a part of the chastening or correcting process? A number of references to the use of the "rod" are found in the Book of Proverbs:

He who spares the rod hates his son, but he who loves him is careful to discipline him. (Prov 13:24)

Folly is bound up in the heart of a child, but the rod of discipline will drive it far from him. (Prov 22:15)

Do not withhold discipline from a child; if you punish him with the rod, he will not die. Punish him with the rod and save his soul from death. (Prov 23:13,14)

The rod of correction imparts wisdom, but a child left to itself disgraces his mother. (Prov 29:15)

The recommendation to use the rod on a child as a form of discipline is found mainly in Proverbs, and because Proverbs is written in the form of Hebrew poetry which often uses vivid imagery, some Bible scholars feel the case for the "rod" is not biblically very strong. I see the words of Solomon as inspired, however, and sufficiently clear to encourage parents to use corporal punishment when absolutely necessary and when the alternative may allow the loss of eternal life.

The moderate and wise use of spanking is certainly within the biblical understanding of discipline. It is the misuse of physical correction that is biblically unacceptable. The tensions of life seem to be greater today, and consequently the misuse of spanking is becoming a matter for increased concern. Some adults do not have sufficient control over their emotions to be able to administer corporal punishment in a loving and moderate manner.
and it would therefore be best for them to eliminate this method of discipline from their modus operandi.

Concerning corporal punishment Ellen G. White says:

Whipping may be necessary when other resorts fail, yet she [the mother] should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punish­ment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime, to show the child that he does not hold the lines of control.1

If a parent does not demonstrate when defied that he or she is in charge of the home, a child may again and again ask the question until it is answered. Children want to have limits, but they insist that parents earn the right to set those limits.

Spankings should be reserved for times of defiance, but never administered when the parent is angry.2 A passionate blow is a good way to teach the child to fight and quarrel. Maybe this answers the question why many children are just that way! Parents stand in the place of God to their children, and they need to be careful to give a loving reflection of Him. Ellen White recommends that before spanking a child:

Ask yourself, Have I submitted my way and will to God? Have I placed myself where God can manage me, so that I may have wisdom, patience, kindness, and love in dealing with the refractory elements in the home?3 Never raise your hand to give them a blow unless you can with a clear conscience bow before God and ask His blessing upon the correction you are about to give.4

Parents can do a lot of damage to a child through the use

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1White, Child Guidance, p. 250.
2Dobson, Dare to Discipline, p. 16.
3White, Child Guidance, p. 251. 
4Ibid.
of harsh, oppressive, whimsical, unloving, and capricious punishment. Following these rules reduces the danger, and permanent harm to the child becomes nearly non-existent: (1) Identify the limits well in advance, (2) let there be no doubt about what is and is not acceptable behavior, (3) when the child deliberately challenges these known boundaries in a defiant way, give him good reason to wish he had not, (4) at all times, demonstrate love for the child with affection, kindness, and understanding. True discipline and real love are not antithetical; one is a function of the other. The parent must be convinced that discipline is not something done to the child; it is something done for the child. The parent's attitude towards a child who needs discipline is this: "I love you too much to let you behave like this."  

Of course parents must be careful not to think that because they discipline in love, their children are going to enjoy and look forward to these moments of "interaction" with their parents. "No discipline seems pleasant at the time" (Heb 12:11). Correction may not be an enjoyable experience at that moment, but children love and respect the parent who loves them enough to set and enforce certain limits on their behavior.

Upon all parents rests the privilege and responsibility of giving physical, mental, and spiritual instruction and training to their children. It is a parent's obligation to be certain that each child develops a well-balanced character. Parents can deny them expensive toys, fancy living conditions, and many other luxuries of

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1 Dobson, Dare to Discipline, p. 17.
the world; but one right is theirs—an education that will prepare them for heaven. Eternal life is a precious gift, and blessed are the parents who take seriously the responsibility to raise their children "in the Lord." What joy will be theirs should all of their children choose Jesus as their Savior and the family be saved together when Jesus comes.

**God's Discipline**

In anticipation of that glad day there is much preparation to be done; and the discipline of the Heavenly Father, painful though it may be, is one of the methods He uses to train and educate men and women for self-government throughout eternity. Too often man resents the fact that God permits such disciplinary experiences to come upon him, and he is tempted to complain of his misery and suffering. This is why Paul suggests that Christians not make light of, or lose heart in, but rather patiently endure the learning experiences that God allows to come (Rom 5:1-5).

The fact that Christians pass through these experiences of discipline is a sign that God loves his children. He loves them so much that He desires to correct, mold, and strengthen their character. As a matter of fact, if there were no hard spots in life, no difficult problems, Christians ought to start worrying about whether or not they are really children of God. Maybe they are impostors and still in need of adoption into the family of God. But if they are in fact adopted sons and daughters of the living God, they are His disciples, a special group of people who submit themselves to a particular pattern of discipline and training.
God pleads for man's submission. Parents must teach their children to submit both to them and to God. They will make mistakes with their children, but God disciplines his people only for their own good because He loves them and wants to save them.

My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and hepunishes everyone he accepts as a son. Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems 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. (Heb 12:5-11)
CONCLUSION

There are three views of the nature of man which affect the way parents discipline their children. The first is the notion that man is absolutely corrupt and sinful and that his every thought, word, and action are depraved. Were this actually the case, it would be necessary to use brute force and harsh punishment to control the attitudes and behavior of children. Proponents of this view of man's nature may abuse children physically and mentally, misunderstanding the various biblical statements in Proverbs concerning the use of the "rod" for disciplinary purposes.

The second notion is that man's nature is absolutely good with no original perversity or even inclination toward sin. Proponents of this view see no need for parental authority and discipline at all, believing that a child should be left alone to follow the innocence of nature, allowing the inner goodness to manifest itself. Unfortunately this "natural goodness" has often shown its ugly head in young people who are violent and undisciplined. Sexual permissiveness, the use of drugs, as well as general aggression and hostility are all an outgrowth of the belief that parental authority and discipline are unnecessary.

The third view of man's nature is the most acceptable one and is based on the scriptural belief that man was made in God's image and was perfect until the day sin marred and scratched that
mirrored reflection. Man's sinful nature is now inclined toward sin, but it is not absolutely depraved. The image may have become distorted, blurred, and misdirected because of the fall, but man continues to bear a semblance of the image of God. Through the salvation offered in Christ, man now has a chance to be restored to that original perfect image.

One method God uses to bring about that restoration is discipline. God lovingly disciplines his children, and parents are instructed to participate and cooperate with God in the training and discipline of their children so that they can yield the "peaceful fruit of righteousness" (Heb 12:11).

Seeing God as a loving heavenly Father who sent His only Son to die for humanity and who cares for men and women enough to discipline them should lead to a high sense of human value and worth. He created men and women in His image and is now recreating them again with full intentions of being their God for eternity. Mankind must be worth a great deal for God to be willing to do this. Parents who sense that they are of more value than "many sparrows" (Matt 10:29-31) reflect this view of man's great worth to their children through loving and benevolent discipline in the home. They have a deep respect for each child as an image-bearer and endeavor to discipline them with love and kindness.

Parents represent God to their children, especially in their early years. If a parent is harsh and cruel in his style of discipline, a child also thinks of God in the same way. This is why it is so important for parents to model correctly what God is like. Children have nothing but their parents with which to
compare God because they have never seen Him. Therefore, it is of
the utmost importance that parents have a daily, loving relation­
ship with God and reflect it to their children. In order to
present a positive view of God to their children, parents should
cultivate eight Christian characteristics in relation to the
discipline of their children: fairness, kindness, humility,
patience, a spirit of encouragement, willingness to forgive, trust,
and consistency.

The word discipline is used in both the Old Testament and
the New Testament in two important but yet separate ways. It is
used first of all to mean "instruction." Hannah left little
Samuel at the temple to be instructed or trained for the service
of God. "Train up a child in the way that he should go and when
he is old he will not depart from it" (Prov 22:6). Parents are to
take positive initiative in the guidance and instruction of their
children in the things of God.

Two important ways to teach or instruct a child are through
words and actions. Both are very necessary and should be con­
sistent with each other. Parents should talk to their children and
explain to them the principles of a happy Christian life. Verbal
communication should be all day and every day (Deut 6:4-9). The
other important way to teach a child is through modeling. Children
are great imitators and must have adequate models to follow. This
puts a great deal of responsibility on the parents not only to
speak the truth but to live it as well.

The second way the word "discipline" is used in Scripture
is to mean "correction," especially as it relates to authority which
comes from God and is passed on to parents. This is why Scripture can say, "Children, obey your parents in the Lord" (Eph 6:1). Thus parents have the authority to correct and discipline their children. The word "punish," however, often means a harsh, severe, painful penalty for an offense. God does not deal with his children in this way and neither should parents. Discipline is corrective and reformative; its goal is to produce improved behavior in the future. Punishment is concerned only with inflicting a penalty for past deeds and is carried out in anger. Therefore it is wrong for parents to "punish" their children and proper for children to be "disciplined." God will punish the wicked at the end of the world, but meanwhile he lovingly disciplines his children with intent to restore them into His image once again.

The main difference between discipline and punishment is the attitude and intention of the administrator, although extremes of methods also reveal secret motives. A child can be spanked either in anger or in love. The angry method is punishment and is destructive, whereas the loving method is discipline and is constructive and salvific. Corporal punishment is therefore acceptable under certain conditions, the main one being that it must be carried out in love and be motivated by concern for the future growth and maturity of the child.

To properly understand the subject of child training and discipline, it is most important to have a clear notion of the nature of children. They are neither absolutely corrupt nor absolutely good but rather fallen human beings in need of a Savior. Such a Savior was provided, giving man a new sense of his real worth
in the eyes of God. He wishes to restore mankind to his image again and has promised not to punish his children in anger but rather to be a loving heavenly parent who both instructs and trains his children as well as correcting and chastening them; to bring them the "peaceful fruit of righteousness." If God is this kind of Father, parents should be the same in relation to their children.
PART II

A WORKSHOP ON CHILD DISCIPLINE: DEVELOPMENT, FIELD-TESTING AND EVALUATION
Part I of this project developed a theology of discipline, giving consideration to the nature of man, the meaning and function of parenthood as it relates to the child's understanding of his heavenly Father, and the meaning of discipline in sacred Scripture as it relates to punishment, correction, and instruction. Part II attempts to bring these theological concepts to the level of practical use for parents in the training and discipline of their children.

Much has been written over the years on the subject of child discipline in the psychological research literature, related Christian literature, and in practical guides for parents. In the development of this project, most of the material was drawn from selected theological writers and Christian psychologists who are dedicated to using and summarizing important psychological and biblical concepts, placing them in their proper setting for Christian discipline. It is, therefore, felt that a brief review of the literature used in this project, identifying the important contributions of each author, would be appropriate.
Review of Literature
Theological Literature

Fennema, in *Nurturing Children in the Lord*, has developed a solid, biblical approach to nurturing and disciplining children as a clear-cut alternative to the thinking of behaviorists and humanists. He begins with Scripture to find an accurate view of the nature of children. They are made in the image of God but, because of sin, are in need of a Savior. That Savior was provided in Jesus and now children may accept Him as their Savior from sin. Jesus also promises to sanctify them which is a process of training and disciplining with perfection of character the ultimate goal. Using the original biblical languages, Fennema discusses the meaning of the word "discipline" as it is used in Scripture and concludes that there are two primary meanings: instruction and correction. Instruction is seen as that body of information that is both "taught" and "caught" through word and example. Correction involves an understanding of the biblical differences between chastening which is reformative, and punishment which is retributive.

Narramore's book, *Parenting with Love and Limits*, offers a practical approach to parenting that develops its concepts from a scriptural base. Narramore desires to offer parents a comprehensive and systematic biblical model for parenting so they can intelligently weigh the conflicting counsel sometimes offered on the subject. He discusses the biblical command and promise to "train up a child" for future benefits. He deals with the purposes of parenting as seen in the Bible—such as giving glory to God, for the joy it brings to the parents, and for a proper administration of the earth. Narramore
then develops the biblical concept of children as image bearers, the fall, and the plan of salvation as it relates to self-esteem and discipline. Punishment and discipline are seen as two opposing concepts in the training of children. Punishment is carried out in anger, as a penalty for past deeds, whereas discipline is concerned for the future growth and maturity of the child and is carried out in love. Narramore, as did Fennema, finds instruction and correction to be two meanings of biblical discipline and outlines helpful, practical principles to apply them in parental relationships with children. He also develops the biblical concept that children see their heavenly Father in the same way they see their earthly father, whether it be one who is loving and kind or harsh and unbending. Parents reveal God to their children through their attitudes and methods of discipline and become models, negative or positive, for their children to follow.

**Practical Guides to Parenting**

Ellen G. White in *Child Guidance*, *The Adventist Home*, and *Education*, sees the object of discipline to be the self-government of the child rather than a harsh overmanagement on the part of the parents. Children should be taught to obey, but not through brute force. Instead the will of a child should be molded, never broken, through firm but loving discipline. A child who is overcontrolled may appear to be well disciplined when he is young only to rebel when he is older. White believes that kindness and courtesy, balanced with firmness and restraint, and mixed with abundant love designed to win the affection of the child is the proper approach
to child discipline. In her view there is a place for spanking as a last resort. It should be administered only when the parent has his own spirit under control, and carried out with loving concern for the future maturity of the child. Spanking in anger arouses negative passions and teaches children to fight and quarrel. After a spanking, the child should receive love, assurance, instruction, and the prayers of the parent.

It is White's belief that parents represent God to their children and must, therefore, model Christ-like behavior, such as mild measures, soft answers, pleasant words, and courteous acts. Nagging and scolding are out of place and cause resentment and discouragement. She teaches that trusting a child inspires obedience. Requests work better than commands. Children should help make the rules, which should be few in number, but, once made, strictly enforced. Rewards for good behavior are acceptable. Honest praise and commendation, when deserved, are an encouragement to children. She feels strongly that both father and mother should spend time with their children in family activities. To claim "no time" as an excuse is not acceptable. Home should be a happy place where both parents and children do a lot of smiling. She believes that dignified, cold, unsympathetic countenances are discouraging to children. She believes that the greatest task of parents in training and disciplining their children is to help them prepare beautiful characters that they may be fitted to shine in the heavenly courts.

Dobson in Dare to Discipline and The Strong-Willed Child, has become a strong advocate of the return to "spare the rod and spoil the child" type of approach to child raising as opposed to
the permissive approach. He strongly favors spanking a child of less than eight to ten years of age if and when he deliberately defies the authority of the parents. He says the parent must not spank when angry because that does damage to the relationship between parent and child. When a child knows what is expected, yet demonstrates haughty defiance, a spanking should not be a last-resort type of action, but the first resort, otherwise there is a presession of nagging, begging, pleading, screaming, and finally an angry outburst of blows and slaps that are unnecessary and dangerous to the spirit and body of a child. When a loving spanking has been administered and the crying stopped, the child should be taken into the arms of the parent and loved and talked to about how the problem can be avoided the next time. Praying with the child at this time is also recommended.

Dobson also encourages the use of rewards for children. He recommends the use of charts to visually mark the progress of the child with his attitudes or his home tasks and unashamedly suggests giving money as a reward for each victory. He has very clearly defined rules and regulations to make the system work smoothly. Dobson says this does not do away with nonmaterial rewards such as adult praise in front of a child's peer group, or just plain love and acceptance. He also recommends the use of the law of extinction, which says that actions that are not rewarded tend to stop.

*Hide and Seek* by Dobson is concerned with the subject of self-esteem. He believes that an epidemic of inferiority is raging throughout our society and that from the moment of birth our
children are subjected to an unjust value system which reserves respect for two kinds of people—the beautiful and the intelligent. He presents ten strategies through which parents can cultivate self-esteem in their children and compensate them if there is a lack in beauty and brains. Dobson explains what happens to the self-esteem of a child who is punished by a parent with a fierce, hostile attitude. He gives a list of rules to help parents discipline a child in love and at the same time protect the child's self-esteem.

Narramore in his practical cassette tape series, Help! I'm a Parent, describes helpful principles and disciplinary methods a parent can use to deal with whining, temper tantrums, sibling conflicts, messy rooms, not coming when called, and other typical misbehaviors. Methods he recommends are reinforcement of good behavior, extinction of poor behavior, the use of natural consequences. These methods are described in more detail in chapter 6 in the fifth and sixth presentations.

Campbell, in How to Really Love Your Child, describes how eye contact, physical contact, focused attention, and discipline, in that order, are very important ways to express unconditional love for children. He feels the order has been reversed. Discipline has been overemphasized in today's literature, with a real neglect for the other three ways of loving children. Before children are disciplined they must be convinced of their parents' unconditional love for them, otherwise emotional damage can result. Their emotional "tanks" must be filled first, then loving discipline
takes its natural place as a fourth and very important way to express love for children.

Kuzma, in *Understanding Children*, believes that children have five basic needs: to be loved, trusted, freed, challenged, and taught. She develops ways to understand individual characteristics and emotional needs of children, as well as outlining a comprehensive twenty-one-point approach to discipline. Her work climaxes with a seven-principle development of self-worth.

Dudley writes about *Why Teenagers Reject Religion*. He concludes it is primarily because of the harsh, autocratic, legalistic ways teenagers have been dealt with by parents, teachers, and church leaders.

Wright, in his little book, *An Answer to Discipline*, explains the difference between discipline and punishment, develops a section on discipline as used in the Bible, and examines concepts of discipline and parental relationships. He gives six ways a parent can lead a child to internalize the rules and regulations of a home towards the ultimate goal of self-discipline. Wright concludes with a group of basic principles of discipline, such as teaching a child to trust what you say; be consistent; don't nag; disapprove of what a child does, not of who he is; make the correction fit the child; teach via natural consequences; use do's more than don'ts; use praise; and spank when necessary, but not in anger and only on young children.

Goodgame's book, *Delightful Discipline*, provides a whole collection of discipline proverbs which I pulled from all parts of his book and used as a handout for the last presentation of this project.
For example: "A wise parent knows how to think like a child, but act like an adult."

Research Methodology

In developing the six workshop presentations included in this project, the following procedures were used:

1. A study of sacred Scripture
2. A search of library resources
3. The study of books, articles, and cassette tapes recommended by friends and teachers
4. Development of objectives for each presentation
5. Development of detailed presentations, including audience participation activities, handouts, and illustrations

a. The first half of presentation one, "How to Express Love to Your Children," and the three succeeding presentations, "Discipline vs. Punishment," "How Parental Discipline Affects a Child's View of God," and "Discipline and Self-Esteem," grew out of and were directly related to the concepts and principles developed in the theological position paper.

b. The second half of the first presentation and the last two presentations on incentives and methods of discipline were less closely connected to the theological studies and more directly related to the reading and evaluating of selected practical guides for parents written by Christian child psychologists, such as Dobson, Narramore, and Campbell.
To facilitate the analysis of the success of this workshop an assessment instrument was designed in the form of twenty-five questions to which class members would respond both before and after the workshop. This was to determine any change in their attitudes and opinions. An opscan test sheet was used to record the test answers so that a computer analysis of the data results would be available for interpretation.

**Objectives**

The objectives of the workshop presentations developed for this study are presented below in order of presentation.

1. **Presentation One: "How to Express Love to Your Child"**

   The parents who participate in this session will:
   
   a. Understand that the nature of children is neither absolutely evil nor absolutely good, therefore children should not be harshly punished nor given total freedom with no training or discipline
   
   b. Recognize that man's true nature, after the fall, is inclined toward sin and in need of loving discipline by our heavenly Father; children are in need of the same discipline by their earthly parents
   
   c. Understand how to guide their children towards the object of true discipline which is self-government
   
   d. Learn anew some old ways of demonstrating unconditional love for their children, such as eye and physical contact and focused attention.
2. Presentation Two: "Discipline vs. Punishment"

The parents who participate in this session will:

a. Learn to distinguish between discipline and punishment
b. Decide never to punish their children again
c. See the value of loving discipline which is concerned for the future happiness of the child
d. Discover the importance of a proper attitude, motive, and method when disciplining children.


The parents who participate in this session will:

a. Understand more about God's marvelous ways of dealing with the human family
b. Recognize that children see God much the same way they see their parents
c. Learn that children emulate their parents in attitudes and actions.

4. Presentation Four: "Discipline and Self-esteem"

The parents who participate in this session will:

a. Understand the importance of self-esteem in children
b. Recognize that society unfairly accepts only beautiful or intelligent people
c. Learn ways to compensate for society's demands and build the self-esteem of children
d. Recognize the dangers to self-esteem of harsh unfair punishment
e. Learn ways to discipline children without damaging their self-esteem.

5. Presentation Five: "Incentives"

The parents who participate in this session will:

a. Want to try incentives as a method of discipline to encourage children towards better behavior
b. Learn how to use incentives more effectively
c. Learn of the dangers of using incentives as the main method of training children
d. Know how to avoid some of the pitfalls of using incentives
e. Recognize various kinds of incentives.

6. Presentation Six: "Methods of Discipline"

The parents who participate in this session will:

a. Learn how to extinguish undesirable behavior, such as whining, begging, pleading, and temper tantrums
b. Recognize the importance of allowing natural consequences to take their course as a method of discipline
c. Learn how to invent logical consequences to use as a training device to accomplish desired behavioral changes in children
d. Know how to use corporal discipline (punishment) as a method of loving discipline so as not to injure the child emotionally or physically.
Workshop Procedures

Because of the nature of the time span available for the preparation of this project, it was decided that the workshop presentations should take place within a comfortable driving distance of Andrews University. Phone calls were placed to the pastors of the Niles, Michigan, Seventh-day Adventist Church and the South Bend, Indiana, Seventh-day Adventist Church requesting permission to hold the workshops in their churches on Friday evening, Sabbath afternoon, and Sabbath evening. The pastors contacted their respective constituencies, gained their approval, and made arrangements by telephone. Announcement posters were designed, printed, and placed on the church bulletin boards at least two weeks before the workshops were to be conducted. Announcements were placed in the church bulletins, as well as being made publically, inviting the church members to attend. There was no charge for admission.

Definition of Terms

Absolute depravity. The view that sees each act of man as 100 percent sinful, with no redeeming features whatsoever.

Corporal punishment. Used in the traditional sense this would include spanking or paddling a child's bottom, slapping the face, or any physical discipline (punishment).

Discipline. The total act of instructing and correcting when not carried out in anger.

Logical consequences. Those consequences of an action which are imposed and created by an outside source, such as the parents, and are designed to logically fit the misdeed.
Natural consequences. Those consequences of an action which take place naturally without interference or design by others.

Punishment. An act of aggression towards another person designed to pay back with a spirit of revenge, an act of retribution with its focus on past sins, and carried out in anger.

Total depravity. The view that each act of man contains the taint of sin, such as a sinful inclination or propensity.
CHAPTER V

THE WORKSHOP PRESENTATIONS

The purpose of this project was to develop a series of six workshop presentations to be field tested in two different churches. Included in this chapter are the verbatim manuscripts of those presentations written in an informal speaking style. Each manuscript is preceded by statements of objectives and an outline. The six workshop presentations are as follows:

1. How to Express Love to Your Child
2. Discipline vs. Punishment
3. How Parent Child Relationships Affect a Child's View of God
4. Discipline and Self-esteem
5. Incentives
6. Methods of Discipline
Objectives

The parents who participate in this session will:

1. Understand that the nature of children is neither absolutely evil nor absolutely good, therefore children should not be harshly punished nor given total freedom with no training or discipline

2. Recognize that man's true nature, after the fall, is inclined toward sin and in need of loving discipline by our heavenly Father; children are in need of the same discipline by their earthly parents

3. Understand how to guide their children toward the object of true discipline which is self-government

4. Learn anew some old ways of demonstrating unconditional love for their children, such as eye and physical contact and focused attention.

Outline

Introduction

I. The Nature of Children
   A. Not absolutely evil
   B. Not absolutely good
   C. Made in God's image
II. The Object of Discipline

III. The Expression of Love to Children
   A. Unconditional love
   B. Eye contact
   C. Physical contact
   D. Focused attention
PRESENTATION ONE:
HOW TO EXPRESS LOVE TO YOUR CHILD

Introduction

Good evening, friends. Welcome to our workshop on the subject of child discipline. As some of you may already know, I am the pastor of Thunderbird Academy in Arizona. Just two years ago we returned from six years of mission service in Bolivia. The first year we were back in this country we spent at Andrews University where I started the Doctor of Ministry program which is designed for pastors who want to improve their pastoral skills.

It was during the 1981-82 school year at Andrews that I found myself face to face with a project for my degree. I thought and prayed a long time as I considered various possibilities. I wanted to study some subject that would truly be helpful to me as a minister and of benefit to my family. It seems to me that so many dissertations were so very theoretical that they were not of much practical value to the man in the street. For this reason, I chose to study the subject of child discipline. As a father of three wild Indians, I could see that I was making many serious mistakes in the training of our children. I wanted to change my ways, but found that it was not easy. Habits had already been formed that resisted change and so I just went on my merry way disciplining my children the "natural" way. Do you know what the "natural" way
is? Where did you learn what you know about raising children?
You learned it from your parents, right? Without trying, we copy
the methods of discipline that our moms and dads used on us. If
they are good methods--great! If they are poor methods--it's sad!
You might even realize that the way mom used to slap you around
and nag and scold was not right. You are determined that you are
not going to do it that way with your children. But what happened?
You probably found yourself responding to your children in the
same way your mom or dad responded to you. It makes you mad at
yourself, but you do it anyway. At least that's the way it happened
to me.

For example: When my mother answered my "But why" questions,
when the answer was "no" to some childish request, she would most
often respond, "Because I told you so." I hated that and swore I
would never do it to my children. But guess what? When I can't
think of a better reason, I'll resort to the old familiar line,
"Because I told you so."

When my wife was a girl, her mother slapped her across the
face for something she had done and broke her ear drum. She has
always said, "I'll never slap my children in the face," and she
hasn't--well, except for when our oldest girl got just too sassy,
and pop! There went out that hand to slap when its owner had said
it never would. Of course, my wife apologized--which is so
important with children when you are in the wrong--but some damage
to her relationship with her mother had been done. We can say we
are sorry, but the act can never be taken back.

The point is, we parent as we were parented, unless--ah yes,
there is hope—unless we take determined steps to educate ourselves away from the automatic impulse to discipline according to our heart rather than our minds. Some are so determined not to discipline like their parents that they go to the opposite extreme. What we so badly need is to keep studying and searching for a balanced approach to child discipline which is the very reason you are here tonight. I congratulate you. The fact that you have come away from the cozy comfort of your home to this workshop on child discipline is evidence that you are genuinely interested in learning better methods of child training. It won't be easy. Even after working up the material for this workshop I have many questions of my own and not very many answers, but let's study it together and pray together, for the eternal salvation of our children is at stake.

The Nature of Children

Children Are Not Absolutely Evil

To understand how we should discipline a child it might be helpful first to discover something about the nature of children. Are children very bad or very good or neither? Remember the nursery rhyme about the little girl who had a little curl and how, when she was good, she was very, very good, but when she was bad, she was horrid? Are human beings horrid? Are we born into this world with absolutely evil natures so that, as some people think, our every thought, word, and action are absolutely corrupted so that sin becomes the total activity of man? If this were actually true in the world today, life would be so brutal, anarchical, and
corrupt that human existence would be impossible. If our children were like this, how would we control them at all? That would require brute force and very harsh punishment.

Unfortunately there are some who see the human race in this way. They see children as snotty-nosed brats who are noisy, nasty, rebellious, and deserving of brutal thrashings and bone-shattering blows. Such people even quote scripture to support their twisted thinking. The book of Proverbs has several "spare the rod" verses which they are quick to use. "Do not withhold discipline from a child; if you punish him with the rod, he will not die. Punish him with the rod and save his soul from death" (Prov 23:13,14). "The heart is deceitful above all things, And desperately wicked; Who can know it" (Jer 17:9 NKJV). "All have turned aside, they have together become corrupt; there is no one who does good, not even one" (Ps 14:3).

You can easily see how someone could use those Bible verses to support the idea of absolute depravity of the nature of children and follow it up with destructive punishment.

A classic example of this view is what went on at the House of Judah, a camp for black Hebrew Israelite Jews. A twelve-year-old boy named John was beaten to death by his mother around July 4, 1983. It was all over the newspapers and on television. Surely you heard about it. The leader, a man named Lewis, called "Lord" or the "prophet" by his followers claims that blacks are "born bad" and "In order to have peace, you got to crack them on the head." "We haven't done any wrong because God tells you to put the rod on the children's back and that's what we're doing. This death is God's
doing. God killed him. The only thing we did was give him a whupping." Lewis quotes all the Proverbs "rod" texts as biblical support for the beatings. Apparently the boy was beaten for not eating. The reason he refused to eat was because he had sustained so many internal injuries from previous beatings that his digestive system was in poor condition. He died from acute kidney failure caused by the accumulation of blood from the external injuries received during the beatings. If camp residents missed even one of their three-hour worship services on Wednesday or Sabbath they received thirty to fifty wacks from "Big Mack," a three-inch wooden ax handle.

What a tragedy! A young life snuffed out because of premeditated brutal punishment based on a misunderstanding of Scripture on both the nature of man and the nature of biblical discipline.¹

Children Are Not Absolutely Good

There is another extreme to which we can go in understanding the nature of our children which greatly affects our methods of discipline. We can believe that human nature, which obviously includes children, is absolutely good! Is it? If you have some of the same battles I have with the "old nature" that was buried in the waters of baptism but keeps swimming to the surface, then you will easily be able to answer, "Absolutely good! Who me? No way!" You might feel that way; but there are others who believe

that man is inherently good and that children, if left to their own devices and given sufficient love and care, will mature into noble, responsible adults. They believe that since a child is naturally good, there is no need for parents to exercise authority over the child. If any problems are found apparent within the child, the blame immediately goes to the parents or to society who interferes in the natural development of the personality of the child. Childhood should be a happy time with lots of play, but the word "obey" must be removed from the child's vocabulary. Children should never act from obedience, only from necessity and personal desire. One such philosopher (Rousseau) says "that we should lay it down as an incontestable principle that the first impulses of nature are always right. There is no original perversity in the human heart. Of every vice we say how it entered and whence it came."¹

One such thinker, A. S. Neill, formed a school and wrote a book by the same name, *Summerhill*.² His philosophy is the opposite of everything worthwhile in the training and discipline of children. His brand of authority and permissiveness is absolutely absurd, yet it caught on and we are dealing with it in various forms today. Neill believes that we have no right to insist on obedience from our children, and that any attempts to get them to obey are merely designed to satisfy the adult's desire for power. Children must be free from parental guidance and desires. A child should never be required to do something he doesn't want to do and must not be

asked to work until he is at least eighteen years old. When we ask a child to help around the house with errands and chores, we insult them by making them do our menial tasks.\textsuperscript{1} This nonsense goes on and on. I'm sure you can imagine what type of society we would live in were that type of thinking more popular than it already is. This world would self-destruct in a very short time.

Donna Habenicht, associate professor of educational psychology and counseling at Andrews University, told me one day of a family who came to her in desperation because they had lost control of their six-year-old son. They had this philosophy of the natural goodness of the child and that complete freedom to form his own personality and behavior was a must. They did not believe in discipline or control. When they went to pick him up at the nursery school recently, they were embarrassed because he wanted to stay and play longer with the other children and refused to come when called. They pleaded and begged and coaxed and bribed, and it took them fifteen minutes to get him out to the car. Dr. Habenicht spent hours with both the parents and the child trying to help them see the need for love, which they had given him, and also for firm controlling discipline. The mother finally began to get the message, but the father never seemed to understand and is determined that no one is going to discipline his son other than the natural consequences of life. I'm guessing that such a child will find life rather cruel and the consequences more than he is trained to handle. Maybe the mother will follow the counsel of

\textsuperscript{1} Ibid.
Dr. Habenicht and find some solution to the crisis ahead.

James Dobson tells the story of the mother of a rebellious thirteen-year-old who was totally beyond her parental authority. He refused to come home at night until all hours of the morning and was very disobedient to her every request. She said the problem started when he was three years old. She carried him to his room and placed him in his crib, and he spit in her face as a way of saying that he didn't want to go to bed just yet. She explained to the boy how important it was not to spit in mommy's face because it wasn't very nice when her speech was interrupted by another glob of saliva. This mother had been told that all confrontation could be resolved by love and understanding and discussion. She wiped her face and tried again but received another wet message. She began to dislike this sort of thing and shook him, but he did it again. She didn't know what to do because her philosophy did not allow her to deal with this type of challenge. Finally, she ran out of his room, having given up in despair, as the not-so-precious little rascal spat on the back of the door as it shut. Who won that round? The mother? No, the little boy did.\(^1\) We have talked about two kinds of discipline which are derived from two views of the nature of man. Are children absolutely evil or absolutely good or neither? Do children need harsh brutal discipline or the total absence of discipline or neither? Let's see if we can find a third alternative more to our liking--considering our religious heritage.

\(^1\)Ibid., p. 21.
Children Are Made in God's Image

How does the Bible say we were made? What were we like in the beginning? We were made in the image of God which means perfect. In fact, God said His work of creating man was "very good." Man's nature was sinless and pure and undefiled. He was perfect mentally, physically, and spiritually. And then came sin. One interesting trait that was built into man was the power to choose. God made us free moral agents with the right and privilege to make our own decisions. He could have made us like Apple computers that seem so very intelligent but can only answer what is programmed into the memory. We are not electronic gadgets but intelligent creatures designed as free moral agents. Man chose to sin. He was not forced to do so, but chose it by the use of his decision-making power. Now the perfect image of God in man was cracked and scratched; nevertheless, something remained of God's image.

It is true that "just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned (Rom 5:12). Every person is now born with a disposition toward sin. "Even from birth the wicked go astray; from the womb they are wayward and speak lies" (Ps 58:3). We are now inclined toward sin because of our fallen nature. We are not absolutely sinful but certainly have propensities and tendencies toward sin. What are the results of our sinfulness? "The wages of sin is death." How sad! But how glad we are the verse doesn't

stop there, because the next words are "but the gift of God is eternal life in Christ Jesus our Lord" (Rom 6:23). "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). Wonderful! Marvelous! What a God we serve. Jesus was punished for us. He paid the price for our sins and now we are free to be sons and daughters of God.

And what happens to true sons of God? Let's take a look at that famous passage in Heb 12 where Paul waxes eloquent on the subject of discipline. Let's begin with the middle of vs. 5,

My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, because the Lord disciplines those he loves, and he punishes everyone he accepts as a son. Endure hardship as discipline; God is treating you as sons. If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live. (Heb 12:5-9)

Paul makes it very clear that if we are to live we need to submit ourselves to the discipline of a loving Father. If we are true sons of God, then He will surely discipline us because that is a sign that we are His sons. If there is no discipline, it is a sign that we are not loved because we are illegitimate children. I don't want to be in that category, do you?

Why does our heavenly Father discipline us? Notice vs. 10: "Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his
holiness. No discipline seems 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" (Heb 12:10,11). God disciplines us for our good, to produce in us a harvest of righteousness and peace. We all have fallen into sin. Our natures are sinful, but along comes our heavenly Father who says I love you, I died to save you, and now I want to prepare you to live forever in my kingdom. That preparation is instruction and training in righteousness or right living and is called the discipline of the heavenly Father.

Take Jonah, for example. God had some very special things about himself and about the character of Jonah and the people of Israel that needed to be taught. He wanted them all to learn what a loving and forgiving God of mercy He really is and to encourage them to have the same type of love for the people of Nineveh. If they were going to be trusted to live forever, they must learn the principles of the kingdom of heaven. Jonah wasn't much interested until he passed through the discipline of the slippery, slimy belly of the fish. Suddenly he was interested in the lesson that God was trying to teach him and down through the years many others have been learning the same lesson.

The Object of Discipline

Notice what Ellen White says about the object of discipline in the book Education, page 287: "The object of discipline is the training of the child for self-government. He should be taught
self-reliance and self-control.\(^1\) I'm sure God does not want to spend the ceaseless ages of eternity trying to get us to learn self-control. That's what this world is all about. We are given plenty of opportunity here and now with the best teacher in all the universe to train us. We are here to learn right from wrong and how to govern ourselves. Why should God have to keep his finger on us forever, always afraid of what we might do? The same goes for human fathers and mothers. The object of discipline is to teach our children to live noble Christian lives out in the cold cruel world when mom and dad are no longer around to guide and direct. The aim is a self-sufficient, self-governing, self-controlled, self-reliant individual who no longer needs the discipline and correction of an earthly father. One who can indeed govern his or her own impulses. Of course, as long as we shall live on this earth, we never reach the point where we don't need the guidance and leadership of our heavenly Father. We are not talking about self-sufficiency in the sense that one can live apart from Jesus and feel no need of His grace and power. God forbid! We need Him every day and every hour—-as the old Negro spiritual goes.

Let's see if we can illustrate this idea of self-control using this diagram. We'll let this line represent life. When a baby is born how much self-control does he or she have. None, right? How much discipline (guidance) does the baby need? The full amount available. But as the child grows older he learns more and more to control his own impulses and does not need to rely on the

training program of his parents. Does he ever reach a point where there are no authority figures to whom he is responsible? No, we leave room here at the top to demonstrate that no matter how old we get, there is always a conference president or factory boss to whom we are responsible. Even Mr. Reagan has the Senate and House as authority figures—to say nothing about the laws of the land that control all of us. And, of course, God as our creator and designer is the ultimate authority.

Just for a moment think about your children. Where are they on this road to self-government? It depends on their age and level of maturity. Some children mature faster than others. By the time that teenager reaches eighteen or nineteen years of age, he should be pretty well able to control his own actions--especially if we, his or her parents, have done our job the way it should have been done. Samson's parents made a determined effort, but failed in their control over the friendships Samson was forming. The boy proved unable to control himself. The object of discipline had not been reached. He finally learned, but the discipline was very painful and finally cost him his eyes and then his life. But he learned and was saved.

The goal of discipline is self-government. This involves teaching children which behaviors are acceptable and which ones are not. Academy students love to socialize during worship services and we faculty members are responsible for their education and future self-government. We must find ways to let them know that this type of behavior is not acceptable. Sometimes I find it necessary to stop in the middle of a sentence to stare down
offenders until they get the message and I can continue. If that doesn't work, the vice principal walks down and taps the student on the shoulder and invites him/her to come sit with him. That's very embarrassing to the student, so it doesn't need to happen very often.

An education in self-government also involves teaching a child a reasonable amount of conformity—-not too much, but enough so he doesn't appear out of place in a world where style is king. I try to teach Jeff, my ten-year-old boy about conforming to the tortures of the necktie. Can you think of a good reason for neckties? Not I! When we left Phoenix, it was 120 degrees—"perfect" necktie weather. But conform we must to be acceptable in our culture. Jeff is learning, but just a little bit at a time.

This process of training must also include the development of a sensitive conscience in our children. Certainly talking quietly and kindly about their mistakes works a lot better than loud, harsh scolding. Reading beautiful character-building books is good, because children can see themselves in the stories and the Holy Spirit speaks to their hearts through that self-application. Self-government training also involves the development of self-respect, respect for others, for parents and for God.

Bruce Narramore has written an excellent book on parenting skills and has entitled it Parenting with Love and Limits. It's a good title. It sums up the matter of raising children in three words—love and limits. We talk about the mercy and justice of God. One without the other leaves an enormous void. For this reason I would like to take a little time tonight to talk about the importance
of love when we deal with our children.

How to Express Love to Your Child

Unconditional Love

Have you ever read the little book How to Really Love Your Child? I recommend it to you and it will be the basis for this next section. Ross Campbell, author of the book, tells the story of Tom:

"He was such a good boy, so well behaved," the grieving parents began as they unfolded their painful story in my counseling room. "Yes, he seemed content and never gave us much trouble. We made sure he had the right experiences--scouts, baseball, church, and all. He's forever fighting with his brother and sister--but that's just sibling rivalry, isn't it? Other than that, Tom's never been a real problem for us. He is moody sometimes and goes to his room for long periods. But he has never been disrespectful or disobeyed or back-talked. His father saw to that. There's one thing we know he has gotten plenty of and that's discipline. In fact, that's the most puzzling thing of all. How can a child so well disciplined all his life suddenly run around with undisciplined peers and do the things they do? And treat adults and parents that way. They even lie, steal, and drink alcohol. I can't trust him. I can't talk to him and he won't talk to me. He's so sullen and quiet. He won't even look at me. He doesn't seem to want anything to do with us. And he's doing so poorly in school this year."

"When did you notice these changes in Tom?" I asked.

"Let's see," replied Mrs. Smith, "he's 14 now. His grades were the first problems we noticed. About two years ago. During the last few months of the sixth grade we noticed he became bored first with school, then with other things. He began to hate going to church. Later Tom even lost interest in his friends and spent more and more time by himself, usually in his room. He talked less and less.

"But things really worsened when he began junior high school. Tom lost interest in his favorite activities--even sports. That's when he completely dropped his old standby friends and began running around with boys who were usually in trouble. Tom's attitude changed and conformed to theirs. He placed little value in grades and wouldn't study. These friends of his often got him in trouble."

"And we've tried everything," Mrs. Smith continued. "First we spanked him. Then we took away privileges like television, movies, and so on. One time we grounded him a solid month. We've tried to reward him for appropriate behavior. I really believe we have tried every recommendation we have heard or read. I really wonder if anyone can help us or help Tom.
"What did we do wrong? Are we bad parents? God knows we've tried enough. Maybe it's congenital. Maybe it's something Tom inherited. Could it be physical? But our pediatrician examined him a couple of weeks ago. Should we take him to a gland specialist? Should we get an EEG? We need help. Tom needs hope. We love our boy, Dr. Campbell. What can we do to help him? Something's got to be done."

Later, after Mr. and Mrs. Smith departed, Tom entered the counseling room. I was impressed with his naturally likeable ways and handsome appearance. His gaze was downcast and when he would make eye contact, it was only for a moment. Although obviously a bright lad, Tom spoke only in short, gruff phrases, and grunts. However, when Tom felt comfortable enough to share his story, he revealed essentially the same factual material as his parents. Going further, he said, "No one really cares about me except my friends."

"No one?" I asked.

"Naw. Maybe my parents. I don't know. I used to think they cared about me when I was little. I guess it doesn't matter much now anyway. All they really care about is their own friends, jobs, activities, and things.

"They don't need to know what I do, anyway. It's none of their business. I just want to be away from them and lead my own life. Why should they be so concerned about me? They never were before."

Maybe you have known of teenagers who have felt unloved like this. Here was a boy who longed for a close, warm relationship with his parents, but they were too busy to notice until he had given up. He tried to find this acceptance from his peer group, but his unhappiness was still present. Tom did so well during his pre-teen years that no one suspected that he felt so unloved and unaccepted. This is interesting because his parents did love him very much, but Tom did not feel genuinely loved. On the surface he knew they loved him, but it wasn't a complete and unconditional love and acceptance.

Erma Bombeck once said, "Good kids are like sunsets. We take them for granted. Every evening they disappear. Most parents never imagine how hard they try to please us, and how miserable they

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feel when they think they have failed.\[^1\] Tom was miserable and so are many other young people who are not certain of the love of their parents, mainly because their love does not seem to be unconditional. How can we discipline and punish our children until we are sure that we love them unconditionally—which means to love him or her no matter what the child does, how he looks, and how he acts. He may have assets, liabilities, and handicaps, but we love him/her anyway. Unconditional love means we love the child even when at times we may detest his behavior.\[^2\]

Do you remember what Paul says about Christ's love for us in spite of our actions? "While we were still weak, at the right time Christ died for the ungodly. . . . But God shows his love for us that while we were yet sinners Christ died for us" (Rom 5:6,8). Can we do any less for our dear children? Yes, we can and we often do love our children less than Jesus loves us. Our love is imperfect, but we still need to aim for that perfect, unconditional love. We can make big steps in that direction if we will remember that children act like children with unpleasant childish behavior, but if I as a parent do my part and love them despite their childish behavior, they will be able to mature and give up their childish ways. What does Paul say? "When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me" (2 Cor 13:11).

Do we love our children only when they please us and let

\[^1\]Erma Bombeck, "Points to Ponder," Readers Digest, January 1983, p. 95.

\[^2\]Campbell, p. 30.
them know how much we love them only during those times? If our
love is like that, it is conditional and the child does not feel
genuinely loved. This makes them insecure, damages their self-
image, and actually prevents them from moving on to better self-
control and more mature behavior.¹

I love music and am trying to instill in my children that
same appreciation. My two older children and I have a trumpet trio
which is a great deal of fun, but they must practice. Sometimes
I am tempted to shower love and praise on them when they practice
and do well on the trumpet and maybe withhold those expressions of
endearment when they don't practice and do as I want. This is
dangerous, because if I love them on the condition that they do
well in music, they will not feel good about themselves and get
discouraged. I have heard my oldest child, Jenny, say more than
once, "But no matter how hard I try, you're not satisfied with me."
And that's bad, right? That's a good way to make a child feel
incompetent and believe that it is fruitless to do his or her best
because it is never enough. Insecurity, anxiety, and low self-
esteem plague a child in that situation. Their emotional and
behavioral growth could easily be stunted. Those are strong words,
and I am really going to mend my ways in dealing with music and
grades to be sure my children know I love them no matter how they
do in those areas.

Children are extremely sensitive emotionally. Our little
Julie comes and snuggles up on my lap and says, "Don't be sad Daddy."

¹Ibid.
I didn't even know I was acting glum. Children are so quick to feel the moods around them that if a child sees his world as rejecting, unloving, uncaring, and hostile, then anxiety, the greatest enemy of children, can result and be harmful to his speech, behavior, ability to relate, and to learn.¹

By their behavior children are constantly asking their parents, "Do you love me?" The answer to that question is absolutely the most important thing in any child's life. We give our answer through our behavior, by what we say, and by what we do—but what we do carries the most weight.

Let me tell you about Sherry. My wife got acquainted with Sherry some time ago. Sherry is a very pretty, lively, boisterous young lady. She has a lot of friends and is subject to wide swings of mood. One minute she is extremely happy and laughing, and within a very short while she can become very unhappy and moody. Within seven or eight months, Sherry lost thirty-eight pounds because she wouldn't eat; when she did, she immediately made herself throw up. Many of you know of this relatively new phenomena among teenage girls; it is called "anorexia nervosa." The induced vomiting is called "bulimia." Sherry seemed to concentrate on the bulimia and forcefully made herself throw up whenever and whatever she ate.

She became very good friends with my wife, and they spent many hours together. In bits and pieces, the story began to come out. Her daddy is a doctor and very busy, in fact, much too busy for his family. There are many problems in the family, much too

¹Ibid., p. 33.
complicated to consider here, but Sherry needs and begs for a close relationship with her father. The eating problem, shown by the loss of weight, is a way of saying, "Daddy, I'm sick, please pay some attention to me and help me get well." However, Daddy doesn't hear the cry for help and tells Sherry that if she doesn't want to eat, it is her problem. He adds that if it's her goal to get down to eighty-five pounds, that's fine with him, because it probably won't affect her health anyway. What does his attitude tell Sherry? Daddy really doesn't care about me at all. It makes no difference what happens to me because he is too busy to care or worry. I'm sure that that doctor father has no idea of the torment and anguish his child is going through.

Campbell talks about each child having an emotional tank—which is to say that children have certain basic emotional needs that must be met. When they are, the tank is full, but when they're not, then the tank may be empty or only part full. Those needs can be met by love, understanding, discipline, and the work of the Holy Spirit upon the heart, and these determine how a child feels about his world—whether he is content, angry, depressed, or joyful. The condition of his emotional tank also affects his behavior—whether he is obedient, disobedient, whiny, perky, playful, or withdrawn. The fuller the tank the happier the child. So parents, what shall we do? I say, "Fill er up," and so does the Spirit of Prophecy—Child Guidance, p. 147:

Some parents, and some teachers as well—seem to forget that they themselves were once children. They are dignified, cold,

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1Ibid. p. 33.
and unsympathetic. . . . Their faces habitually wear a solemn, reproving expression. Childish mirth or waywardness, the restless activity of the young life, finds no excuse in their eyes. Trifling misdemeanors are treated as grave sins. Such discipline is not Christlike. Children thus trained fear their parents or teachers, but do not love them; they do not confide to them their childish experiences. Some of the most valuable qualities of mind and heart are chilled to death, as a tender plant before the wintry blast. Smile, parents, smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection if you would impress religious truth upon their heart.¹

I think it's time we as parents began finding more ways to demonstrate our unconditional love for our children. I know it's easy to say and far more difficult to do. We are so busy, so caught up in our own world of adults that we truly think we don't have time to consider the feelings of our little ones. The beloved disciple writes, "Dear children, let us not love with words or tongue but with actions and in truth (1 John 3:18). Campbell suggests four concrete ways in which we can express our love for our children: eye contact, physical contact, focused attention, and discipline.²

Eye Contact

Did you know that eye contact is one of the best ways to say I really do love you? Teenagers know all about that. I can remember when I was fifteen and madly in love with one of our now famous AU Ph.D.s. (I don't dare give her name for fear of being shot.) But we used to sit around the campus and make everyone absolutely sick with our eye games. Oh, it was more fun! It works with children, too. The more parents make eye contact with their child

¹White, Child Guidance, p. 148. ²Campbell, p. 36.
as a means of expressing their love, the more a child is nourished with love and the fuller is his emotional tank.

Since I'm sure you've never experienced much eye contact, I invite each of you right now to look deep into the eyes of the person you are with for just fifteen seconds. Ready, set, go!

Fifteen seconds--now, hold it, keep that gaze steady. Very good! You did it! A bit unnatural in this setting, but fun anyway. Have you ever tried to have a conversation with someone who keeps looking in another direction until you want to grab him or her under the chin and twist the head your way and say, "Yahoooo, I'm over here"?

One girl at the academy this year could not, absolutely would not, look my wife in the eye when they talked. She would turn her chair to the side and sometimes almost turn her back or put her hand over her eyes. My wife commented several times about this girl and finally declared that the girl "has some sort of serious problem, just wait and see." Sure enough, as she got closer to my wife she finally poured out her heartbreaking story. She had been raped twice by a friend of the family during summer vacation. Lynda was the first adult in whom she had enough confidence and could gain courage to tell the story. We both worked with her all year and finally she was able to look us in the eye. It still is not easy for her because she has a very poor relationships with her parents who are heavy drinkers and smokers and who fight a lot among themselves. Her self-image is nearly zero. I had the privilege of leading her to Jesus Christ this year and of baptizing her. Let me read you a paragraph from her most recent letter.
Dear Pastor and Mrs. Logan,

I have really missed Thunderbird lately. I really miss you guys a lot. I was thinking about when I said goodbye to Julie, and I just started crying. I guess I get too emotional, but I just fear that I'll never see her again and that I won't make it to Heaven. I am trying to be a true Christian, but I know that I can do better than what I am. A lot better. I just don't seem to want to try harder. I feel like giving up, but that's the worst thing to do. Oh, well. I really want to return to Thunderbird next year. Please pray about it for me. Tell the kids I love them.

Love always, . . .

Here is a girl who has felt very unloved by parents and friends and even God. Her expressions of love for our children, especially our six-year-old Julie, is because they loved her unconditionally. We were able to establish a close relationship with her this year partly because my wife recognized this problem with eye contact. Many times now we say, "Susan, look at me," and she will, but she still giggles. We have her emotional tank only partly filled. Pray that she will be allowed to come back to the academy again this fall so we can continue to meet her spiritual and emotional needs.

Eye contact has its problems, too. Parents can easily give loving eye contact when the child performs especially well and brings pride to his parents. This comes across to a child as conditional love. The parents can use it also when they want to make a strong negative point to a child, such as the moment when they scold or criticize. This is a disastrous mistake! Oh, yes, it really works, especially with a young child. I can hear us saying right now with that special tone in the voice, "Julie, look at me! Where were you when Daddy called?" Since eye contact is one of the
main sources of filling the emotional tank of a child, and parents use it in a negative way to control the child, then how will the child see the parent? Right, primarily in a negative way. It may work great when the child is young and afraid of you, but later it can change to anger, resentment, and depression such as in the story of Tom.

Tom's parents didn't realize how much they had given him the evil eye. Other than when disciplining him, they hardly ever gave him any eye contact. This confused him as to their unconditional love.

Another bad habit we sometimes use on our spouses and our children is to express anger and punishment by refusing to look at them at all. For a child this can be more painful than a spanking. It can be devastating! Dr. Campbell says this could easily be something the child will never forget and can have lifelong negative effects on him.

Have you ever noticed that when you give the child an "evil eye," he learns how to do it and gives it back to you? When my oldest girl Jenny is angry with me, she narrows her eyes to mere slits and gives me her meanest look. She intends it to say, "I hate you!" I know she really doesn't, because a little later the look is gone—but it still hurts me. I am supposed to be emotionally mature, but she isn't. If I do that to her and have taught her to do it, then I have been guilty of pulling the plug to empty her emotional tank rather than to fill it with unconditional

\[1\] Ibid., p. 38.
love. It may not be easy to change this habit, but it can be done and can be reversed in the child—if they are still young enough.

Research studies have shown that children aged six to twelve months who are suffering from rejection by their parents stop eating and growing, become listless and lethargic, and may even die. Tests show there is nothing physically wrong with them and they have been getting plenty of food and clothing. What is the problem? The parents give those children no eye contact and no physical contact.¹

The same thing happened in London during the war when many small children were taken from their parents and placed with responsible adults in the countryside. They were well cared for physically—clean, good food and comfortable surroundings but there were too many children to get individual emotional attention with eye contact and physical contact. Many became emotionally disturbed and handicapped. Where were the children better off? On the farm? Or in London with bombs falling all around but with their mothers? Right! With good ole mom and dad!²

Notice the words of Ellen White, Child Guidance, p. 146:

Above all things else, let parents surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells, and where it is expressed in looks, in words, and in acts, is a place where angels delight to manifest their presence.³

How can we express love to our children? By giving them the type of eye contact that says I love you with all my heart, no strings attached. Try it, you'll like it!

¹Ibid., p. 41. ²Ibid. ³White, Child Guidance, p. 146.
Physical Contact

Obviously we can say the very same thing about physical contact. Did you know that most parents touch their children only when it is very necessary, such as helping them get dressed or helping them get out of the car at night when they have fallen asleep? Otherwise parents touch them hardly at all. That was sad news to me. I love to touch my children! I'm all the time hugging them and kissing them and wrestling and tickling them, and it's fun. It is so simple to touch a child on his shoulder, gently poke him in the ribs, or tousle his hair--all to say I love you. Many parents actually attempt to make the least possible physical contact with their children. What a fantastic opportunity missed to assure the child of your love and to fill his emotional tank with security.

Have you ever watched your favorite church father with his teen-age daughter when they are sitting together at a social occasion? The caring father uses much eye and physical contact, not to hold her on his lap and kiss her as he might have done when she was nine or ten. But frequently lightly touches her hand, arm, shoulder, or back. Occasionally he taps her on the knee or briefly puts his arm around her shoulder and lightly jerks her toward him, especially when something funny happens. This is natural and beautiful, but is missing in many homes. Obviously we are not talking about something showy or overdone. It's not like my friend who wanted to show off his love for his new bride. When he and his bride left the altar and started down the aisle, he suddenly swooped her up in his arms and carried her victoriously out of the church. I don't
think she has ever forgiven him, and people like me are still talking about his sense of inappropriateness.

Tom's parents thought physical contact was for girls because girls need more affection. They felt affection would make Tom feminine--turn him into a sissy. Is that true? Of course not! In fact, the opposite is true. The more Tom's emotional needs are met by physical and eye contact, especially by his father, the more he will identify with the male sex, and the more masculine he will be. It is true that as a boy grows older the type of physical contact he needs does change. How long should a boy receive cuddling, hugging, and kissing from his parents? Until he is seven or eight. This is crucial! Unfortunately, research shows that girl infants less than twelve months old receive five times as much physical affection as boy infants. Is it any wonder that five to six times as many boys as girls are seen in psychiatric clinics in this country? We are talking about age three to adolescence. As the boy gets older, he drops the "ooey gooey love stuff" for wrestling, jostling, backslapping, and playful hitting.¹ When I was a teenager, I had a good friend named Leslie. I used to love his father for many reasons. It was his knowledge of how to give physical love to his teenage son in playful ways that I admired and was hungry for, too. I got my share of it when he was around, but my own father didn't know how to do it right and I was embarrassed.

There are some special occasions when a teenage boy still needs and desires to be held, hugged, and kissed. That is when they

¹Campbell, p. 47.
have been really hurt physically or emotionally or when they are very tired or sick, or when something really sad has happened. If you are alert to those special moments, they will never forget those times. The more special memories he has, the stronger he will be able to stand against adolescent turmoil.¹

Girls seem better able to cope with the lack of affection during the first seven or eight years. At least they don't show their unhappiness. It shows up later during adolescence. With boys, the need for this physical contact becomes less intense; with girls it increases as they grow older and reaches a zenith at around eleven years of age. It is at this age that a girl becomes almost desperate for eye contact and even more physical contact--especially from their fathers.²

Do you remember how old my Jenny is? Right, she is eleven. Until I read Campbell's book, I had no idea what was happening to her emotionally. I have always given my children plenty of physical contact. We let all three of them climb in bed with us on Sabbath and Sunday mornings, and we talk and read and tickle and laugh and giggle--and maybe even fight sometimes. They love it! It's a high point in their week. Sometimes at night I get in bed with each one after they have said their prayers, and we just lie there and giggle and talk. When I've had enough (my tank fills up faster than theirs) and start to leave, they sometimes say, "Don't go, Daddy, stay just a little longer." This is especially true of Jenny, the eleven-year-old. She begs me not to go. She loves to be kissed on the neck until she can't stand it any longer and shouts "uncle,"

¹Ibid., p. 48. ²Ibid., p. 51.
which means "enough." Then when I stop and start to pull away, she throws her arms around my neck and, using her best baby talk, she giggles, "'gin, Daddy, do it 'gin," and the action starts all over. More fun!

All three children have spent most of the summer with their grandparents in Virginia. My dad is a retired pastor and my mom a retired nurse. They've been having a grand time. A few days ago we got a letter from my mom with notes tucked in from the children. Let me show you Jenny's letter. First, note that it is all decorated with little oooos and xxxx's. She writes on one side to her mother and on the other side to me:

Dear Dad,

How are you doing? I'm just fine. I miss those kisses of yours and your loud voice and your making us do our piano and trumpet. We practice every day. Love ya,

Jenny

How old is she? Eleven! Right on the nose for girls that age who desperately need physical contact from their fathers. She misses those kisses, but maybe her grandfather will give her some.

Why is affectionate love so important to girls around that preadolescent age? Obviously because they are preparing for adolescence. The two most important aspects of this preparation for girls are self-image and sexual identity. It is very important for a girl to feel good about herself as a female if her adolescence is to be relatively smooth and pleasant with the usual ups and downs. The more stable and healthy her sexual identity, the better she will be able to withstand peer pressure. The less she thinks of herself as a lovely lady, the less stable she will be. She
will then be more susceptible to pressure of peers--especially male peers--and less able to hold to the value system of the parents. Sexual identity is self-approval as a female, and a girl gets her sexual identity at age eleven from whom? Primarily from her father. If she has no father, some other paternal figure should try to fill that need.¹

You may be wondering why I have spent this portion of time during our workshop to talk on this subject. Perhaps you are wondering what it has to do with child discipline. I'm convinced that before teaching, before guidance, before example, and before discipline, we must convince and demonstrate the fact that we love our children. Discipline without love is more than worthless--it is actually detrimental. Discipline with love is beautiful.

Notice what the Spirit of the Lord inspired His messenger to write:

Parents, give your children love: love in babyhood, love in childhood, love in youth. Do not give them frowns, but ever keep a sunshiny countenance.

When the children are tired and really need their mother's care, they are neglected or given something to eat. They not only did not need the food but it was a positive injury to them. What they did need was the mother's soothing embrace. Every mother should have time to give her children these little endearments which are so essential during infancy and childhood. In this way the mother would bind up the children's hearts and happiness with her own. She is to them what God is to us.²

Focused Attention

We have talked about different ways of expressing our love to our children. We have suggested both eye contact and physical

¹Ibid., p. 51. ²White, Child Guidance, p. 197.
contact. Now I would like to talk about the most difficult way to communicate unconditional love for your children--focused attention. Why is it difficult? Because it takes time and time is something that many parents don't seem to find for their children. Money, yes! Material things, yes! But time? Well, I'm so very busy at my job and... .

What is focused attention? It is giving a child full, undivided attention in such a way that he feels without any doubt that he/she is loved unconditionally. How valuable is your child? Is he valuable enough to you to be made to feel that he/she is the most important person in the world to you? David wrote that children are like arrows in a quiver. How valuable is a hunter who has no arrows in his quiver? Worthless, right? He says that sons are a heritage from the Lord and happy is the man who has his quiver full of them (Ps 127:3-5). Jesus said to let the children come to him, don't hinder them, because the kingdom of God belongs to people like children (Mark 10:14).

Our children are valuable, aren't they? What would you give if you could be absolutely sure your child would be saved when Jesus comes? Almost anything, right? We love our children so very much, but somehow we get so caught up in the rush of life that we find it difficult to give them individual, focused attention and help fill up their emotional tanks.

Scientific America reported a study in August 1974 in which some recording gadgets were put on a group of children just to see how much time they spent with their fathers each day. Do you know how much time the average father spent with the average child
each day in quality time? Thirty-seven seconds! Is it any wonder that so many children feel unloved and frustrated with life as they find it in this world?¹

How much time do you have in a day? Only twelve hours? Sometimes it seems there are just six hours in a day, it goes by so fast. Do you ever feel that you have fulfilled all your obligations? No! At least I don't! A minister's work is never done. There is always some needy soul out there with problems that need solutions, so my work is never finished. How about yours? Don't you feel there are some obligations that are never met? I think we must come to the point in life where we face up to the fact that we will never be able to take care of every obligation and responsibility as it should be taken care of. If I don't face that, I will become controlled by the tyranny of the urgent. Then what happens? The emergencies will automatically take precedence in my life and control my time. What happens then to the really important things in life? They get set aside for the urgent more compelling matters.

Take the little monster that hangs on the wall in the kitchen. No matter what we are doing of importance, we leap to answer it's ring. You might be right in the middle of family worship when it sounds. Are we sufficiently in control of our lives to say to the caller, "May I call you back, we are right in the middle of family worship. I hope you don't mind?" Some of you may find yourself rapidly concluding your prayer just to answer the phone. The tyranny of the urgent wins out over the important things of life once again.

What to do then? We must determine our priorities, set our family goals, and plan our time to accomplish the really important things. The question is: Are our children high on the list of "very important"? Who can say what is important? Your husband, the minister, your boss? No, only you can set up your list of priorities. How will your list look? Job, church, spouse, house, hobby, children, television, social life, and university studies? I put that one in just for me!

What relationship in life is worth more than the one with your Creator? None! Good, then let's put it first. What comes next? If you don't maintain your loving relationship with your husband or wife, then what happens to the home? It becomes broken. Before we can ever really talk about children and discipline we need to talk about having a good marriage. (I wanted a whole section on that topic in this series of presentations, but time wouldn't allow.) Let's put marriage second on our list of priorities. Now what about number three? Your job? Your children? Which will it be? During our six years of ministry in Bolivia my work required that I travel nearly half of the year. I felt so guilty leaving my family behind for weeks at a time, but it seemed that I had no choice. Rumors went around that I might be asked to become the Union Youth Director. I never was, but I thought of what I would do if I were asked. I would say no because the job requires one to be away from home a month or more at a time. We had several invitations to go into youth work overseas and in this country, but I had had enough of neglecting my family. The more I read the Spirit of Prophecy, the more I realized that I was not doing right
even for the sake of the "Lord's work." Isn't the first part of the Lord's work to care for the children He had given me? To put it all on my wife wasn't fair to her, nor to the children, nor to me. So we prayed and asked the Lord to guide us to a ministry where I did not have to travel, but could minister to my family before I ministered to others. God called us to Thunderbird Academy.

Notice these words from the Adventist Home:

"No time," says the father; "I have no time to give to the training of my children, no time for social and domestic enjoyments." Then you should not have taken upon yourself the responsibility of a family. By withholding from them the time which is justly theirs, you rob them of the education which they should have at your hands. If you have children, you have a work to do, in union with the mother, in the formation of their characters. It is the cry of many mothers; "I have no time to be with my children." Then for Christ's sake spend less time on your dress. Neglect if you will to adorn your apparel. Neglect to receive and make calls. Neglect to cook an endless variety of dishes. But never, never neglect your children. What is the chaff to the wheat? Let nothing interpose between you and the best interests of your children.\(^1\)

So there we have our list of priorities. God - spouse - children. Let's plan our lives so that nothing can again confuse our list of very important things over against the urgent.

Now that we have decided that our children should get our attention before anything else in the world except God and spouse, we must ask again about focused attention. When a child feels that he is alone with his mom and dad, that he has them all to himself, when he feels that he is the most important person in the world to them, then we can say he has their focused attention. Without focused attention, a child experiences increased anxiety because he

\(^{1}\)White, *Adventist Home*, pp. 191, 192.
feels everything else is more important than he. This insecurity leads to emotional and psychological deformity which can cause the child to be withdrawn and get along poorly with his peers.\footnote{Campbell, p. 61.}

Perhaps the best way to accomplish this is to set aside time when you can be with that child alone. This is not easy. Finding time to be alone with a child, free from other distractions, seems to be nearly impossible. It costs something, but it is worth it.

Several months ago when for some reason there were no classes on a Monday, I suddenly thought of doing something special with my children. It was Sunday afternoon and I suggested an overnight backpacking trip. Jenny wasn't very interested, but Jeff, my nine-year-old boy was very interested. We quickly packed our gear, threw in a bit of food, and set off in the car to a spot we knew of at the foot of a mountain. We climbed together, father and son, to the top of a ridge where we could overlook the valley and watch the sun set over Phoenix. We quickly set up camp and then went back to sit and watch as the reds and oranges died away to be replaced by the lights of more than one million people. It was beautiful. We gathered grass to start our fire under a group of rocks that made a little cave. We had packed in some wood from home and soon had a little campfire going. We read a few chapters from Tom Sawyer and soon settled down for the night. The next day we did some exploring and just had a "ball" together.

I'll never forget it. And neither will Jeff. He and I were alone. No sisters to compete with for my attention. I was able to give
him my undivided attention--focused attention.

When there is more than one child in the family, or when there is only one parent, you have to plan more carefully, but it can be done. One father of four sets aside one-half hour for each child on Sunday afternoon. Another sets aside an evening each week for each child. Perhaps when you go to the store you can arrange to take just one child rather than all of them. These are precious times when you can develop that indelible relationship with your child that will help him or her to reach self-government as easily as possible. You may have a child who does not seem to need as much attention as does another one. We must resist the idea that the loudest hinge gets the oil. Every child has the same needs whether he demands they be met or not. The quiet child who does not make his feelings known, and many times the child that is the middle, is the very one who needs help. Maybe you can only find a short time when the other children are outside playing. You may have just a few minutes alone when you can concentrate on his/her momentary needs. Make every moment count! Take out your appointment book and set up times for your wife and your children. When someone wants to see you, you can honestly say, "I'm very sorry, but I already have an appointment that evening, let's try for. . . ."

I recently read of a father who was sitting in his living room one day. It was his fiftieth birthday, and he happened to be in an irritable mood. Suddenly his eleven-year-old boy, Rick, bounced into the room, sat on his father's lap, and began kissing him repeatedly on the cheeks. The boy continued his kissing until
his father asked sharply, "What are you doing?" Rick answered, "I'm giving you fifty kisses on your fiftieth birthday." Ordinarily the father would have been touched by this loving act of affection. Unfortunately, because he was depressed and irritable, he pushed the boy away and said, "Let's do that some other time." The boy was crushed. He ran out of the house, jumped on his bike, and rode away. A few moments later the boy was struck and killed by a car. Can you imagine how that father must have felt—the grief, remorse, and guilt?

We have talked about eye contact, physical contact, and now focused attention. All of these are very important to say that you love your children with all your heart.

1Ibid., p. 59.
OBJECTIVES

The parents who participate in this session will:

1. Learn to distinguish between discipline and punishment
2. Decide never to punish their children again
3. See the value of loving discipline which is concern for the future happiness of the child
4. Discover the importance of a proper attitude, motive, and method when disciplining children.

OUTLINE

Introduction

I. The Focus of Punishment and Discipline

II. The Purpose of Punishment and Discipline

III. Parental Attitudes Related to Punishment or Discipline

IV. Children's Responses to Punishment or Discipline

V. Guilt Related to Punishment and Discipline
PRESENTATION TWO:
DISCIPLINE VS. PUNISHMENT

The Focus of Punishment and Discipline

Do you ever punish your children? Do you enjoy punishing them? Of course not. How would you like to learn about a way you'll never have to punish your child again? Wouldn't that be wonderful! When we finish this next hour together, I hope you are convinced that punishment for our children is no longer necessary or even desirable.

We have already talked about the object of discipline as the training of the child for self-government. That is correct. But many still think of discipline as something a parent has, as if it were a possession like a hammer. Others see it as a technique used by the parent to control and establish order. Still others think of discipline as a type of punishment that is inflicted on a child for disobedience. Are discipline and punishment one and the same thing?

Ephesians 6:4 says, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (RSV). The root word in the Greek for discipline can have two major meanings. It can mean the education and moral training a child receives and it can mean chastening or correcting, such as when one is chastened by the Lord. Both meanings point to the
future well-being of the child and not to the past actions. Discipline trains the child for self-government some day in the future.

When my daughter Jenny gets sassy with me, I am forced to discipline her by sending her to her room for an hour. I am concerned for one thing--tomorrow! "Jenny," I say, "if you talk so ugly to your Daddy today you will talk the same way to your teacher, to your boss, and to any one who has any authority over you--tomorrow. Such a habit could bring you a lot of misery and unhappiness in the future that you will want to avoid. For that reason I must discipline you today because I love you and want you to be happy tomorrow."

What about punishment? Is it also concerned with the future conduct of the person? Notice Isa 13:9,11. See how it talks about punishment.

Behold, the day of the Lord comes, cruel, with wrath and fierce anger, to make the earth a desolation and to destroy its sinners from it. . . . I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pride of the arrogant, and lay low the haughtiness of the ruthless. (RSV)

When the time of punishment comes, is there any concern for the future behavior of those being punished? No, because the wicked are going to be destroyed. Where is the focus? It's on the past wicked deeds. True discipline is interested in correcting the behavior of the child so he can live a fruitful happy life in the future. The focus is on tomorrow. Punishment is focused on past evil deeds and the intent is destruction. When we are angry with our children and rip off our belts and charge after them like the bull after the matador, we act as if we have only one thing in mind--the destruction of that child. That's exactly how some 60,000
children each year lose their lives. They are punished to death by parents who lose control, who forget completely about the future of that child and are concerned only with the past evil deed or the venting of their own frustrations. That is punishment in the sense I am using it in this presentation.

What are the wages of sin? Death! That is to be our punishment. But, wonder of wonders, someone else was punished in our place! "He was wounded for our transgressions, he was bruised for our iniquities . . . by oppression and judgment he was taken away . . . he was cut off out of the land of the living, stricken for the transgression of my people" (Isa 53:5,8). Jesus was punished for us, He died in our place. Friends, you never need to punish your children again. If you and your children are Christians, there will never again be a need to be punished. If you are not a Christian, your day of punishment is still ahead, because the Bible quotes God as saying "Vengeance is mine, I will pay saith the Lord" (Rom 12:19). What does God do, then, with his children that love him and serve him? He disciplines them. Punishment is concerned about past sins, but discipline is focused on the future possibilities of a fruitful life of service for the one who disciplines us because he loves us.

The Purpose of Punishment and Discipline

A second difference between discipline and punishment very similar to the first is that the focus of punishment is on getting revenge, on paying the other person back for something they have done against you.
Let's say it is Sabbath morning, which is often a rather tense time in many Adventist homes. Mother is all dressed in her new white dress and the family is sitting at the breakfast table. Charles won't sit still and eat right and is "goofing off" with his sister. You've warned him to behave, but finally he knocks over a full glass of grape juice, and can you guess where it goes? Yes, all over the new white dress of dear Mother. Charles is up and running with Mother right after him, "You little devil, I'll whip you for this!" That is punishment. Mother is out for revenge. Charles has caused her to suffer, now she is going to make him suffer, too. Mother is out for justice. But discipline is different because its purpose is to train the child for the moment in the future when he can sit at the table without knocking over his grape juice. Mother needs to be concerned about Charlie's growth and maturity, not about inflicting a penalty for an offense.

Don't spank a child for irresponsible childish behavior that is normal and can be expected. Save that kind of discipline for when it is needed—when a child is openly rebellious toward his parents. We'll talk more about that later. If knocking over milk or juice is a big problem in your home, you might try making a place mat out of colored paper and declare your child's glass off limits if it is put on the paper. If the glass appears on the paper during the meal maybe Charles can be invited to dry the supper dishes. Warn him ahead of time so he can be thinking about it and try to avoid the consequences. The point of this second difference between discipline and punishment is that discipline is concerned with the child's growth and maturity, but punishment is focused on inflicting a penalty or getting revenge.
Notice the words of Paul in Heb 12:11: "For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it." Discipline may not be much fun right now, but tomorrow--that's what we are concerned with--discipline will yield fruit. Notice the text says "peaceful fruit of righteousness." That's our goal. That's the purpose of discipline.

Before we go too far with the differences between discipline and punishment, I must say that these differences are not always as clear in the Bible and in the Spirit of Prophecy as I have made them seem. Notice Heb 12:5, the middle of the verse, "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him." Other translations use the word "chastise" or "scourge," but all with the same purpose--which is to train the person in a loving fatherly way for his future good. The word used for punishment of the wicked is a different one completely. When Ellen White talks about punishing children, she does not try to separate the words as I have done but uses discipline and punishment interchangeably. You and I both do the same. There's no problem with that, but what I'm trying to do is play with the words to give us a clearer understanding of the issues involved in the subject of discipline. When I say you'll never have to punish your child again, what do I mean? Do I mean you'll never have to discipline him again? No, I mean that you'll never have to lose your temper again and punish your child in anger. So don't get upset with me if I seem to be saying something a little
differently from the way the Spirit of Prophecy expresses it. In reality we mean the same thing.

Parental Attitudes Related to Punishment or Discipline

A third difference between discipline and punishment is the attitude of the parents when they carry out this activity. Isaiah 13:9,11, a verse we have already referred to, talks about the fierce anger of the Lord when the wicked are punished. Anger and punishment go together. What is God's attitude toward his children? Those he loves he chastens. Do you see the difference. We should never, never discipline our children in anger. When we do we are punishing them and not disciplining them. In fact, that's the easiest way to tell the difference between punishment and disciplining. If you are angry when you correct your child, it is punishment. If you have your own spirit under control and carry out correction in love, then it is discipline. Notice what Ellen White says in Child Guidance on this subject.

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. To manifest passion toward an erring child is to increase the evil. It arouses the worst passions of the child and leads him to feel that you do not care for him. He reasons with himself that you could not treat him so if you cared.¹

Do not, I beg of you, correct your children in anger. That is the time of all times when you should act with humility and patience and prayer. Then is the time to kneel down with the children and ask the Lord for pardon.²

I wish I could forget the day I lost my temper with my oldest daughter. She had been getting uglier as the day went by until I

¹White, Child Guidance, p. 245. ²Ibid., p. 246.
finally sent her to her room. As she went down the hall stomping her feet she had some very nasty things to say over her shoulder. She stormed into her room and slammed the door so hard I was sure it was broken. I marched into her room and took off my belt and gave her three swats which, instead of helping, only seemed to drive an evil spirit to the surface even more as she tried to kick me. I gave her some more of the same medicine, after which she screamed how much she was hated, that no one loved her nor understood her, and that she was going to run away from home. I felt just awful. How could this happen in a family where the father really loves his children? Here I was a minister of the gospel, this girl's loving father, standing over her with a belt, full of anger, beating more evil spirits into her than I was beating out of her. I threw myself on my knees beside her bed and for a long time neither of us said anything. Then I told her how sorry I was that I had lost my temper and how much I really loved her and wanted her to grow up to be a lovely Christian young lady who would not only respect her father but would also respect her teachers, her school principal, and God. She finally broke down, too, and was sorry and we hugged and kissed and prayed together arm in arm to a loving Heavenly Father who knows our weaknesses and who is anxious to cleanse and forgive us. That was the last time I ever chose to spank her. It ended up okay, but I'm sure that experience has left scars on her mind. I wish it had never happened; hopefully some good will come from it.

Anger like that is a sign that we haven't taken the time to plan for some far more effective means of disciplining our children.
We need to read and study and learn better ways of handling these precious children of ours. Remember, Jesus said we must be like these little ones if we are to enter the kingdom of heaven. The fact that you are here today indicates your interest and desire to be better parents.

Children's Responses to Punishment or Discipline

Let's move on now to the fourth difference between discipline and punishment. When we punish a child in anger, what effect does it have on the behavior of the child? "Johnny, if I ever catch you doing that again, I'll beat you until you're black and blue." Angry punishment is directed at the individual and is deeply resented by the child. It seems to the child that you are trying to hurt him rather than correct in love. Loving discipline will at all cost demonstrate to the child that it was his actions that were not appreciated, not the child himself. How many times we have said to our children, "God loves you very much; he doesn't love the bad things you do, he loves you in spite of what you do." A child who does not feel loved and accepted because his parents punish him in anger will react with anger, hostility, and resentment. He easily views each parental request or command as "bad news." "Oh no, here we go again." He will resist those requests. Sometimes a child becomes so rebellious that no matter what the parent wants him to do, he wants to do just the opposite. Those parents are forced to do like Brer Rabbit and say, "Oh, please don't throw me

\(^1\)Dobson, Dare to Discipline, p. 24.
in the briar patch,” when that is just where he wanted to go. It worked a bit like that for me when I was fourteen and my parents wanted me to go away to academy. We had just moved to a church that had a junior academy so I could stay at home and attend an SDA school. Oh, how my parents begged me to stay home and go to school; but no, I had to do just the opposite of what they wanted and go to boarding academy. I finally won and they were happy and so was I. It seemed to work that way in South America with teenagers who wanted to attend the SDA church and their families were opposed. The more the family tried to keep them from attending our church, the more they were determined to attend. How sad when the parents want a child to be a Christian and the child wishes to do just the opposite because of the angry negative way religion has been presented.

When children are punished harshly and in anger, it can have other effects on them. Some children are frightened half to death and conform and do exactly what you want. Parents of such children may claim that their children are perfect angels and offer smart remarks about other families who don't know how to get their children to toe the mark. But later these children often rebel when they gain their freedom. Everyone is surprised and says, "I just don't understand what happened to Bro. Smith's children, they were so good when they were little--now look at them!" Do you know people that are afraid to be bad? It's not that they are mature and they choose to be good. It's not that they are courageous and saintly, it's simply that they are too cowardly to be bad. Sometimes I worry that we train our children to be nice little conforming
Christian robots who are scared to be on the outside what they are on the inside. This behavior comes through harsh, angry punishment.¹

On the other hand, what does loving discipline bring? A different approach is to sweetly correct a child and say, "Sweetheart, this is wrong and Mom and Dad have told you not to do this. You have disobeyed and now, because we love you, we are going to have to correct you." When children learn through this method, they gradually grow towards maturity and perfection of character.

Once a lady came to Ellen White and said, "What shall I do with my baby who is eighteen months old. He stiffens his back and will not submit, what shall I do?" Mrs. White looked kindly at her and said gently, "Bend him." Isn't that beautiful? It takes time and patience to "bend and mold" our little ones.²

The angry way works faster--much in the way a dictatorship works faster than the committee system used in our church. If you want a child to stop doing something right now, what is the best way to get results--fast? Yell, "STOP IT." That happened to me once in the Benton Harbor school system. I was asked to teach a large class of black students who had just driven the previous teacher to a nervous breakdown. The first few minutes of class were nerve wracking. I quietly asked them to be quiet so I could talk. No response. I asked them to please be quiet in a good loud voice, and only one or two "kids" even looked at me. I finally screamed,

¹Narramore tape.

²Dr. Ruth Murdoch Tape, Discipline As You Like It #4, October 31, 1978, Graduate Guild Lecture Series 78-79--series by Dr. Donna Habenicht with Dr. Murdoch as guest speaker for one meeting.
"Shut Up!" It worked--except for the one lone boy at the back of the room who was intent on reading out loud from a book. We waited awhile to be sure everyone understood the challenge. Then I walked to the back of the room and took him by the ear and pulled him out of his seat. He came up swinging and cursing, but I stepped back to avoid the blows. I said to him in my toughest voice, "I'm in charge in this classroom. I asked to have it quiet and you chose not to obey. Either you sit down and shut up or get out." He sat down and was quiet for five minutes after which I sent him to the principal's office. I did that every day for four days, until one day I met him in the hallway and put my arm around him and told him what a good leader he could be in the classroom and how much he could help me, as a substitute teacher, if he only would. I was as kind and loving as I could be, and it worked. I never had to expel him again.

The angry, nasty, harsh way works very quickly, but it is destructive in the long run. If God wanted us to all change our behavior right here and now, all it would take would be for an angel to walk through that wall and in a loud voice tell us what to do. We would all toe the line in a hurry. God doesn't choose to work that way because He doesn't want a bunch of Christian robots. If He had wanted us to be robots, He would have made us that way. Instead He created us as human beings who could choose to respond to His love by willing obedience. Punishment leads to blind conformity or rebellion, but discipline leads to mature growth.\(^1\)

\(^1\)Narramore tape.
Paul gives us good counsel when he says (and I'm using Kenneth Taylor's paraphrase), "And now a word to you parents. Don't keep on scolding and nagging your children, making them angry and resentful. Rather, bring them up with the loving discipline the Lord himself approves, with suggestion and godly advice" (Eph 6:4, LB).

Those same children who conform to their angry parents may also turn in on themselves, get discouraged, and say, "I've blown it again! My parents are always angry with me, I never do anything right, I can never please them. I guess they are right in that I never do anything the way it should be done." This loss of self­esteem can be the perfect set up for later depression. Later, when something goes wrong, these people say, "Oh, it's not their fault, I'm just stupid. I always mess everything up. I always have and I always will." This comes from the improper methods of discipline when the child was small. No wonder Paul wrote, "Fathers, do not provoke your children, lest they become discouraged" (Col 3:21 RSV).

I can hear you say, "Oh, all right, Elder Logan, so we get angry sometimes. . . ." It's true. Most of us have lost our cool with our children a time or two. When we do, what should we do? We must go to them in all humility and apologize and confess so that something beautiful can come out of something bad. Be big enough to say, "I'm sorry," and you will also be teaching your children the principle of confession through modeling.

You might just be thinking that it would be nice to be able to control your temper. That would be an interesting study for
another series of talks. I did come across five conditions under which it is difficult to control your temper. Watch out when you are: (1) depressed, (2) afraid, (3) physically ill, (4) mentally or physically fatigued, or (5) spiritually unhealthy. If you are aware of these conditions that set you up for a parental temper tantrum, then maybe you can avoid some of those hostile angry moments with your children.¹

Guilt Related to Punishment and Discipline

The fifth difference between discipline and punishment is that punishment kills guilt and discipline allows the proper amount of guilt to work through the conscience for our good. Too much guilt is harmful, but a proper amount is vital for the formation and continued growth of a healthy conscience. Every child needs a good, working, educated conscience to help keep his conduct what it should be in the life of a Christian. If the conscience is controlled by fear, then there is little or no control. If you want to prevent your child from developing a sensitive, responsive conscience which would help him have self-control, then do a lot of angry, harsh punishing, especially scolding and spanking.

My wife was telling me one day that one time, when she was in college, she and another girl got the giggles during dorm worship and rather embarrassed themselves with their lack of self-control. My wife felt very sorry about it because she did not usually act that way. The girls' dean called her in and gave her a thorough

¹Campbell, p. 84.
old-fashioned scolding. The more she talked and let out her pent-up frustrations, the less guilt my wife felt for her evil deed. Finally, when she walked out of the dean's office, her guilt was gone. She wasn't at all sorry for what she had done; in fact, she might just giggle again in worship for the benefit of the grouchy old dean. You see her conscience had been killed by the harsh, unfeeling, uninterested, unloving punishment.

Does God motivate his children through fear of punishment? No, he motivates through love. "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because he first loved us" (1 John 4:18). Of course, there is respect for the consequences of disobedience, but God does not use fear to motivate his children. If God doesn't use fear to motivate His children to serve Him, then why should we use fear to get our children to obey us?
PRESENTATION THREE:
HOW PARENT-CHILD RELATIONSHIPS AFFECT A
CHILD'S VIEW OF GOD

Objectives
The parents who participate in this session will:
1. Understand more about God's marvelous ways of dealing
   with the human family
2. Recognize that children see God much the same way they
   see their parents
3. Learn that children emulate their parents in attitudes
   and actions.

Outline
Introduction
I. Description of God as a Parent/Teacher
   A. His personal characteristics
   B. His requirements for us
   C. His teaching methods
   D. His ways of dealing with our failures
II. Parental Portrayals of God
   A. Importance of parental portrayals of God
   B. Incorrect concepts of God portrayed by parents
      1. God is a heavenly policeman
      2. God is a heavenly killjoy
3. God is too busy for children
4. God cannot be trusted to keep his promises
5. God does not really forgive and forget
PRESENTATION THREE

HOW PARENT-CHILD RELATIONSHIPS AFFECT A CHILD'S VIEW OF GOD

Introduction

You've been so kind to listen to me during this past hour and now it's my turn to listen to you. During this next session I would like you to tell me and each other about God as our heavenly parent. If we can only learn about how God deals with us as his children we will have a much better idea about how to deal with our children. For the next half hour I would like you to work together in groups of four or five people and attempt to describe God using these four categories:

Description of God as a Parent/Teacher

1. His personal characteristics
   Example: God means what he says
   Example: God is always available when needed

2. His requirements for us
   Example: to be fair (balance of mercy and justice)
   Example: to be consistent

3. His teaching methods
   Example: natural consequences
   Example: free will and choice of each person
4. His ways of dealing with our failures
   Example: willing to forgive and forget
   Example: unconditional love

Each group will now work through these four categories and make up a longer list of descriptions of God. Each of the four areas may have as many as ten different words or phrases describing how you see your heavenly Father. After one-half hour you will be called back to the larger group and one spokesman from each group will give us a report about what you discovered. We will go around the circle and your spokesman will give one short description of God in each of the categories under discussion until no new ones are found in any group. You may form your groups now. (Small group study was followed by the large group discussion. Forty-five minutes was allowed for the whole activity.)

**Parental Portrayals of God**

During the past forty-five minutes we have discovered exciting ways that our heavenly Parent deals with us, his erring children. If only some of God's methods of parenting would rub off on us we would do a much better job of dealing with our precious children! Notice these statements by Ellen White:

Parents are to consider that they are in the place of God to their children, to encourage every right principle and repress every wrong thought. *(Child Guidance, p. 480)*

Happy . . . the parents whose tenderness and justice and long-suffering interpret to the child the love and justice and long-suffering of God; and who, by teaching the child to love and trust and obey them, are teaching him to love and trust and obey his Father in heaven. *(Ibid.)*
Children thus left to have their own way are not happy and where parental authority is lightly regarded, the authority of God will not be respected. *(Testimonies, 5:305)*

Fathers and mothers, you are teachers; your children are the pupils. Your tones of voice, your deportment, your spirit, are copied by your little ones. *(Child Guidance, p. 215)*

Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children, trained in the same way, will not forget to serve Him also. *(Ibid.)*

The teachers in the school will do something toward educating your children, but your example will do more than can be accomplished by any other means. Your conversation, the way in which you manage your business matters, the likes and dislikes to which you give expression, all help in molding the character. The kindly disposition, the self-control, the self-possession, the courtesy your child sees in you, will be daily lessons to him. *(Guid Guidence, p. 216)*

**Importance of Parental Portrayals of God**

Ruth Murdoch tells the story of a young mother who came to her for counsel concerning her three-and-one-half-year-old daughter who talked rudely to her mother. Dr. Murdoch wanted to know what the child was saying that was considered rude by the mother. The mother replied that the little girl had told her, "Shut your mouth," and "Mind your own business." Dr. Murdoch asked with whom the little girl had been playing--certainly she must have learned those expressions from the neighbor children. The mother concluded that this was not possible because they had no close neighbors. Dr. Murdoch encouraged her to think who might have taught such language to her little girl. Finally the mother began to cry and admitted that she had been the guilty one. When she had been on the phone
a few days earlier, the little girl had bothered the mother by trying to talk to her. The mother put her hand over the receiver and said, "Will you shut your mouth?" Some days before while studying at her desk, the mother was interrupted several times by the little girl. When the mother had become impatient, she snapped, "Go mind your own business!"^1

Children are quick to copy what we do and say. How important it is then to set a proper example for them. And it's even more important to realize that the child will see God in the same way he sees his parents. If we as parents have been very accepting, loving, and forgiving, our children will have this same view of their heavenly Father; but if we have been harsh, impatient, and anxious to punish, God will be seen in the same light.

One little boy was praying where his daddy could hear. He said, "Dear Daddy, I mean, Dear Jesus." See how easy it is for the children to confuse earthly and heavenly parents?

Incorrect Concepts of God Portrayed by Parents

I heard a tape of Bruce Narramore on this same subject. He suggested five false concepts of God that we can easily give to our children.

God is a heavenly policeman

We can give our children the idea that God is like a heavenly policeman who is on constant watch to catch us in any wrong and throw us in jail for punishment.

^1Murdoch tape.
God is a heavenly killjoy

By our attitudes we can easily convey to our children that God is a heavenly killjoy who is very stern and serious. If something is fun to do, then it must not be Christian. Seventh-day Adventists' concern for proper Christian conduct can easily fall into this trap. A long list of don'ts instead of proper emphasis on the positive aspects of Christianity can be very discouraging. With our children, let's talk about the dos more than the don'ts. Let's not forget the words of Jesus, "I am come that they may have life and have it abundantly" (John 10:10).

God is too busy for children

By not taking time for our children, we say to them that God is very busy and doesn't have time for them. One lady once said that every time she thinks of God, she sees Him sitting behind a newspaper. Why? Because that's the way she always saw her own father.

God can't be trusted to keep His promises

When we make promises to our children and then do not keep them, we are saying that God cannot be trusted either. How many times have we said to our children, "Next Sunday I promise we'll go to the lake," but when next Sunday comes we have to mow the lawn or watch the ball game on television. Something more important always seems to come up.
God doesn't really forgive and forget.

When we become angry with our children, we throw in their faces all their past mistakes and wrongs. We thus tell them that God is like that, too. When He says their sins are forgiven and forgotten, they doubt the truthfulness of the promise because sad experience with mom and dad shows they never seem to forgive and forget.

As parents, we must completely surrender ourselves to God so His marvelous restoring power can transform us into the kind of parents who properly reflect God.
PRESENTATION FOUR:
DISCIPLINE AND SELF-ESTEEM

Objectives

The parents who participate in this session will:
1. Understand the importance of self-esteem in children
2. Recognize that society unfairly accepts only beautiful or intelligent people
3. Learn ways to compensate for society's demands and build the self-esteem of children
4. Recognize the dangers to self-esteem of harsh unfair punishment
5. Recognize the dangers to self-esteem of a permissive home government

Outline

Introduction
I. Importance of Self-esteem
   A. Pride vs. self-esteem
   B. Made in God's image
II. Self-esteem and Beauty
III. Self-esteem and Intelligence
IV. Ways to Help Your Child Have a Good Self-image
A. Find something in which your child can excel
B. Have high expectations for your child
C. Talk positively
D. Teach your child to serve others
E. Demonstrate trust and respect
F. Be kind and courteous

V. Discipline and Self-esteem
A. The importance of the will
B. Harsh punishment and self-esteem
C. Permissive government and self-esteem
D. Defiance and self-esteem
E. Spanking and self-esteem
PRESENTATION FOUR:
DISCIPLINE AND SELF-ESTEEM

Introduction

He began his life with all the classic handicaps and disadvantages. His mother was a powerfully built, dominating woman who found it difficult to love anyone. She had been married three times, and her second husband divorced her because she beat him up regularly. The father of the child I'm describing was her third husband; he died of a heart attack a few months before the child's birth. As a consequence, the mother had to work long hours from his earliest childhood.

She gave him no affection, no love, no discipline, and no training during those early years. She even forbade him to call her at work. Other children had little to do with him, so he was alone most of the time. He was absolutely rejected from his earliest childhood. He was ugly and poor and untrained and unlovable. When he was thirteen years old a school psychologist commented that he probably didn't even know the meaning of the word "love." During adolescence, the girls would have nothing to do with him and he fought with the boys.

Despite a high IQ, he failed academically, and finally dropped out during his third year of high school. He thought he might find a new acceptance in the Marine Corps; they reportedly built men, and he wanted to be one. But his problems went with him. The other marines laughed at him and ridiculed him. He fought back, resisted authority, and was court-martialed and thrown out of the marines with an undesirable discharge. So there he was—a young man in his early twenties—absolutely friendless and shipwrecked. He was small and scrawny in stature. He had an adolescent squeak in his voice. He was balding. He had no talent, no skill, no sense of worthiness. He didn't even have a driver's license.

Once again he thought he could run from his problems, so he went to live in a foreign country. But he was rejected there too. Nothing had changed. While there, he married a girl who herself had been an illegitimate child and brought her back to America with him. Soon, she began to develop the same contempt for him that everyone else displayed. She bore him two children, but he never enjoyed the status and respect that a father should have. His marriage continued to crumble. His wife demanded more and more things that he could not provide. Instead of being his ally against the bitter world, as he hoped, she became his most vicious
opponent. She could outfight him, and she learned to bully him. On one occasion, she locked him in the bathroom as punishment. Finally, she forced him to leave.

He tried to make it on his own, but he was terribly lonely. After days of solitude, he went home and literally begged her to take him back. He surrendered all pride. He crawled. He accepted humiliation. He came on her terms. Despite his meager salary, he brought her seventy-eight dollars as a gift, asking her to take it and spend it any way she wished. But she laughed at him. She belittled his feeble attempts to supply the family's needs. She ridiculed his failure. She made fun of his sexual impotency in front of a friend who was there. At one point, he fell on his knees and wept bitterly, as the greater darkness of his private nightmare enveloped him.

Finally, in silence, he pleaded no more. No one wanted him. No one had ever wanted him. He was perhaps the most rejected man of our time. His ego lay shattered in a fragmented dust!

The next day, he was a strangely different man. He arose, went to the garage, and took down a rifle he had hidden there. He carried it with him to his newly acquired job at a book-storage building. And from a window on the sixth floor of that building, shortly after noon, November 22, 1963, he sent two shells crashing into the head of President John Fitzgerald Kennedy.

Lee Harvey Oswald, the rejected, unlovable failure, killed the man who, more than any other man on earth, embodied all the success, beauty, wealth, and family affection which he lacked. In firing that rifle, he utilized the one skill he had learned in his entire, miserable lifetime.1

The Importance of Self-Esteem

How tragic! How utterly sad! Are there others out there on the streets of our great nation with the same feelings of rejection and inferiority? James Dobson says:

While others may respond less aggressively, this same consuming awareness of inadequacy can be seen in every avenue of life—in every neighborhood, in each church, and on the campuses of America's schools. It is particularly true of today's adolescents. I have observed that the vast majority of those between twelve and twenty years of age are bitterly disappointed with who they are and what they represent. In a world that worships superstars and miracle men, they look in the mirror for the signs of greatness, seeing only a terminal case of acne. Most of these discouraged young people will not

admit how they feel because it hurts to acknowledge these 
inner thoughts. Oswald never published his early self-doubts 
and loneliness--nor would we have listened if he had. Thus,
much of the rebellion, discontent, and hostility of the teen-
age years emanates from overwhelming, uncontrollable feelings 
of inferiority and inadequacy which rarely find verbal 
expression.1

Dorothy Briggs calls self-esteem the "crucial ingredient"
in a child's life in her book Your Child's Self-Esteem. William 
Homan has written a book called Child Sense and comments that "you 
could almost use a person's self-confidence as a measure of the 
success or failure of his whole life." We could go on and on with 
statements from modern authors who are crying aloud for children 
and adults to have a healthy opinion of their own self-worth.

Pride vs. Self-esteem

Some people immediately become concerned that we will con-
fuse pride with self-esteem. The line between those two ideas may 
at times be a fine one, but they are different. Does not the Bible 
also teach that we should love ourselves? Is not a sense of self-
worth humility? Can we truly love others if we do not love and 
respect ourselves and realize that we are of great value? What 
answer did Jesus give to the question of which commandment was the 
greatest? "'The most important one', answered Jesus, is this;
'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord 
your God with all your soul and with all your mind and with all your 
strength'. The second is this: 'Love your neighbor as yourself'
(Mark 12:29-30).

But, you ask, does that verse support "self love"? while 
God is saying we should love Him first and our neighbor second, 

1Ibid., p. 19.
we must also recognize the implication that we should love ourselves as much as we love our neighbor. It is also implied it is very obvious and natural to love ourselves and we should love our neighbors at least as much as we love ourselves. Can we also say that if we have little love and respect for ourselves we feel the same way about others? Oswald had no love for himself and therefore had no love for his neighbor.

Made in God's Image

How were we made in the beginning? In the image of God! If you think of that for a few minutes it should make your self-worth go up 100 points on the scale. Compare that idea with evolution which says we came from a little worm which grew to be a snail which changed into a monkey and then into a man. We were made in God's image! We were perfect. Then came sin. It was a sad day because man lost much of God's image. But he didn't lose it all. Some of it remained and that which remained can be given to God for cutting and polishing to restore its former beauty.

Something happened to give you and your children a sense of worth that surpasses anything of value this world can offer. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). The creator of the world considered you of such value and worth that he was willing to leave the glories of heaven and come to this old world of darkness and sin and live and suffer and die for you and for me. Doesn't that say something about our real value in God's eyes?
While Jesus was here on earth he further encouraged us by saying, "Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered. So don't be afraid; you are worth more than many sparrows" (Matt 10:29-31). Man can indeed walk upright with his head held high, not because of anything he has done but because of what God has done for him in both creation and redemption.

Self-Esteem and Beauty

How sad that many people are not aware of their real value. Satan blinds the eyes and stops up the ears of multitudes who would hear that message and take heart and begin looking up in faith. He delights in twisting the gifts of God into soul destroying vices so that those who do not find God are set on a course toward misery and unhappiness and ultimate eternal separation from the One who loved them enough to die for them.

One of the gifts from God that Satan uses to destroy the self-esteem of our children is the gift of physical beauty. How many of you are beautiful? In God's eyes all are beautiful, but in the eyes of the world most of us are ugly. Johnny Carson once commented on the delicate situation which occurs when a new mother first shows you her ugly baby. What do you say as she holds him up with pride? Carson concluded that the only safe remark is, "My, that sure is a baby, isn't it?" Was he right? The ego of the mother is on the line at that moment. Why? Because in our society, a beautiful baby is considered a more valuable human being than an
unattractive one. It's not fair! It's not right! But it is life as Satan and his friends have twisted it.

When our Jenny was a little baby she was one of the lucky ones, according to the world's standard, because she was beautiful. She was dark skinned with black hair that lay down so nice. She had big brown eyes with long lashes. Everyone loved her and wanted to hold and make over her. There was a handsome Chinese doctor in our church who just loved Jenny and enjoyed holding her every chance he got. One Sabbath just as church was letting out he was sitting with her out in the lobby of the church. A stranger came up and said, "Oh, what a beautiful baby, and she looks just like you!" Everyone enjoyed that little experience--especially since he was Chinese! How do you think we parents felt about this baby that everyone made over? It made us feel good. It's a good feeling to be loved.

But there were others who were not enjoying our precious bundle of joy. Another young associate and his wife who were friends of ours for many years also had a baby about the same time. We were working together in the same city, and the two mothers--and their babies--were often together. You've guessed the rest of the story. The other child was a fussy, homely baby with light brown hair that stood up all over his head. He wouldn't sleep at night and fussed all day and had one sickness after another. Few people made over the baby boy. One day my wife said to me, "Betty is upset about something. She acts angry with me. I wonder what I've done?" Weeks went by and the two mothers who had once been good friends were now having a very strained and painful relationship. Finally
my wife went and tried to confess any wrong she might have done to Betty. The Holy Spirit came and melted both hearts and the problem was uncovered. What was it? Jealousy over the pretty baby. The problem was talked about openly, cried about, laughed about, and the wound was healed. The two mothers are still friends today and both babies are soon to enter their teens. The boy baby is talented in music, does well in school, and is a well-rounded young man today. One reason for that was his parents final realization of the problem and their willingness to make any compensations necessary to be sure that boy got all the love and care he needed to have a normal, healthy self-esteem. If they had rejected this child because of his looks as a baby, much damage could have been done.

The importance of beauty to our society is all around us. It's on T.V. and in every magazine, catalogue, billboard, and even the newspaper. The message is "you are good for nothing if you are not good looking." We know it's a lie, but it comes at us from so many different directions that in spite of our intellectual rejection of the notion, it still gets into our emotions and we must fight it constantly.

Do you remember when eight student nurses were murdered in Chicago some years ago? A radio commentator said over the air, "The thing that makes this tragedy much worse is that all eight of these girls were so attractive." In other words, the girls were more valuable human beings because of their beauty, making their loss more tragic. Now if you accept that statement, you must also accept the opposite, that the murders would have been
less tragic if homely girls were involved. George Orwell once said, "All people are equal, but some people are more equal than others."\footnote{Ibid., p. 25.}

How many of our children's stories center around physical beauty in one way or another. Take, for example, the ugly duckling who was rejected by the other ducks only to discover to his joy that he was a swan. Lucky bird! How many children wait patiently for their beautiful swan to appear and only a bad complexion comes to the surface. How about sleeping beauty? Did you ever hear the story of sleeping ugly? The prince would never have awakened her with a gentle kiss! Had she been homely she could have just gone on sleeping. And then comes Rudolph, the Red-Nosed Reindeer, with his shiny nose. Because of the way he looked he was rejected, laughed at, and called names. They wouldn't even let him play.

Just this week my six-year-old Julie came to me crying that Susie wouldn't let her play and I had to take her to the library with me. Soon she was feeling good about herself again. Right now she is not very cute because she ran into a fence last Sabbath. Now she has a very ugly burn with a big scab on it across her neck. The other children make faces of disgust when they see it because it doesn't look very nice. Maybe some don't want to play with her because of it. Children can be so cruel to each other.

Then there is Dumbo the Elephant who was made fun of for his big floppy ears. Finally, like Rudolph, he found some good
use for them. And do you remember Snow White and the Seven Dwarfs and the evil queen, who questions, "Mirror, mirror on the wall, who's the fairest of them all?" On and on it goes. We all get the message that the really worthwhile people are those who are physically beautiful.\(^1\)

Did any of you ever have nicknames when you were in school? I was called "Lucky Logan." While I was in academy a very unattractive girl had a crush on me, so my friends teased me by calling my "lucky," lucky to have such a fan club. They also called me "hot lips" because I played the trumpet well. That name was fine because it drew attention to my major talent and boosted my self-esteem.

If you think physical attractiveness is important during the childhood years, just think for a moment what happens to the teenager. It becomes supersignificant and all-consuming. During the teen years where does the attention focus physically and emotionally? On sex. Teenagers think about it, dream about it, fantasize about it and, sadly, many do something about it. They are aflame with sexual curiosity, romanticism, and sheer biological passion. During this time physical beauty outpaces all other values and ideals. The girl who is unusually attractive has the world at her feet. The handsome, athletic boy is king of the mountain. The rest of the gang looks in the mirror with disgust and disdain.\(^2\)

What about we adults with our face lifts and nose jobs and

\(^1\)Ibid., p. 26. \(^2\)Ibid., p. 32.
our roasting ourselves in the sun to get a sun tan? Let's face it, in this old world beauty is king.

Self Esteem and Intelligence

There is another important attribute in our culture that ranks second only to beauty—intelligence. Every mother and father wishes that their offspring would startle the world with their wit and intelligence. If a child says, "Da Da" six weeks before the average child, we are sure beyond any doubt that the "kid" has a real head on his shoulders. We give him credit for having smiled at five days, when in reality the wee one was only making a face because of a gas pain. This poor child must now excel. He must succeed. He must triumph. He must be the first of his age to walk or talk or ride a tricycle. He must earn a stunning report card and amaze his teachers with his wit and wisdom. Through every stage of his development, the child gets the same message—"We're counting on you to really make it big."\(^1\)

If all this pressure from Mom and Dad is not enough to drive the child to despair, just wait until he gets to school and the spelling bee is in the class program. Bill and Sue, the most popular "kids" in the class are asked to be captains and choose teams. Sue gets first choice and who does she go for? Of course, little miss brains who is the best speller in the class room. Bill gets the next smartest kid in the class room until every kid is chosen according to his rank on the intelligence list. Oh, we forgot to mention Jimmy, who knew he would be chosen last but kept hoping against hope that it wouldn't happen again. "Won't somebody

\(^1\)Ibid., p. 43.
choose me" is his inward cry. But no, not on your life, Jimmy will be last. And to make matters worse the two captains begin to argue over who will be forced to have him on their team. Finally the teacher has to make the decision. Of course, guess who causes his team to lose and guess who wishes he could curl up and die? Jimmy!

Ways to Help Your Child Have a Good Self Image

Find Something in Which Your Child Can Excel

What can be done to help your child develop a good self image? As soon as possible find something in which he can excel. Closely connected with physical beauty is physical strength and skill. There are endless different types of athletics a child can get in today; maybe your child can excel in one of them. My personal experience doesn't allow me to get too excited about encouraging young people to become heavily involved with sports because of the strong competition, ego trips, Sabbath problems, and limited ways his talents can be used to prepare a world for the second coming of Christ. Other spiritual leaders may disagree with me.

Music is another way a child can build a healthy view of himself. Of course, Satan has lots of traps in that area, but it is one in which I have experience and therefore I can speak a little more freely. I was terrible in sports of any kind and hated to even be seen on the basketball court because I always made such an ape out of myself. In football I was worse yet. I was just the type
to carry the ball to the wrong end of the field. In school work I was very average and in the sciences I was terrible. The main thing I had to cling to as a way to build by self-worth was music. Now believe me there is a lot of discipline in learning to play a musical instrument well. During my high-school years I practiced one, two, and sometimes three hours a day on my trumpet. I was the first trumpet player in the band and in the trumpet trio and traveled all over the Southern Union in the musical organizations of the academy. I had a talent that I could share, that blessed many people, and at the same time gave me some measure of importance and value in my own eyes. I can still remember with great emotion the time I played "Carnival of Venice" on my trumpet. It's a difficult, flashy number and I was able to play it fairly well for a music festival at Forest Lake Academy in Florida. The applause was tremendous and all my classmates picked me up and carried me around the gym on their shoulders. I was fourteen and desperately needed to feel good about myself. This event helped a great deal! Of course, there is the other extreme where one becomes vain and proud and I had some trouble with that, too. But all in all, my trumpet was a big help to me during my teens to give me self-worth and real value as a person. I could make a contribution to the life of the academy as well as be of service to the Lord and His church.

Have High Expectations for Your Child

Kay Kuzma, in her book *Understanding Children* in the chapter on self esteem, suggests several ways children can be taught to
She says that one way a parent can help children feel good about themselves is to have realistically high expectations for them. If parents expect children to have good conduct it will most likely happen. If poor behavior is expected parents won't have long to wait for that either. Children will do their best to live up to the expectations that we have for them and for that reason our expectations must be proper and pleasing to God. We must help our children to aim high. If parents can get a good idea of the talents and abilities of a child then expect him to live up to his potential, within reasonable bounds, then that child will accomplish much more in life. We must be realistic with our expectations and not expect more than the child can do or this will bring discouragement and frustration. Instead of lifting their self-worth it can actually be lowered.

Talk Positively

In order to give a child a sense of self-worth parents should talk hope and courage. Children need to be encouraged constantly and convinced they can develop certain skills and that they are liked by others around them. When adults encourage a child it gives him a sense of hope about the wonderful things God can do in his life. An inner confidence to begin stepping out in faith is developed and the child is transformed into being the person of his dreams.

Teach Your Child to Serve Others

Another good way to help children feel good about themselves is to teach them to serve others. This year we took a group of academy students to repair and redecorate the badly damaged home of a family who had recently lost their father in a motorcycle accident. On three Sundays they worked long hours painting, cleaning, sanding, and fixing until the "mess" was transformed into a lovely home. Our students felt so good about what they had done that they talked about it for weeks. It had given them a new sense of self-worth. Your children might be able to help the old lady down the street who has yard or cleaning needs. It will give them new self-esteem.

Demonstrate Trust and Respect

If children are going to have a healthy sense of self-worth parents should demonstrate that they are trusted, appreciated, and respected as important members of society and the home. Notice what Ellen White says on page 158 in Child Guidance:

Children and youth are benefited by being trusted. Many, even of the little children, have a high sense of honor; all desire to be treated with confidence and respect, and this is their right. They should not be led to feel that they cannot go out or come in without being watched. Suspicion demoralizes, producing the very evils it seeks to prevent. . . . Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of the trust.

I tried trusting my oldest daughter one day with a very important errand. I asked her to go to the bank, which is located just across the football field from our house, and deposit a $300.00 check and bring me a certain amount in cash. I explained how it was done and off she went as proud as she could be that I would trust
her to do something so grown up. She did it perfectly and I praised and thanked her. She was so very pleased and seemed to really feel good about growing up enough to be trusted to go to the bank for her father.

Be Kind and Courteous

Another important element in building self-esteem is kindness and courtesy. When we are kind and loving to our children they appreciate it because it makes them feel worthy as individuals. Notice just two sentences from page 146 in Child Guidance, "Children are attracted by a cheerful, sunny demeanor. Show them kindness and courtesy, and they will manifest the same spirit toward you and toward one another." We all love to be treated with respect because it makes us feel good about ourselves and gives us a happy contented outlook on life. Doesn't Solomon say, "A cheerful heart is good medicine"? (Prov 17:22).

What we have said so far is that self-esteem is important for the well-being of the child. Every human being needs to feel good about himself before he can love and serve others in an effective way. The world says you have to be beautiful and smart to be of any value. That's a lie because of what Jesus did for us and what he is doing in and through us every day. We are not dependent on the genes to give us importance, but we are dependent on the talents and abilities God has given us. If we surrender our lives to Jesus he will guide and direct us in those paths which serve him best and at the same time find peace and happiness. Having said all of that, there is still the powerful influence of
our home and family that help to shape and mold us. This molding process is discipline and training. The way it is carried out directly affects our self-esteem and self-worth.

**Discipline and Self-Esteem**

We must ask if discipline can damage the self-esteem of a child? Using the terms as we have in this presentation we must say that if it is true discipline there will be a building up of the self-worth rather than a tearing down. If the discipline is faulty and is more like punishment, then much damage can be done. What is important is the manner and intent of the parents when discipline is administered. The issue is not whether to spank or not to spank, but rather how, in what way, and for what. Just because we believe in using spanking when it is really needed does not mean that it should be used for taking out our frustrations and anxieties. Loving discipline does not crack a child behind the ear for his mistakes, accidents, and childish irresponsibility; nor does it allow the parent to punish the child in front of his friends and treat him as if he were an animal. These methods are very destructive to the self-esteem.

**The Importance of the Will**

The will of a child is very strong, but the spirit or self-esteem is very delicate. A willful child can become so angry he is capable of holding his breath until he passes out. Of course, he starts breathing again as soon as the tough old will goes to sleep. We would be amazed at the power of the will. One three-year-old refused to eat something the mother wanted him to and she
told him he would not eat anything else until he obeyed. So the child decided he would eat nothing. He went for two full days without food or drink until he became weak and lethargic. The mother was worried and guilt ridden. Finally the father looked the child in the eyes and convinced him that he was going to get a spanking he would never forget if he didn't eat his dinner. The child gave in and began eating like there was no tomorrow.

Even for the child who has no self-esteem, the will can be like a piece of steel making him a threat to himself and to others as well. The will needs to be molded and bent, never broken, so that the child will have the ability to control his own impulses and exercise self-discipline later in life. Ellen White talks about the will in *Child Guidance*, page 210:

Save all the strength of the will, for the human being needs it all; but give it proper direction. Treat it wisely and tenderly, as a sacred treasure. Do not hammer it in pieces, but by precept and true example wisely fashion and mold it until the child comes to years of responsibility.

The effort to "break the will" of a child is a terrible mistake. Minds are constituted differently; while force may secure outward submission, the result with many children is a more determined rebellion of the heart. Even should the parent or teacher succeed in gaining the control he seeks, the outcome may be no less harmful to the child.

Harsh Punishment and Self-Esteem

But the spirit of the child or the personal worth a child feels is far more delicate than the will. It is easily broken and crushed even unintentionally. It is the most fragile characteristic in human nature and is very vulnerable to rejection and ridicule and failure. While carrying out our God-given responsibility to

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1Dobson, *The Strong-Willed Child*, p. 77.
discipline the child, we must at all cost avoid teaching the child that he is unwanted and unloved. We should never make a child feel he is ugly or dumb or stupid or a burden, an embarrassment or a disastrous mistake. I've heard mothers talk about their unwanted pregnancies, how upset they were when the baby arrived, and what a chore it was to deal with an unwanted child—all in the presence of the child who is now older and understands what is being said. What must it do to the spirit of a helpless child to hear his mother say, "You've been a pain in the neck ever since the day you were born!"^1

One father had often beaten his daughter. One time she accidentally wet her bed during the night. He became so angry he wrapped her head in the urine-soaked sheets and pushed her head into the toilet. Her concept of self will never fully recover from the terrible way she was treated. This type of fierce, hostile, undeserved, and whimsical punishment can be devastating to a child, especially if he has no one to love him at home or elsewhere.

Permissive Government and Self-Esteem

But the self-worth of a child can also be damaged by going to the other extreme. This happens when a parent avoids disciplinary control altogether. When a child has misbehaved and he knows he has and deserves to be disciplined and the parent doesn't do anything, the child is disappointed. He looks at his parents with disrespect wondering why they would let him do all these bad things if they really loved him. Paul says in Heb 12:8, "If you are left without

^1Ibid., p. 77.
discipline, in which all have participated, then you are illegitimate children and not sons." Who wants to be an illegitimate son? What kind of self-esteem does that build in a child to be the son of somebody? An undisciplined child feels that he does not belong in the family despite what the parents say about loving him. Because they do not love him enough to discipline him, they do not love him—period.

Stanley Coopersmith, of the School of Psychology of the University of California, did a study of 1,738 normal middle-class boys and their families, beginning in the preadolescent period and following them through until they became young men. Through testing Coopersmith was able to determine which boys had a good self-esteem and which did not. He then compared their homes and childhood influences to see if there was any clue as to why. He found three important characteristics to explain the differences in self-worth. (1) The boys who had high self-esteem were from homes where they were loved and appreciated. The parents had a genuine interest and pride in their sons, which gave the boys a sense of well-being. (2) The parents of the boys with high self-esteem were far more strict with the discipline than were the parents of the low self-esteem boys. Their permissive style of family government left the boys feeling insecure and unloved. The rules were not enforced because no one really cared enough to get involved. Later, the study found that the most successful and independent young men came from the homes that demanded the strictest accountability and responsibility. Where do you think the family ties were the strongest? Of course, in the homes where discipline and self-
control were a part of life. (3) The boys from the high-esteem group were from homes that were democratic and open. Once the boundaries for behavior had been established they were free to expand and develop their individual personalities. These boys were not afraid of ridicule when they expressed themselves, and the home atmosphere was marked by acceptance and emotional safety.\(^1\)

Joseph Bobbitt, well-known child psychologist, has a little study that I'll let you help complete. You tell me which of these three children has the highest, the middle, and the lowest self-esteem. We are at the dining room table and child number one is't allowed to say anything at the dinner table. Child number two is allowed to dominate the conversation, and child number three is told by his parents, "Yes, you can speak up--when it's your turn."

1. Lowest--not allowed to talk
2. Middle--talks all the time
3. Highest--talks in turn

Doesn't that say something about the balance between love and control which produces emotionally secure and healthy children?\(^2\)

Defiance and Self-Esteem

How then can we avoid doing damage to the delicate sense of value and worth that is so important in each of us? First of all loving our children with all of our hearts and being willing to confirm that love by setting limits on acceptable attitudes and behavior. We must be very careful to establish the boundaries in advance. If the child does not clearly know what the rules are, then how can he

\(^1\)Ibid., p. 93. \(^2\)Ibid.
be held accountable? The rules should be few in number but once they are established, they should be strictly enforced. To make rules just so they can be broken will prove your weakness and a permissive government will result. When the child defiantly challenges the authority of the parent, the parent must act--but with firmness and kindness.

There are times when the determination of the mother meets the determination of the child, when the firm, matured will of the mother meets the unreasoning will of the child and when either the mother rules because of her advantage of age and experience, or there is a ruling of the older will by the younger, undisciplined will of the child. At such times there is need of great wisdom; for by unwise management, by stern compulsion, the child may be spoiled for this life and the next. By a lack of wisdom everything may be lost.

This is a crisis that should seldom be permitted to come, for both mother and child will have a hard struggle. Great care should be shown to avoid such an issue. But once such an issue is entered into, the child must be led to yield to the superior wisdom of the parent. The mother is to keep her words under perfect control. There are to be no loud-voiced commands. Nothing is to be done that will develop a defiant spirit in the child.

Whipping may be necessary when other resorts fail, yet she should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime, to show the child that he does not hold the lines of control.

Those statements were from Child Guidance, page 211 and page 250 by Ellen White.

James Dobson seems to be talking about the same point when a stand-off between parent and child comes. It's nose to nose, will against will, and the "child must be led to yield." When a child deliberately disobeys he expects you to act. Don't disappoint him. Dobson feels that no other form of discipline is as effective as a spanking when willful defiance is involved. Note that he is not
talking about children who are older than eight or nine. He seems to disagree with Ellen White at first glance when he says that corporal punishment is not a "last resort" to be applied after you have screamed, yelled, cried, begged, deprived, wept, and stood him in the corner. White seems to favor using the rod only as a last resort. But in reading many other statements by her, I do not get the impression that she is in favor of any screaming, yelling, crying, begging--maybe depriving. Depriving rather than a spanking can be another method of discipline that, when done in a loving spirit, can be effective. "But if the milder measures prove insufficient . . . the rod can and should be used." In any case both authors feel the same about the use of anger along with the spanking: It is harmful and destructive to the spirit of a child and should never be allowed.

Spanking and Self-Esteem

To protect the self-esteem of a child, he should never be spanked for childish mistakes and accidents, such as forgetting to feed the cat, make his bed, or leaving Daddy's saw out in the rain. Even adults make these kinds of mistakes. Have you ever scolded your child for something only to find later that it was your husband or wife who did it? Have you noticed how angry we act and feel when a child spills juice all over the place, but let a guest minister do it and we are all sweetness and sunshine? Don't think children don't notice that unfair treatment. Flip Wilson said, "Spanking a child to help him learn something I cannot defend. How can you 'speck him to learn anything when you're whacking upon
his rear end?" Also be consistent and don't spank a child for something he did today but yesterday you didn't say a word when the same action took place.¹

Be sure that what you have required of your child is within his ability to perform. I tried to teach my nine-year-old son how to wash the big station wagon we have so that no stains are left. Then I assigned him the job expecting he could do it. After several attempts, I've concluded that I am expecting too much of a boy of that age. He just can't see the things I can see, and the work is never to my satisfaction. Be sure the child can do it before you hold him responsible for it.

Again don't spank a child after he is eight to ten years of age. Teenagers especially feel this is for little children. It is very embarrassing for them and especially hard on their concept of self.

And most important of all is love. After a child has been disciplined take him in your arms when he is ready and let him know how much you love him and are concerned for his future. Give him the assurance that whether he is good or bad you love him unconditionally. Pray with your child and let the Holy Spirit work on his heart and on yours too. At the foot of the cross both parent and child can receive forgiveness, cleansing, and power to live a happy Christian life.

¹Dobson, *Hide or Seek*, p. 94.
INCENTIVES

Objectives

The parents who participate in this session will:

1. Want to try incentives as a method of discipline to encourage children towards better behavior
2. Learn how to use incentives more effectively
3. Learn of the dangers of using incentives as the main method of training children
4. Know how to avoid some of the pitfalls of using incentives
5. Recognize various kinds of incentives.

Outline

Introduction

I. Uses for Incentives
   A. Definition
   B. Society's use of incentives
   C. God's use of incentives
   D. Ellen White's use of incentives

II. Making Incentives More Effective
   A. Grant the incentive immediately
   B. Be specific as to the expected behavior
   C. Be sure the child is capable of the expected behavior
   D. Leave a loophole for failure
E. Ignore some undesirable behavior
F. Be consistent

III. Types of Incentives
   A. Charts for behavior changes
   B. Public praise or approval
   C. Family fun times

IV. Dangers of Incentives
   A. Rewarding unacceptable behavior
   B. Money oriented children
   C. Indiscriminate use of praise
PRESENTATION FIVE:
INCENTIVES

Introduction

Do any of your children take music lessons? Are your children the type that just love to practice? There are a few of those, but far more often children would like to push the magic button and be able to play an instrument skillfully without ever having to practice. Maybe that's the way we'll learn to play the harp when we get to heaven. Meanwhile, it seems we have to practice to learn to play, whether it be trumpet or piano or piccolo.

When I was a boy of seven, I loved to visit the home of my Sabbath School teacher who lived in a big plantation-style house near Charleston, South Carolina, way out in the country. One day as I was playing around her house, I found something interesting behind her sofa. Pulling it out and opening the case, I discovered a trumpet. With her permission I took it outdoors to practice while lying in the hammock—at least there I would only disturb the rabbits and the birds. I blew and blew and presently discovered different tones. By making different combinations I could make tunes. At sunset worship that evening I proudly played "Jesus Loves Me." Each Sabbath we were at her house, I would do the same. I was soon begging and pleading with my parents to get me a trumpet of my very own. They finally purchased that very trumpet from Mrs. Holbrook
for $50.00. I made all manner of promises about how hard I would practice; but alas, after a few months the interest waned—but not the practice. You see I had a very determined mother who was not about to let me off that easy, especially after investing in the instrument and a number of music lessons. The bargain had been they would buy the instrument and pay for the lessons if I would practice and learn to play. So I practiced whether I wanted to or not. I practiced an hour every day, come rain or shine. My mother loved me. I was sure of that—until practice time came, and then I had all manner of evil thoughts about her love. And then there was the discipline or negative reinforcement. I sat on one end of the piano bench and she sat on the other with a nasty little piece of leather curled up like a snake sitting on the bench right between us. I practiced and I learned! Things went on that way for five years until my Dad accepted a call to pastor the Spartanburg, South Carolina, church.

Shortly after we moved I got acquainted with an Adventist doctor in our church. He played the trombone very well and played in the Spartanburg Civic Band. He invited me to hear them play and suggested I might like to join the band. Most of its members were college students and adults, but there were no "kids" my age. I was twelve years old. I auditioned before the director and played a song or two, after which he put his hands over his ears and said, "No way, not in my band!" I had trouble counting. My mother begged him to take me on as a student so that I could get in the band some day. I was very interested, but he didn't even want me as a student. Finally he decided to make a deal. "I'll take him
as a student with the hope that he'll make the band someday if you promise to never make him practice again." That sounded very good to my mother and you can imagine how I felt. Free at last! No more practicing! Woopie! But a funny thing happened. The blessed freedom to do my own thing, the incentive to get into the band, my new love for a teacher who said I never had to practice again was more than I could stand; within days I was practicing with more vim and vigor than my mom ever dreamed possible. Within a few short months I was in the band. I was its youngest member. Was I rewarded for my effort? You bet I was. My picture was in the newspaper, and I was playing trumpet sitting beside some really top-notch players.

Uses for Incentives

Definition

It's called Reinforcement, Incentive, Rewards, Motivators--or whatever else you want to call it. The most exciting thing about it is--it works. The law reads: "Behavior which achieves desirable consequences will recur." In my case, I liked the consequences of being a top-notch trumpet player during my academy and college years--the band trips, the music festivals, the applause, and, mainly, the something I had to offer to the world that few others of my peer group had. The desired and necessary behavior--called practice--that I had detested before now kept recurring over and over until I was practicing two and three hours every day.
Society's Use of Incentives

Yes, there is some danger that a child will perform the desired task primarily for the reward and say "What's in it for me?" But so what? When you go for an interview for a new job, you would be a rare bird indeed if you didn't ask the question "How much does it pay?" or "What's the reward?" That's human nature.

There is some danger that some use rewards to gain a desired end and demonstrate love only when the correct behavior is produced. The easy way around that is to be sure you demonstrate unconditional love for your children apart from any reward system you may have invented to encourage your children with some of life's more unpleasant tasks. As we have already discussed, there is no doubt about the importance of filling the emotional tank of our children so they are secure in our love. Saying that does not, therefore, negate the importance of incentives as helpful methods to train and discipline our children. The primary way to train our children is through love, but incentives can certainly be used as a supportive system.

After all, our whole society is built on a system of incentives. Right? If a soldier is very brave in military service, he is rewarded with medals. The business man is rewarded with plaques. My mother- and father-in-law work in the hearing-aid business. Every year the companies offer incentives to encourage salesmen to sell more of their products than the year before. One year they won a trip to Ireland, another year it was to Mexico. The battery companies give radios and watches to their best salesmen. You know how it works. You see, rewards make responsible effort worthwhile.
Who wants to work for nothing? There has got to be some benefit to jogging or you wouldn't see us "archbishops" out there doing it--I've got the arch but I doubt if my degree will make me a bishop--But I am trying to at least keep from having to buy more clothes to fit a larger arch. Is that an incentive? Of course it is!

God's Use of Incentives

Does God use incentives? The Bible is full of promises to God's people. If we accept His death for our sins and follow Him, what? "Believe on the Lord Jesus Christ and thou shalt be saved and thine house" (Acts 16:31). What about Naman the leper? Go wash in the river seven times and you will be healed (2 Kgs 5:10). "For God so loved . . ." (John 3:16). Israel was promised a land flowing with milk and honey. Abraham was promised children as the stars of heaven. Deut 28 contains a long list of blessings and curses.

And yet it's strange, isn't it, that we sometimes expect nine-year-old Johnny to weed the garden or take out the trash or clean up his room just because it is noble for him to do so and for the personal discipline he thereby acquires. Don't count on it! I wonder how many people would be sufficiently motivated to get advanced degrees if they knew there was no hope of increased pay because of it?

Ellen White's Use of Incentives

Ellen White called all of this by another name--inducements. Instead of punishing them when they did wrong, I would hold out inducements to them to do right. One was in the habit of throwing
herself on the floor if she could not have her own way. I said to her, "If you will not lose your temper once today, your uncle White and I will take you in the carriage, and we will have a happy day in the country. But if you throw yourself on the floor once, you will forfeit your right to the pleasure." I worked in this way for these children, and now I feel thankful that I had the privilege of doing this work.  

Wouldn't it be wonderful if we could get our children to come when they are called the first time, or to brush their teeth without being reminded, or to pick up their clothes and keep their room clean? Do any of you have children who seem to enjoy a bit of warm brotherly and sisterly discussion on points of disagreement? Some call it fighting while others prefer sibling rivalry. Have you ever watched two tom cats discussing their points of disagreement? That's the way my children act some times, and I dispise it, don't you? If only we could invent something to keep brothers and sisters from fighting, we would be rich overnight. Incentives are helpful in all of these areas. Would you like a money-back guarantee?

**Making Incentives More Effective**

*Grant the Incentive Immediately*

As you use some of these methods, don't forget these suggestions to make them more effective:

Grant the incentive immediately! Have you ever watched the shows put on by the seals or the dolphins? There is a place in Phoenix where I took my children recently. What happens right after each trick? Right, they get their fish as a reward. They will work a little while without the reward, but not for very long. Children can remember longer than animals, but they still need their positive,  

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1 White, *Child Guidance*, p. 249.
encouraging result as soon as possible after the good behavior.

For example: If I promised six-year-old Julie a doll at Christmas time if she keeps her room clean from June until Christmas, what will be the result? Right, a dirty room! Time means very little to a small child.

A little girl kept calling our house every day asking when Julie would be coming. I said in three weeks. Every day she called until I finally realized that time means very little to her so I finally told her Julie would come in one, two, three, four, ... twenty-one days. She exclaimed, "That many days! That's a lot of days!" She finally began to understand and hasn't called back since.

Be Specific

Be specific! If you were to say, "John, if you are a good boy this month, I'll take you camping this summer," how specific would that be? What's a good boy? How long is a month? When is this summer? If you promise your child a trip to the Dairy Queen if she cleans up the kitchen after supper, would she know what you expected in the kitchen? You need to spell it out clearly—sweep the floor, wipe off the table, wash the dishes, dry them, and so on.

Be Sure Child is Capable

Be sure the job is something within their grasp for their age. I heard Ruth Murdoch tell of her boy. He was told that if he would pick up his toys, his Daddy would take him for a walk when he got home in fifteen minutes. He would say, "But I can't, I can't!" Mrs. Murdoch would help him with the first few and he
would work hard and finally it would be done. When he was older he
told his mother that it seemed to him that the floor was covered
eighteen inches deep with toys and that it really did seem impossible
for him to pick them all up. The job was too big for him.

It is also best to play work up. Remember that game of
baseball? Well, the same works for children. Start with something
simple and work up to the more difficult. If you want your son to
learn to mow the lawn, don't make him do the whole lawn the first
or even the second day. Give him just a little piece to do nicely
and reward him. Then next time make the job a little more
challenging until he can do the whole thing.

Leave a Loophole for Failure

Leave a loophole for failure so the child doesn't get dis­
couraged. Suppose you have promised so many points on the chart
for making the bed every morning for a week, and the child misses
a day. Have some way the next week whereby lost points can be made
up. You want children to be victorious and not fail, so encourage
them as much as possible by making rules that are not too difficult.

Ignore Some Undesirable Behavior

Ignore some undesirable behavior for the moment so as not
to confuse or discourage the child with the more important battle
at hand. If an incentive program to cure the problem of fighting
among the troops is underway, then it may be best not to be unduly
concerned about John's having forgotten to sweep the porch that
day. You've got the rest of his life to worry about sweeping the
porch, but if his sister kills him off before he can live those
promised years, there won't be any need to worry about the porch.

Be Consistent

Be consistent! This is the tough one! Some of us live such helter skelter lives that to be consistent seems almost impossible. Do your best to follow the program that you set up or the children will lose interest and the program will fail.

Types of Incentives

Having said all that, let's take a look at a program of incentives developed by Dobson and Williamson for use with children between the ages of four and six. Make the changes you like in accordance with the age and maturity of your child. You hold in your hand two sheets of paper. One has a suggested list of possible behavior changes that will at least stimulate your thinking and give you some ideas as to things you would like to see different about your children. The other is for you to fill in with ten different tasks or behavior changes you would like to encourage in your child through the use of incentives. Why don't you work in pairs so you can help each other? Besides, it's more interesting that way. You may begin. (See appendix A.)

This little chart is to help your child think of work more as a game rather than drudgery. Remember immediate reinforcement is the key: each evening before bedtime, let your child put colored dots (red is the best) or stars in the little block for that day on the line naming the behavior satisfactorily done. If you're willing to invest a little more in this project, you might use seals
which are very popular with children. Maybe even a "smelly" seal would be good for a successful week. (You can get seals with most any odor you like these days.)

For each correct behavior or each star give the child a certain amount of money. It may be a penny or two or maybe even a nickel per victory, but be sure and give the money each evening. If you give him a penny, be prepared to give him up to a dime a day because there are ten items. If you decide on a nickle then be ready for up to fifty cents. My, you say, this would cost me some money! Yes, that's true, but it just might be worth it. Don't forget that if more than three items are missed in one day, no money is given. That should motivate him/her to more consistent behavior changes.

One of the side benefits of this program is that your child learns about money. Since our world functions around money, and without it very little happens, this is a good opportunity to teach your child how to manage his money. Decide how much of his earnings should go for savings and how much for special treats. If the ice cream truck comes about noon in your neighborhood, that might be a handy additional source of reinforcement. Of course, this is a beautiful time to teach your child the value of being faithful to the Lord in tithes and offerings. One thing I found frustrating in all of these money projects is to have the proper change available when the time comes for dividing up the loot. I solved that problem by asking for a roll of pennies, nickels, dimes, and quarters each time I go to the bank to cash my monthly check. That money goes into a "kitty" to be used for change to
make easier the payment of tithes and offerings and for whatever purpose.

We used a system like this for piano lessons. For each page on which the piano teacher put a sticker at the child's lesson, I gave fifty cents on the day of the music lesson. It worked very well. Each child has three jars in our closet. The jars are labelled with the child's name and the word Tithe, Offering, or Savings. I think I will add one more jar for each child that says spending money, so when they see something they "must" have, it can be purchased only with money from the "spending money" jar. Be sure to separate tithe and offerings because it is a whole lot easier to figure the percentages as soon as money is earned rather than later.

The list of behaviors to be rewarded does not remain the same all the time. Once a child has gotten into the habit of hanging up his clothes, feeding the puppy, or brushing his teeth, other new responsibilities should then be substituted. A new chart should be made each month, and your child could make suggestions for his revised chart.

As you can see, this system has a number of side benefits over and above the main objective of teaching responsible behavior. Your child can learn to count, and then learn to count money. He can be taught stewardship by setting aside his tithes and offerings. He can begin to understand the concept of saving. He can learn to restrict and control his emotional impulses. And finally, he can be taught the meaning of money and how to spend it wisely. The
advantages to the parent are obvious, too. Try it, you'll like it.¹

Now there is an alternative approach that you might like better. Why not try nagging? It's loads of fun. Or use complaining or begging. Another effective method is screaming—even the neighbors can enjoy that one. And, of course, don't forget threatening and punishing. I have a feeling that you just might like using the method of incentives a bit more. It's a lot more fun for every member of the family.

If you are concerned that your child will become money hungry and you would like to avoid such a strong interest in money at such an early age, you might prefer to use an alternate system. You could pay the child a regular allowance for which you still need the jars and the chart, but instead of paying him for each positive change in behavior, just use the stars or stickers. Either system is helpful in teaching your children more responsible behavior.

Here are two examples, one of a home where incentives were not used and one where they were. These are taken from the book Dare to Discipline by James Dobson.²

I watched the application of these contrasting viewpoints in two actual home situations: Daren's parents felt that he had certain responsibilities as a member of the family. Consequently, he was not rewarded (paid) for his efforts around the home. Daren hated his work because there was no personal gain involved in the effort; it was something to be tolerated. When he had to clean out the garage on Saturday, he would drag himself out to the disaster area and gaze with unfocused eyes at the depressing task before him. As might be expected, he did a miserably poor job because he was absolutely devoid of motivation. This sloppiness brought a tongue-lashing from his dad, which hardly made the experience a pleasant one. Daren's parents were not stingy with him. They supplied his needs

¹Dobson, Dare to Discipline, pp. 54-65. ²Ibid., pp. 57-58.
and even gave him some spending money; when the State Fair came to town, they would give him $5.00 to spend. Because their gifts were not linked to his responsible efforts, the money provided no source of motivation. Daren grew up hating to work; his parents had inadvertently reinforced his irresponsibility.

Brian's parents took a different view. They felt that he should be paid for the tasks that went beyond his regular household duties. He was not rewarded for carrying out the trash or straightening his room, but he received money for working in the yard on Saturday. This hourly wage was a respectable amount, comparable to what he could earn outside the family. Brian loved his work. He'd get up in the morning and attack the weeds in his backyard; he would count his money and work and look at his watch and work and count his money. At times he rushed home from school to get in an hour or two before dark. He opened his own bank account, and was very careful about how he surrendered his hard-earned cash. Brian enjoyed great status in his neighborhood because he always had money in his pocket. He didn't spend it very often, but he could have done so at any given moment. That was impressive power! At one point he drew all of his money out of the bank and asked for the total amount in new one dollar bills. He then stacked his twenty-eight bills in his top dresser drawer, and displayed them casually to Daren and his other penniless friends. Work and responsibility were the keys to this status, and he learned a good measure of both. His parents were careful never to give him a cent. They bought his clothes and necessities, but he purchased his own toys and personal indulgences. From an economic point of view, Brian's parents spent no more money than did Daren's mom and dad; they merely linked each penny to the behavior they desired. I believe their approach was the more productive of the two.

Dangers of Incentives

When using rewards, one must be careful not to reward a child for being rebellious. If you ask your child to clean up his room, and he says, "Make me!" and you say, "Okay, I will!" and then you proceed to give him a popsicle if he cleans up his room, you can easily see what you are doing. You are rewarding his rebellion. Next time the room needs cleaning the child knows just how to act nasty, get a reward, and, maybe, finally clean the room. A parent should say, "Billy, your room needs cleaning. If you will clean
it this week without my having to tell you once and without any show of temper, I will take you to the swimming pool on Friday."
Isn't that better? You reward the good behavior and the absence of a show of temper.

Now we must ask if rewards always need to be material in nature--like money or candy or something like that. The answer is no. Animals respond very well to physical rewards, but human beings also have powerful psychological needs. There are children who would rather receive a sincere word of praise than money, especially if the adult approval is expressed in front of other children.

At Thunderbird Academy we have a special chapel period at the end of the year that is dedicated to the giving of awards. Do you think the students skip chapel that day? Not on your life! My children were there and received awards for outstanding performance on the piano. Their friends there watching was a powerful motivator to practice hard for next year's awards. Our children were not on the honor roll for good grades in school, but believe me they watched carefully as their friends received special recognition for good grades. I have a feeling that next year my children may put forth a little more effort for better grades. That chapel with its awards will not be the only source of motivation for good grades because we will offer other incentives such as special fun times if they do well. For example, have you heard of Wet and Wild? It's a special kind of swimming pool with all sorts of water slides and manmade waves and surf. We went to one recently in Dallas, Texas, and the children loved it, and so did Mom and Dad.
We really had a fun day together. We can say to our children that if they make the honor roll on their first nine-weeks report card, we will go to Wet and Wild for a day. If one of them makes it and the other doesn't, then the one who made it can take a friend of his or her choice to enjoy the same reward. With Jenny and Jeff, who will be ten and twelve by that time, I don't think the time span between promise and reward is too long. It would be for our six-year-old. Remember the reward needs to come as soon after the behavior as possible.

One way for us to destroy any confidence in the program would be to have them make the honor roll and then say, "I'm sorry but Wet and Wild is too expensive, let's go to a regular swimming pool instead." It's also a good way to shorten your life by a few years. Please, don't do that. Fulfill your promise if at all possible. Play fair, okay?

Let's talk a little more about verbal reinforcement. An honest word of commendation is one of the strongest motivators of human behavior.

Another pastor and his wife who are very good friends of ours came to visit us not long ago. The wife has a weight problem, and when we last saw her a year ago she was putting it on fast! We had talked on the way in the car about how she might look now after a year had passed. Now when she came in the front door of our house, what a pleasant surprise to see that instead of gaining weight she had lost twenty pounds. Both my wife and I hugged her and congratulated her on how nice she looked, how proud we were of the fact that she had lost weight. She was so happy she just
beamed from ear to ear, and her husband was very pleased, too.

Our positive reinforcement will go a long way in helping her to keep up the battle with the pounds, won't it?

When our children sit quietly and reverently in church, we should notice it and let them know we are proud of them. Unfortunately, it is all too easy to NOT notice when they are good and thus we have nothing to say in encouragement, but when they are bad we really pay attention and have our scolding and our negative reinforcement all ready to use. How much better to encourage the good behavior whenever there is the opportunity so that the negative reinforcement or discipline is not nearly as necessary or as frequent.

There is, of course, some danger in the indiscriminate use of praise with children. We need to be careful that our praise is always honest and sincere, not designed to polish the apple for our own selfish purposes. To compliment the child for behavior the parent doesn't honestly admire is a mistake. If everything the child does earns him a big hug and a pat on the back, the parent's approval gradually becomes meaningless. Ellen White recommends caution in this regard. Notice her comment on page 178 of Child Guidance.

Wherever we go, we see children indulged, petted, and praised without discretion. This tends to make them vain, bold, and conceited. The seeds of vanity are easily sown in the human heart by injudicious parents and guardians, who praise and indulge the young under their charge, with no thought of the future.

On the other hand there is most certainly a place for open and honest commendation when our children gain victories and meet success in their battle with life.
I recently preached a heavy sermon on a fairly complicated subject. I knew it was dry when I prepared it, but felt impressed that it contained an important message the adults needed. Since it was vacation time, the majority of the academy students were not present, so it seemed to be a good time to preach that sermon. I was afraid it would not go over well and that it could be misunderstood--to say nothing of its interest appeal. But I preached it. Afterwards a number of adults enthusiastically proclaimed it one of my best sermons of the year; it was something they could really sink their teeth into and chew awhile. A medical doctor who was present thanked me over and over for the excellent sermon. Will I ever preach a sermon like that again? You bet I will! Did I gain new self-confidence to handle some of the more profound truths of Scripture? Yes, I did, and that had been my problem. I had been afraid to try the deeper, thought-provoking type of sermons, but now I was given the courage to do it again because of sincere compliments from the church members. The same thing works with our children.

Julie, our six-year-old, has learned to set the table nicely. One day Jenny was going to set it, but she wasn't very happy about it at all. My wife said out loud so Julie could hear, "Never mind, Jenny, I'll ask Julie if she would like to do it for me because she likes to do it and does a very nice job of it. The table always looks so nice when she is finished." What happened? A very high little voice called out, "Mommie, may I set the table, I'll do it nice for you?" And soon it was done and looked very nice with placemats and napkin rings. Of course we told her how
pleased we were and how nice it looked. She beamed with joy.

Ellen White agrees that there is a place for honest praise. Listen to these words from page 260 of *Child Guidance*:

Praise the children when they do well, for judicious commendation is as great a help to them as it is to those older in years and understanding. Never be cross-grained in the sanctuary of the home. Be kind and tenderhearted, showing Christian politeness, thanking and commending your children for the help they give you.

There was once a man who was given five talents and who took them and used them to earn five more talents. When he took the ten talents to his master did the master respond, "It's about time you got here, I sure hope you put my money to better use than you did last year"? No, that's not how my Bible reads. Matt 25:21 says, "His master said to him, Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master."

If Jesus is like that with us, shouldn't we be like that with our children?
PRESENTATION SIX:
METHODS OF DISCIPLINE

Objectives
The parents who participate in this session will:

1. Learn how to extinguish undesirable behavior, such as whining, begging, pleading, and temper tantrums.
2. Recognize the importance of allowing natural consequences to take their course as a method of discipline.
3. Learn how to invent logical consequences to use as a training device to accomplish desired behavioral changes in children.
4. Know how to use corporal discipline (punishment) as a method of loving discipline so as not to injure the child emotionally or physically.

Outline
Introduction
I. Extinction
   A. Definition
   B. How to extinguish behavior
   C. How to teach a child to whine
   D. How to deal with temper tantrums

II. Natural Consequences
A. Definition
B. How to use in discipline

III. Logical Consequences
A. Definition
B. How to use in discipline

IV. Corporal Discipline (Punishment)
A. Definition
B. Principles governing the use of spanking
   1. Administered in love, not anger
   2. Reserved for defiance of parental authority
   3. Used only when other forms of discipline will not work better
   4. Administered hard enough to hurt but with neutral object
PRESENTATION SIX:
METHODS OF DISCIPLINE

Introduction

What do you do when school is over for the day and your ten-year-old daughter has just arrived home with—"Mom, can I have some cookies and milk?" "I'm sorry sweetheart, please wait until supper." "But Mom, I'm starved!" "Good, when suppertime comes you'll eat a good meal instead of spoiling your supper by eating something now." "But Mom, I forgot my lunch money and. . . ."

You know the story. You can play the record, can't you? And she presses you and whines and pouts and tries to make you feel guilty for making her starve to death until finally you've had enough and you almost shout, "Oh, all right, I suppose one glass of milk and just two cookies won't hurt you. Take them and get lost!"

What have you taught the little rascal? She learned just how to get what she wanted, didn't she? She learned that when you fuss and cry and whine long enough, mother will reward you for your efforts by giving you cookies and milk. Tell me, what child in her right mind wouldn't learn to fuss and cry and whine? And mom and dad will even pay you cookies and milk to do it! We just might be amazed at the frustrating things we are actually training our children to do. How can we teach our children to cry and whine for
what they want? Very simply. Just wait until they whine and cry and then give them what they want. It works every time. If you have a whining child, it's because you or someone else has taught him or her to whine, because nobody does anything for which they don't get a reward. How can you get rid of the whining? Don't reward it! **Extinguish it!**

When I was a teenager, I belonged to the academy fire department which had a big, long, red fire truck. What fun it was to ride on the back of that truck as we careened around corners with siren wailing and screeched to a halt before a burning house. Three of us would grab a big heavy fire hose and, following instructions from the fire chief, would train our hose on the fire and thrill to the sound of the steam as the flames and water would greet each other. A cry of victory would go up when the fire was extinguished.

**Extinction**

Definition

In other words a very effective method of dealing with undesirable behavior is to extinguish it. The rule says that actions that are not rewarded tend to stop. What must a fire have in order to burn? Air, fuel, and heat. Right? Those are its rewards. Take away its reward—be it air or fuel or heat—and it will be extinguished. It works much the same with children. Take away the reward from a behavior and it suddenly becomes uninteresting.
How to Extinguish Behavior

When your child insists on having his/her own way—like with the cookies and milk—and the behavior is begging, whining, crying, insisting, and pushing you to the wall until you give in with the reward, you may be sure that that same behavior will return the next day to haunt you. We've talked about that already in our section on rewards, incentives, and reinforcement. Now we must do the reverse and refuse to give the reward. If there is no reward—no cookies and milk—what will happen to the behavior? It will be extinguished eventually! To encourage the idea you might just add, "And sweetheart, Mother has said no and if you keep insisting, there will be no cookies and milk for you at supper time either!" When you have a good reason to say no, don't give in no matter how many tears may wash the cheeks. When the child learns that no is no, you won't have the ugly scene with the cookies and milk.

Nature offers us a good illustration of extinction. The walleyed pike is a large fish with a big appetite for minnows. If he is placed in a tank of water with the little minnows, he will soon be alone in the tank. But something interesting happens when you take a plate of glass and slip it down in the middle of the tank, separating the pike from the minnows. The pike can't see the glass, and while chasing his dinner he smacks into the glass. Again and again this happens until the pike has a nervous breakdown. Well, not really. But what does happen? You can guess, can't you? His behavior is not reinforced; it is gradually being extinguished. Eventually, the pike gives up in discouragement. He has learned
that it is not possible to get the minnows. Now one can remove
the glass allowing the minnows to swim around their mortal enemy
in perfect safety. He will not try to eat them even if they bump
him on the gills or mouth. Its called extinction and it works.

How To Teach a Child to Whine

The best way to get rid of whining in a child is to extinguish it. Why does the child whine in the first place? Because we have rewarded the whine by paying attention to the whiner when he or she whines. When children talk in a normal voice, we get tired of the constant babble and tune them out. Soon they discover that to really get our attention they need to talk in this grating, irritating voice called a whine. If we would pay more attention to them when they talk in a normal tone of voice, there would be no need to turn on the ugly sound track. To get rid of the whine we simply should not hear it and thus it is not rewarded. It might even be well to say the first time or two, "Betty, I'm sorry, but I can't hear you when you whine, use a normal tone of voice and I will hear you." When children have gotten that message loud and clear, ignore them when they whine. But--be sure to listen carefully when they do use a normal tone of voice. The whining will be extinguished because actions that are not rewarded soon stop.

If no one ever got anything out of the slot machines in Las Vegas, I bet people would stop using them. One reason people do use them is that sometimes there is a reward and sometimes not. That off-again on-again type of reward system is very effective. One

\[1\] Dobson, Dare to Discipline, p. 63.
never knows when he'll really strike it rich. The fisherman will fish all night with the hope that he'll really catch a big one. Others have done it before so it could happen again. Vary the reward so that it is not always the same in type, amount, and timing, and the method becomes even more effective.

How to Deal with Temper Tantrums

Let's talk about temper tantrums a little. I call them the TTs, and many times they come during the other TTs—which some call the terrible twos, just to confuse you a little. What can you do with a child who has a habit of throwing a temper tantrum? Bruce Narramore suggests three helpful things to do with the child having a TT. First, you can try throwing a bigger tantrum of your own—but be sure to scream and cry louder than the child if you want him to stop. It might work, based on the element of surprise. But, it's not the recommended method. The second way to deal with the TT child is with ice water. I have a friend who was told by another friend how he dealt with his little boy who only once threw a TT. The boy was on the floor throwing himself around, kicking and screaming. The father paid hardly any attention and saying nothing, he went to the bathroom and filled the tub with cold water. When he came back the child was still singing the same song. Without a word the father picked him up and deposited him, clothes and all, in the tub filled with cold water. The TT stopped immediately and was never performed again.¹

The third way to deal with the TT is the one recommended by

¹Narramore tape.
several authorities on raising children, and that is, ignore it--if you're tough enough! Why is the child throwing the TT in the first place? There might be several reasons: to get your attention, to force you to give in to his wishes, or to get revenge for something you did that was not appreciated. Narramore likens parents to eighteen-foot giants and talks about the fun you would have as a child if you had two eighteen-foot giants chasing around after you all the time. By simply throwing a little TT, you could drive them up a tree until they finally scream, "Stop it, you're driving me crazy." "Hey, Ma, look what I did to the giant!" One of the most rewarding things a child can do is to drive his mother to a nervous breakdown. It's a terrible thing, and the child doesn't want to do it, but he feels driven to do it because it gives him a sense of power.¹

Since a child is trying to get attention for one reason or another by throwing a TT, the best way to deal with it is not give him the attention he desires, which means to ignore it. Did you ever see your children throw a TT when you weren't there? No, of course not, you weren't there! But let's say you could see through a one-way mirror. Would you see any TTs? No! Why? Because the TT is only for your benefit and is not worth the effort if you are not there.²

I thought we were well past the TT stage with our children until this past year when our oldest daughter decided one would be appropriate to convince her mother to take her to the mall. The

¹Ibid. ²Ibid.
original plan had been to go to the mall. But our daughter had acted so ugly towards her mother in the morning that it was decided such behavior should not be rewarded and she was denied the privilege of going. She didn't like that one bit. She began to cry and say all manner of evil against her mother. My wife got in the car and taking Jeff and Julie with her, she drove away. As this was going on, the crying got louder and louder until, as they drove out of the driveway and down the street, my daughter was standing in the front yard screaming at the top of her lungs. As soon as the car turned the corner where my wife could no longer hear her screams, our daughter suddenly stopped crying as if the siren had been switched off. Why? Because the one she was trying to impress with her anger was no longer rewarding her with listening ears.

And here is where you run into problems. If the child is rewarded in any way by you or others paying attention to the TT, then it was worth while for the child to perform. It is not easy to cut the child off from the reactions of brothers and sisters and other family members, or even a neighbor who might hear the screams and comment later in the hearing of the child--"Oh my, what were those dreadful screams I heard coming from your house yesterday afternoon? Was that you Billy?"--and Billy will say to himself, "Oh, wow, did I ever do it right this time. Even the neighbor heard and now Mom is sure going to be embarrassed. Maybe she'll learn her lesson and let me have that ice cream cone when I want it next time." Maybe a brother or sister will complain while Billy is in the bedroom doing his special number: "Mom, I can't stand that screaming.
You never let me get away with that, how come you're letting him?" That is sufficient reward to make Billy think it was worth the effort. Ignoring the TT is a good method if you can isolate the child sufficiently so that he is not being rewarded with attention from any others. Remember the rule that unrewarded, unreinforced behavior will soon stop? What's it called? Extinction.

One mother told this story to the counselor. "It works!" "What works?" "That extinction stuff you were telling us about. My kid tried to put on a TT. I was working in the kitchen, so I began to sing 'Sweet Jesus.' The kid shouted, 'Stop it, can't you see I'm trying to be angry!'"¹

A lot of childish misbehavior is best handled by totally ignoring it. As Narramore puts it, "I know some of us feel we are not strong enough to ignore the kid who is banging his head against the wall, about to slash his juggler vein, and just go ahead and wash the dishes and sing 'The Old Rugged Cross.' Maybe you'll need to put the child in his bedroom or you lock yourself in the bathroom with a good book. Do anything so as not to reward the misbehavior."²

My wife said that when she was a girl, if she had screamed loudly enough in a TT for the neighbors to hear, her parents would have made sure the neighbors learned all about the very top volume that voice could produce. I have a feeling the reference is to spanking. There are times when ignoring the child just will not work because too many other people are present who will reward the TT and turn your ignoring it into a joke. In that case, the spanking

¹Ibid. ²Ibid.
would probably be the best bet. Be careful, however, not to do it in anger. Do it quietly and calmly.

But there is a problem with spanking, too. It also can be rewarding. You say, "No way, José, do I reward my child; when I spank him he remembers it for a loooooong time." But you see, if that child feels unloved and is turning to attention-getting misbehavior to get your attention and he gets attention by getting spanked, then it is rewarding to get spanked! Many children provoke us into losing our tempers and spanking them because they get more attention that way than they do when they are good. Remember how much time the average father spends per day with his children? Thirty-seven seconds! Is it any wonder that children are so starved for attention that they may even settle for a spanking in order to get it? What a sad commentary!

The key to these methods of discipline is how your child reacts to them. Each child is different and has different motives for doing what he/she does, as well as different needs. A reward to one may not be a reward to another.

For example: Your teenage daughter comes to your wife after supper and says, "Mom, I know you're tired tonight. You've had a long day. Why don't you go read a book while I clean up the kitchen?" When Mom picks herself up off the floor, what reward would be appreciated by the teenage daughter? Let Mom try a big hug and a kiss and tell her how tired she really is and how much she appreciates her thoughtfulness and kindness. I can promise you that such a reward is worth more to the daughter than a five-dollar bill.
But let's say the teenage son takes out the garbage without being asked and you go up and give him a big hug and kiss. Is that a reward? Perhaps, but it may more likely be a punishment because teenage boys may not go for that stuff from their parents. It wouldn't be a suitable reward. You need to find just how each child will react and what his needs are. Money works for some, and clothes for others, but a sincere word of praise or thankfulness may be the best reward of all to another.

Natural Consequences

Definition

Natural consequences is allowing the results of an action to take its natural course without attempting to interfere with that action. For example, my brother-in-law was a hard drinking, fast living young man who was in many drunk-driving accidents. Instead of suffering all the consequences of his actions, his father time and again paid to get him out of jail or to fix up the car, or pay the medical bills. It wasn't until my brother-in-law was nearly forty years old that dad finally woke up to the fact that instead of helping his son he was actually assisting him in the process of self-destruction. The father quit, the son went to rock bottom and only then did he realize his real condition and turn to the all-wise Father who was willing and waiting to save him. He is now a changed, converted, Seventh-day Adventist Christian, aged forty, with many lessons yet to learn. He got a late start because his parents didn't know about the method of discipline called natural consequences. "Whatsoever a man soweth that shall he also reap" (Gal 6:7).
God uses it, doesn't He? The gay society of San Francisco is learning something about natural consequences of sin with the terrible outbreaks of Herpes and AIDS. They hate to admit that their morals have any influence over their physical well-being, but admit it they must.

When David killed a man to steal his wife, he learned about natural consequences for many years because of his lost influence over the children of Israel. Few would listen to him as they had before.

Some parents are frustrated with children who refuse to eat. They try all sorts of tricks to get their children to eat. Remember when we used to play airplane? "Here comes Columbia with no motors on ready to land at the airport--Open wide, that's a good girl." Or we show our big muscles and encourage Johnny to eat so he can have big muscles like Daddy someday. But what are the natural consequences of not eating? Hunger! Next time your child doesn't want to eat, just say, "That's all right, sweetheart, you don't have to eat, but you won't be allowed to eat anything until the next meal so don't plan to come to the kitchen a little later for a snack. It's now or never until the next time we eat." But, parents, one thing is important here. This must be enforced or you are in big trouble. If that child is allowed to come crying for food two hours later and you suddenly go soft and hand over the goodies, then you are rewarding him/her for not eating earlier, and you can be sure the same behavior will show its face again soon. Hold the fort and the law of natural consequences will assist
you in training your children. No nagging, no scolding, no punish-
ing. Try it, you'll like it!

How to Use in Discipline

Last year when we were at Andrews University, my son Jeff, 
eight years old, had a bicycle. He was very careless about not 
locking it up at night when he went here and there on campus. 
We bought him a good lock and taught him to use it, but time after 
time I would find the bicycle lying around unlocked. Several times 
I took it, hid it, and let him think it had been stolen. That would 
shake him up for exactly two days and then it would be left unlocked 
again. Finally, it was stolen and he had to go without a bicycle 
for several months—which was a good lesson in itself. When we 
moved to Arizona, he wanted us to buy him another bicycle. How 
do you suppose we answered? You lost it, you buy it! And he did. 
He worked hard doing various tasks around home and earned the money 
to buy another second-hand bicycle.

Should we have spanked him for losing the bike? No, that 
would not have been nearly as effective as the discipline of natural 
consequences. And there was the added benefit of recognizing Mom 
and Dad were right and they do know a little more than he. By the 
way, it's not very often you get to prove that so clearly, so rejoice 
when the circumstances of life produce the opportunity.

Another lesson the discipline of natural consequences taught 
was the importance of inner discipline rather than outward conformity. 
A spanking usually causes the child to obey out of fear and produces 
an outward conformity without a deep inner conviction. Jeff now has
a strong personal conviction about locking up his bicycle that no amount of physical discipline would have taught him, and the teacher was natural consequences. Sometimes we think we have to spank our children and control them externally in order to keep their respect. There is some truth to that, but respect can also be taught by loving someone enough to do the required teaching and then to stand back and allow them to go ahead and make their own decisions and profit from the consequences of their misbehavior.

Logical Consequences

Definition

Now logical consequences is very much like natural consequences, except that nature doesn't always provide us with a consequence that can be felt and seen soon enough after the behavior to bring about any significant changes. Therefore, since there is no natural consequence, we must make up a logical consequence which works very well as a method of discipline for children.¹

For example, the call to supper. Does your wife have trouble getting everyone to supper the first time she calls? How many women actually expect everyone to come running when saying in a quiet voice, "It's time for supper"? You might get one, and he will come barking to the table. Mother calls a little louder until finally she is forced to shout, "I've called for the last time, come and eat NOW."

From the point of view of rewards, this is interesting to consider. When Mom spoke in a quiet sweet voice and said, "It's

¹Ibid.
time for supper," and nobody came, what was everyone else doing to Mother's polite behavior? Extinguishing it! When Mother yelled and everyone came, what were they doing to her impolite behavior? Rewarding it! The family was teaching Mother to yell, and who ought to be training whom around here anyway? We must not let our children train us, we are to train them. If we nag our children, it is because they are training us to nag. They refuse to respond the first time we call and they respond only when we nag, so they are rewarding our nagging and extinguishing our polite behavior.¹

I saw a cartoon once where the psychologist and two white rats were in a cage together. One rat asks the other, "Do you think we've got him trained yet?" It seems many times that this is what our children are doing to us and we just don't seem aware of it.

Ruth Murdoch tells the story of the time a neighbor child was playing in the Murdoch's backyard with their little girl. The neighbor mother came out on her back porch and called, "Mary, time to come home." Mary went on playing and pretty soon the mother came out and called again, "Mary, it's time to come in now and get ready for supper." Mary kept right on playing. The third time, the Murdoch girl said, "Mary, your mother is calling you." "Yes," she said, "I know it, but she'll call several times more," and went on playing. The mother finally began to get angry and said, "Mary, I said for you to get in here." Mary said, "She'll get madder than that before I have to go." Imagine that! What are we going to do with these little child psychologists who are very busy training up

¹Narramore tape.
Mom and Dad? They have learned just how far they can push us, and it seems they always go to that point and then back off. Maybe we should think up some logical consequences to help these little rascals learn to obey.¹

How to Use in Discipline

Let's go back to the supper scene and figure out a logical consequence that will save mother's voice for the ladies trio this Sabbath and give the whole family a nice quiet supper hour together. A family council should be called to discuss the problem. It is decided that supper will be served at 6:00 each evening, or when Mother calls only once. If someone is not present when the blessing is said, that someone need not come for supper at all. Isn't that the logical consequence for not being there on time? Who needs to look all over the neighborhood for the family when it comes time for supper? If you are not there you just don't eat. You've had your family council and everyone knows the new consequence. The first night everyone is there to kind of smile around at everyone, but the second night Sam is missing. He shows up shortly after the blessing. He comes in real fast without looking anyone in the eye, picks up his fork, and starts to eat. And you'll say, "Sam, I'm sorry but we decided that if anyone wasn't here when we said the blessing, they just didn't eat." "But, Dad, I couldn't hear you when you called. I was over at Todd's house and I couldn't hear you."²

¹Murdoch tape.
²Narramore tape.
"I'm sorry, son, that you couldn't hear. But I've got a special thing that's going to help your hearing. If you don't eat tonight you'll hear better tomorrow. I know it's going to be hard tonight but I also know that in the long run we're all going to be happier and we won't have the heated discussions that usually come at supper time."^{1}

How long will that last? Oh, for about a week, and then one day someone is going to come in late to see if you still mean business. All you'll have to do is clear your throat and they'll say, "Oh, all right!" and be up and away. They are testing you to see if you are going to be consistent. Most likely three or four missed meals will be all that is necessary to break the habit and get the family to supper on time. It's called logical consequences.

Are you having trouble with children who keep messy rooms? Try a Sunday box. Anything left lying around the house after the children go to school and after 5:00 p.m. will be picked up and put in the Sunday box for safe keeping until Sunday. You might even charge them a nickel for each item to get them back on Sunday. All you have to do is tell them once about the logical consequences of leaving their things around and then just keep your part of the bargain.

Now don't be too surprised when you first pick up some things if they laugh and say, "No problem, Mom, I don't need that anyway!" But never mind what they say, you just go right on picking up their stuff. Along about Thursday your daughter will say, "Mom, have you seen my blouse that matches my blue skirt and my other

^{1}Ibid.
white sock with the lace at the top?" Mom will say, "I don't know for sure, honey, but I think I saw something like that in the Sunday box." "Could I have it, Mom, I've got to get off to school in a hurry today and..." "I'm sorry, Betty, but you remember our deal. You can have it back on Sunday, and it will only cost you a dime." "But, Mom, I need it now, do you want me to disgrace the family by dressing like a bum?" And that's where the crunch will come. Will you be able to stand up for the logical consequences of picking up the garments—having your kids go to school in one red sock and one blue one? If you can handle the slight to your pride of having the kids dress funny a few times, then you're in good shape to teach them a lesson. But if you're not willing to follow it through, then don't establish that logical consequence to start with.

Do you have trouble getting your kids up and dressed and fed and off to school on time without a lot of nagging and fussing? Try the same system. Give each child his own alarm clock and let each one get him/herself up and dressed and fed. If a child does not show for breakfast on time, what is the logical consequence of that? No breakfast. But that's the most important meal of the day, you say. Fine, let them find that out for themselves. If they miss the bus, they stay home in their bedroom with no TV the whole day. You might say, "Oh no, that's worse on me than on them." No, they don't like it any more than you do because one day in their room is more than most kids want. You can avoid that hassle every day by just sitting down with the children and setting up a logical-consequences program.
Corporal Discipline (Punishment)

Definition

Corporal punishment includes spanking or paddling a child's bottom, slapping the face or any physical discipline or punishment.

Is there a place in discipline for spanking? A lot of psychologists say you shouldn't spank a child. Do you agree? What does the Bible say about spanking. Remember all those statements by Solomon, "He who spares the rod hates his son, but he who loves him is diligent to discipline him (Prov 13:24)? "Folly is bound up in the heart of a child, but the rod of discipline drives it far from him" (Prov 22:15). "Do not withhold discipline from a child; if you beat him with a rod, he will not die. If you beat him with the rod you will save his life from Sheol" (Prov 23:13,14). "The rod and reproof give wisdom, but a child left to himself brings shame to his mother" (Prov 29:15).

I think it is quite clear, at least from Solomon's inspired view, that spanking can be of real value in the disciplining of children. Ellen White in the book Child Guidance makes it clear that there is a place for spanking. She says:

Oh, that the Eli's of today, who are everywhere to be found pleading excuses for the waywardness of their children, would promptly assert their own God-given authority to restrain and correct them. Let parents and guardians, who overlook and excuse sin in those under their care, remember that they thus become accessory to these wrongs. If, instead of unlimited indulgence, the chastening rod where oftener used, not in passion, but with love and prayer, we would see happier families and a better state of society.¹

¹White, Child Guidance, p. 276.
Principles Governing the Use of Spanking

Administered in love, not anger

But notice every time she talks about using the rod as a method of discipline it is always to be done in love and not with anger. Never, never should we whip our children in anger. You ask, "What's the fun of it then?" You see, that's just the point. Most of us spank our children for our benefit and not the child's. What do I mean by that? I mean that we spank our children to relieve our own frustrations and not because we are concerned about the good of the child. When we punish our children in anger, we only make them angry and resentful. Notice what Ellen White says on page 282 of Child Guidance:

When the mother gives her child a jerk or blow, do you think it enables him to see the beauty of the Christian character? No indeed; it only tends to raise evil feelings in the heart, and the child is not corrected at all.¹

Never give your child a passionate blow, unless you want him to learn to fight and quarrel.²

Never raise your hand to give them a blow unless you can with a clear conscience bow before God and ask His blessing upon the correction you are about to give.³

Reserved for defiance of parental authority

Spanking, according to the experts--Dobson, Narramore, Campbell, Fennema--should be reserved for the moment the child defies the authority of the parent and says, "You make me" or "I will not." Then Mom and Dad must calmly, quietly, and prayerfully move in to meet the challenge so there will be no doubt left in the child's

¹White, Child Guidance, p. 282. ²Ibid., p. 251. ³Ibid., p. 252.
mind as to who holds the lines of control in the family. Ellen White suggests that discipline of this type be postponed until the parent has perfect control of his own emotions. Then when all involved are cooled down, talk about the problem and deal with it. If a spanking is needed, then use it. When the child has finished crying, take him in your arms and let him know you love him with all your heart. How many times my mother would say, "This hurts me more than it does you," and I would want to say, "You wanna bet?"

But now I understand that she was talking about love for the child and that love forces one to help the child remember to avoid the rebellion that caused the pain. It isn't easy for loving parents to spank their children. Neither is it easy for them to shun that duty and allow the child to grow up without discipline and ultimately see Satan take control of their lives and destroy them forever.

Spankings should be few and meaningful. One or two may be all a child will ever need, unless they are done in anger. If the parent prays with the child and explains what he has done wrong and how he can avoid this same mistake again, there is hope that it will not be necessary again. But if it is carried out in anger, an evil spirit will be kindled that will cause the child to be more rebellious than he was before and need a spanking again. You can see what is happening. It is a vicious circle that ends with the child hating his parents and all forms of authority, including God. Never spank your child in anger. Children can see the difference in your spirit in a hurry and will react accordingly.
Used only when other forms of discipline won't work better

Be certain there is no other form of discipline that will work better. The older the child, the less effective a spanking becomes. Dobson recommends that spanking be dropped after the age of nine or ten and never to spank a teenager. Older children consider spanking something for little children and spanking them is an insult and very destructive to their self-esteem. There are many more effective methods of discipline that should be used before we turn to spanking.

I learned this very well one day when I had some trouble with my son. I don't remember now what it was that forced me to find something to help him remember what he was not to do in the future. I gave him a choice; a spanking or not attending the film at the academy that night. Do you know what he chose? The spanking, because it would be over quickly and he could enjoy the evening's activities long after the sting of the belt had vanished. I gave him three swats with the belt, and he took it like a man with no crying. We prayed together. He was sorry and off we went together arm in arm to see the film. I was glad I did it that way on that occasion because it brought us together as father and son. But I learned that spankings for him were no longer the best method of discipline. Taking away the privilege of seeing the film would have been a greater punishment than the spanking.

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1Dobson, Dare to Discipline, p. 16.
2Ibid., p. 46.
Administered hard enough to hurt but with neutral object

If a child is openly defiant, challenges your authority as the parent, you are forced to spank, but make sure it hurts. To spank a child in such a way that there is no real pain makes the discipline meaningless. Be very careful to spank only on the bottom, as other parts of the body are easily damaged. Some authorities suggest the use of the hand as the proper tool because it gives you a good sense of how hard you are hitting. Dobson recommends a belt, a switch, or a paddle. He feels the hand should always be seen as an instrument of love rather than something that produces pain. Have you ever seen a parent make a sudden movement and the closest child jumps back or flinches as if the parent were about to slap him. It's a safety device of nature designed to protect the body from danger. If the parent has been in the habit of using his hand to strike the child you can see why the child would flinch when the hand is raised. How much better to let the hand be seen as an instrument of love and let the belt be seen as the instrument of discipline.

We have talked about various methods of discipline in this section—how to extinguish undesirable behavior such as temper tantrums and how to eliminate messy rooms by remembering that unrewarded behavior will soon stop. We talked about natural consequences and logical consequences and spankings. But let it be said that the greatest of these four is love. Your children must know without a doubt that you love them unconditionally. Only when

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1White, Child Guidance, p. 245.  
2Ibid., p. 246.
that has been expressed in meaningful ways such as eye contact, physical contact, and focused attention can we finally express our love through Christ-like discipline. May God help each of you to love your children and be able to discipline them in such a way that they will love you and your God.
CHAPTER VI

EVALUATION OF THE WORKSHOP

The Niles Workshop

The first of the two workshops began at 7:30 p.m., July 8, 1983, with sixteen adults present at the Niles, Michigan, Seventh-day Adventist church. This was a church situation with only voluntary participation. Another factor to consider is that during the summer in Niles the sun does not set until nearly 9:30 p.m. The traditional Seventh-day Adventist works hard around his home getting ready for Sabbath until a half hour before sunset. It is not easy to motivate parents with small children to plan far enough ahead so Sabbath preparations are completed in time for a 7:30 p.m. meeting. The fact that sixteen were present demonstrates considerable interest in this topic on the part of parents.

The meeting was held in an air-conditioned Sabbath School room set up like a small church. Metal folding chairs were arranged in front of a small podium with a large blackboard to one side. The pastor was present to lead in a few hymns, have the opening prayer, and make the introductions. He and his wife attended every presentation, a gesture which was greatly appreciated and lent support to the program.

After a short introduction, the evaluation instrument consisting of twenty-five statements about child discipline was
distributed and explained. Participants were asked to respond: strongly agree, agree, I don't know, disagree, or strongly dis­agree to each statement. The statements were written on one sheet of paper; responses were marked with a number two soft lead pencil on an opscan sheet for later reading by the computer. The same test was repeated at the conclusion of the workshop to see if the materials presented actually brought about any change in understanding. The first workshop session went very smoothly, concluding at 9:30 p.m.

On Sabbath morning I was invited to present a communion sermon. I accepted and preached on the subject of the "Discipline of the Cross," describing what Jesus did for us on the Cross of Calvary by taking upon himself our punishment.

A potluck dinner had been planned for those participating in the workshop. The second presentation began at 2:00 p.m. with some thirty parents present. A break was scheduled every forty minutes and the afternoon session concluded at 5:15 p.m. At 7:30 the last two presentations were made to the twenty-five people present. The evening session concluded at 9:30 p.m. after the group completed the evaluation instrument the second time. At least twenty-five people were present all day but only nine were the same people who had taken the pretest on Friday evening. This meant that although the workshop was attended by twenty to thirty people the evaluation instrument which was designed as a pre-test/post-test tool could be administered to only nine parents--since only nine attended both the first and last sessions. One must ask why all sixteen people who began the workshop did not stay by
until the end. There could be many reasons. In some cases the mother and father took turns caring for the children. The mother began the workshop while the father cared for the children; late Sabbath afternoon the roles were switched and the father attended the workshop. This system worked well for them but reduced the number of people who stayed for the workshop from beginning to end.

The next time a workshop like this is held, two things might be helpful: (1) a baby sitting service, and (2) a small charge to stimulate and hold the interest from beginning to end.

The South Bend Workshop

The South Bend workshop was held a week after the one in Niles, beginning on July 15, 1983 at 7:30 p.m. The meeting started late because of indecision as to where to hold the meeting. The very hot weather made the non-air-conditioned church most uncomfortable. It was finally decided to go next door to the pastor's air-conditioned home. This change in plans directly affected the type of group dynamics in this workshop. It was held in the living room with many sitting on the floor, sofas, or easy chairs. The atmosphere was informal and relaxed and very different from the one in Niles. An old music stand was used for the speaker's notes.

The pastor made no introductions, since he was busy sending late comers to the house. I had my own prayer, made my own introductions, and began the workshop. The pastor's wife kindly arranged to watch the children who played in the basement, leaving the parents free to enjoy the workshop. Twenty-two adults were present.
From the beginning this group was very different from the one in Niles. Participants wanted to verbally agree or disagree and discuss the issues being presented. Hands went up all over the room as various ones wanted to participate. Meanwhile, I was struggling to make up for lost time, to cover the subject for the evening, while at the same time allowing the participation which seemed very important to this group. Consequently, the meeting continued until 10:00 p.m.

Sabbath afternoon there was a potluck dinner for those attending the workshop. The afternoon session began at 2:00 p.m. and continued until 7:30 p.m., with periodic ten-minute breaks. The Niles group was sent home at 5:30 p.m. for supper, and it was hard to get them back again. By going straight through until the workshop ended, we avoided that problem. The meeting could have concluded an hour or more earlier, but the intense discussion and group participation made it difficult to advance on the planned curriculum. One man, well into his Ph.D. program in theology, enjoyed sharing his knowledge, and several mothers who each had four and five children and had read many books on child discipline offered their experiences and opinions on every subject presented. Everyone seemed to have a good time, but I found it a frustrating experience because of difficulty in keeping within the planned schedule. Thirteen people completed the class and took the post-test. The pastor's wife prepared a light supper to end the evening.

Participants' Comments

Many stayed after the conclusion of both workshops to thank me for the material presented. One man said that when he took the
pre-test he was certain his answers would not change, no matter what this doctoral student had to say. At the conclusion he had changed his position on many questions. He was surprised at himself. Another man liked the presentations so much he asked where the dissertation could be purchased upon its completion. Another sent me a note a few days after the workshop saying, "Thank you for a most interesting seminar. Thank your wife, too, for being so kind and patient in watching the children. Please drop me a line when and where your paper is published and when you officially receive your 'Dr'." My wife and the pastor's wife were very kind to watch many children all Sabbath afternoon so the parents could be free to attend the workshop. The pastor of the Niles church sent a postcard expressing how much he appreciated the workshop both for himself and the church members. He felt it had been helpful in forming proper concepts of child discipline.

**Evaluation Instrument Design**

To assess the attitudes of the workshop participants before and after the presentations required the creation of an evaluation instrument. It was felt that more than one page of statements would be counter-productive because of time and interest on the part of those responding. It should, therefore, be limited to less than thirty-two statements to fit comfortably on one sheet of paper.

Thirty-two statements were designed in such a way that the person tested would not find the responses obvious. Looking at the statement one way, the respondent might agree with it, but looking at it another way he might disagree. If everyone responded to the statements the same way in the desired direction the first
time, there would probably be no change of position and the instrument would not serve its intended purpose. Statements were needed that would produce a dilemma in the minds of the readers and perhaps divide them into polarized groups.

An attempt was made to design statements based on the objectives for each presentation, so the teaching materials would solve the dilemma in the minds of the participants. After attending the workshop, when they responded the second time they would either have strengthened their previous opinion or changed it completely. This change is what the instrument was designed to measure.

To be certain the statements would accomplish this purpose, they were pilot tested on a random sampling of seven neighbors and friends. There were eight statements all seven people answered alike. An examination of these eight statements showed that all seven people agreed with the way the teacher was planning to teach the material, with one exception. This one statement was answered alike by all seven people, but in a direction opposite to what the teacher planned. It was decided to retain that statement. The other seven were eliminated from the test, bringing the number of dilemma-producing statements to twenty-five. These were presented on one sheet of paper and responses were made on a separate opscan sheet. Participants indicated their response by marking one of five categories: strongly agree--1, agree--2, I don't know--3, disagree--4, or strongly disagree--5. The numbers represent the mean score.

**Results of the Evaluation**

The evaluation instrument was given before the workshop began and again at its conclusion. This was done to discover if the
workshop presentations actually changed the way class members felt about the statements after the workshop as compared with before. For example: Before the presentations, participants felt it was not proper to reward children with money for good behavior, but by the time the session was finished they had changed their minds. It must be remembered that only twenty-two people were involved in this study, making the sample of participants so small it is impossible to make any generalized statements about what might be the result in any subsequent workshops. What we learn here applies only to this group of twenty-two people.

Non-Significant Changes

Out of the twenty-five statements, thirteen showed no significant change from pre- to post-test. (See table 1.) There was some slight change but it was below the p level of .05 set as the level of statistical significance. Since there was some change, it is interesting to note that in eleven of the thirteen statements the change was in the direction the instructor wanted. For example, the statement that God often motivates the Christian out of fear received a disagree response of 4.0909 before the workshop. Afterward the disagreement was just slightly stronger with a 4.4091. In other words, the workshop only confirmed how these people already viewed the issues involved in these eleven statements. Statements 4 and 23 concerned spanking. Participants disagreed with both statements before the workshop began, but after the instruction they had moved just slightly in the direction of agreement. However, this was a direction different from what the instructor would have wished. The workshop instruction on spanking was that when it is
### TABLE 1

A COMPARISON OF PRE- AND POST-

<table>
<thead>
<tr>
<th>Item</th>
<th>t Score</th>
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<tbody>
<tr>
<td>1. God often motivates the Christian out of fear.</td>
<td>-1.4331</td>
</tr>
<tr>
<td>2. It is dangerous to praise children for a task well done because it might go to their heads.</td>
<td>-.1816</td>
</tr>
<tr>
<td>3. We automatically discipline our children the same way our parents disciplined us when we were children.</td>
<td>1.8906</td>
</tr>
<tr>
<td>4. Spanking children teaches them to be mean and to hit other children.</td>
<td>1.6266</td>
</tr>
<tr>
<td>5. Because the self-esteem of children is very easily damaged, it is essential that the parents do everything possible to encourage children to love themselves.</td>
<td>2.5600*</td>
</tr>
<tr>
<td>6. When Jr. is really striving to keep his room clean, it is important not to let him become so absorbed in the one self-improvement project that he forgets his other chores.</td>
<td>-.2039</td>
</tr>
<tr>
<td>7. It is unrealistic to think you can reject the child's behavior and not the child.</td>
<td>-.1457</td>
</tr>
<tr>
<td>8. Discipline is the same as punishment.</td>
<td>-2.9823*</td>
</tr>
<tr>
<td>9. An adult's feelings toward God reflect his feelings toward his parents.</td>
<td>3.0520*</td>
</tr>
<tr>
<td>Pre-test Means</td>
<td>Post-test Means</td>
</tr>
<tr>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>4.0909</td>
<td>4.4091</td>
</tr>
<tr>
<td>4.6364</td>
<td>4.6818</td>
</tr>
<tr>
<td>2.3182</td>
<td>1.9545</td>
</tr>
<tr>
<td>4.0455</td>
<td>3.6818</td>
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<tr>
<td>2.2727</td>
<td>1.5909</td>
</tr>
<tr>
<td>2.4545</td>
<td>2.5000</td>
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<tr>
<td>3.6818</td>
<td>3.7273</td>
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<tr>
<td>4.1364</td>
<td>4.6818</td>
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<tr>
<td>2.5455</td>
<td>1.9545</td>
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<tr>
<td>Item</td>
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<tr>
<td>10. A good way to help children get the victory over sassiness toward their parents is to promise them a special surprise if they will not lose their tempers all day.</td>
<td></td>
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<tr>
<td>11. Children generally whine because their parents taught them to do it.</td>
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<tr>
<td>12. The object of discipline is the training of children for self-reliance and self-government.</td>
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<tr>
<td>13. The main purpose of discipline is to inflict a penalty for an offense.</td>
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<tr>
<td>14. A good way to build self-esteem in a child is to set firm limits and be a strict disciplinarian.</td>
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<tr>
<td>15. If children are rewarded for doing the household chores they will soon develop the attitude of &quot;What's in it for me&quot; about everything they do.</td>
<td></td>
</tr>
<tr>
<td>16. The ideal way to stop temper tantrums is to ignore them.</td>
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</tr>
<tr>
<td>17. Parents should impose as little external control as possible on their children so that they might be free to develop their own inner conscience and modes of behavior.</td>
<td></td>
</tr>
<tr>
<td>t Score</td>
<td>Pre-test Means</td>
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<tr>
<td>---------</td>
<td>----------------</td>
</tr>
<tr>
<td>5.1076*</td>
<td>3.8636</td>
</tr>
<tr>
<td>5.6416*</td>
<td>3.0909</td>
</tr>
<tr>
<td>2.1130*</td>
<td>1.9545</td>
</tr>
<tr>
<td>-.2526</td>
<td>4.1364</td>
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<tr>
<td>3.5161*</td>
<td>2.8571</td>
</tr>
<tr>
<td>-1.2193</td>
<td>3.1364</td>
</tr>
<tr>
<td>4.4651*</td>
<td>3.6818</td>
</tr>
<tr>
<td>-1.1007</td>
<td>3.8182</td>
</tr>
<tr>
<td>Item</td>
<td>t Score</td>
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<td>----------------------------------------------------------------------</td>
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</tr>
<tr>
<td>18. Under some conditions it is necessary to spank a teenager.</td>
<td>-4.3053*</td>
</tr>
<tr>
<td>19. An effective means of discipline or training is to reward the child with money for doing the right thing or exhibiting correct behavior.</td>
<td>4.4167*</td>
</tr>
<tr>
<td>20. A good way for parents to express their anger is through angry looks.</td>
<td>-1.6408</td>
</tr>
<tr>
<td>21. A good way to kill the conscience of a child is to punish him or her.</td>
<td>4.8302*</td>
</tr>
<tr>
<td>22. Guilt is usually destructive in the formation of a healthy conscience and should be lessened in children whenever possible.</td>
<td>-2.7321*</td>
</tr>
<tr>
<td>23. The danger ofspanking children is that it damages their self-esteem.</td>
<td>1.8209</td>
</tr>
<tr>
<td>24. It is not wise for a father to hug and kiss his preadolescent (age 10-12) daughter for fear it might give her wrong ideas and start her on the road to promiscuity.</td>
<td>-.2712</td>
</tr>
<tr>
<td>25. The will of a child is very strong and must be broken if the child is to develop a humble Christian spirit.</td>
<td>-1.0729</td>
</tr>
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The t score represents the t test for correlated means to test for differences between pre-test and post-test mean scores on the same group. The p score represents the level of significance. Alpha was set at the two-tailed .05 level of confidence.

*p < .05
carried out in anger it can teach children to hit each other and also destroys self-esteem. Spankings carried out in love do neither of those things. The key word was anger, which three or four people did not catch.

Significant Changes

There were twelve of the twenty-five statements where a significant change did take place between pre-test and post-test means (statements 5, 8, 9, 10, 11, 12, 14, 16, 18, 19, 21, and 22 marked by the asterisks on table 1). All of these changes were in the direction of the instruction presented.

Six questions had p levels of .000 and one had a p < .002. These suggest a very strong change between pre- and post-tests.

Statement 10 (rewarding a child for not throwing a temper tantrum all day) was answered in the pre-test by a mean of 3.8636 which is very close to a 4.000 or a disagree position. Parents did not feel it was proper to give rewards to help a child gain the victory over temper tantrums. A considerable amount of time was spent on the subject showing where Ellen White used the reward method for this purpose. There was some opposition to this idea, especially in the South Bend workshop, when a very well-educated person strongly opposed the idea that God offers us rewards as an incentive for changes in behavior. I felt nearly overpowered by the force of the discussion and wondered what the outcome would be on the post-test. The result was a strong change from 3.8636 (disagree) to 2.5455 (half-way between I don't know and agree). To score that amount of change for the whole group means several
people had strong change. Looking back through the raw data it was interesting to note that there were five people who made two full category changes and almost all of them were from the Niles workshop. There were six others who made three full category changes. They were almost all from South Bend workshop where the heated but friendly discussion about rewards had gone on for some time. At the time it seemed the discussion was against the use of rewards, but the strongest change in their favor came from that very situation. Perhaps a private test where people can safely express how they really feel is more valid than the superficial impression of how the group is reacting to a heated discussion. The outspoken person who appears to be leading the group one way may actually be unwittingly turning them to the opposite view. Or possibly the class may have decided for the position of the teacher because they knew what he wanted them to say.

Statement 11 (children whine because their parents taught them to) scored a cautious "I don't know" with a mean of 3.0909. The post-test revealed a change slightly past agreement towards strong agreement with a mean of 1.8636, a significant change directly related to the workshop content. Again, the raw data produced a surprise. Of ten changes of two or three full categories, eight came from the Niles workshop. The reason may be because the group was quiet and listened carefully to the instructor and thus received the full impact of the teaching materials on the subject of whining and its causes. In the South Bend workshop where there was excited and abundant class participation, I was
pressed for time to cover material and may have only lightly covered the section on whining.

On statement 14 (a good way to build self-esteem in a child is to set firm limits and be a strict disciplinarian) the pre-test response was another cautious "I don't know" with a mean of 2.8571 (on the agree side). The post-test changed to a mean of 1.9524, a very healthy agree stance.

Statement 16 (the ideal way to stop temper tantrums is to ignore them) had a pre-test mean of 3.6818, leaning toward a disagree position. The post-test mean was 2.3182, near an agree position. Looking at the raw data did not produce any significant insights because the two workshops were fairly well divided on the changes.

There were six people in Niles and five in South Bend who had two or three categories of change. One person in Niles marked a strongly disagree on the pre-test and a strongly agree on the post-test. There were two other people in Niles who changed three categories in the direction of the instruction.

Statement 18 (under some conditions it is necessary to spank a teenager) received a mean of 3.4545 on the pre-test. The group continued in the same direction to a very healthy "disagree" (4.3182). On this statement six of the seven people who made strong change were from Niles. The South Bend people already had their minds made up on this subject before the workshop was held and moved only from disagree to strongly disagree. The Niles people made strong changes of at least two full categories and in two cases three full categories. There appears to be a reason for this difference. When we discussed the issue of spanking teenagers there was a young
married man present who with tears and great emotion told the story of the last whipping his father tried to give him when he was sixteen years old. This experience resulted in the boy's loss of control and a deep cut above the father's eye which required emergency-room treatment. His story was so powerful it may have swayed the undecided from any measure of neutrality over to a strong disagreement with teenage spankings.

Should children be rewarded with money for good behavior? The pre-test mean of 4.0 on statement 19 was one of the two times a disagree score had no plus or minus variation. The group moved slightly past the "I don't know" position towards an "agree" with a post-test mean of 2.7273. The differences between the raw data and the two workshops was not significant, except that two ladies in Niles went from a strongly disagree to a strongly agree position.

The last statement among the seven that received a p value of .000 was number 21 (a good way to kill the conscience of a child is to punish him or her). The pre-test mean was 3.7727 (close to disagree). Of course, the class had no way of knowing that the instruction would be so strongly against punishment. Once they understood what was meant by the word punishment, a great change took place and the class moved almost to the point of agreement with a mean of 2.3636 on the post-test. The South Bend group changed more than the Niles group--perhaps because there was a great deal of class participation on the subject of punishment and conscience and this might have produced a better understanding.

There were five more questions with a statistically significant change between the pre-test and post-test means. The
amount of change was not so great in this group as among the seven just discussed; therefore, they are discussed in less detail, according to the amount of change observed, beginning with the one which showed the strongest change.

Statement 9 (an adult's feelings toward God reflect his feelings toward his parents) had a pre-test mean of 2.5455, which is half way between "I don't know" and agreement. The post-test mean of 1.9545 showed movement toward the point of agreement. Had the word adult been exchanged for the word child in the question, there would have been more likelihood of strong agreement, because that's where most of the class discussion centered. The fact that the participants were able to carry this idea of parental influence about God over into adulthood suggests that the majority of the group followed the arguments presented and agreed.

Statement 8 (discipline is the same as punishment) showed a solid disagreement on the pre-test, which became stronger on the post-test (4.1364 changed to 4.6818). Apparently the participants were already somewhat familiar with the difference between discipline and punishment.

Statement 22 (guilt is usually destructive in the formation of a healthy conscience and should be lessened in children whenever possible) showed a pre-test mean of 2.8182 or "I don't know," but on the side of agreement. The post-test mean was 3.5000, suggesting that now they were sure they didn't have an opinion and maybe even disagreed with the statement. Thinking back over the material presented, this section was not so strong as some of the others. Apparently the participants did not really clarify their thinking.
Statements 5 and 12 both pre-tested at agree. Post-test means moved toward stronger agreement, with strong enough change to be statistically significant.

Summary

The workshop was successfully field-tested in the Niles, Michigan, and South Bend, Indiana, churches. The two groups of people were very different. One was a quiet, reserved, note-taking type of group that asked some questions now and then, but primarily allowed me to present my prepared materials unhindered. The other group was anxious to be involved in discussing and verbally evaluating each point presented, while at the same time sharing their child-discipline experiences. The group dynamic was exciting and enthusiastic, but progress toward covering all the basic principles of the workshop materials was slow and labored.

Nevertheless, in both workshops learning took place. The pre- and post-test results showed significant change. On every question there was a change in the way parents answered the questions the second time they took the test when compared with the first time. On thirteen of the twenty-five statements the amount of change was not very significant, but on twelve statements there was less than a .05 percent probability that the changes in responses took place purely by happenstance. The participants did change their minds on the issues dealt with on the assessment instrument. Since the instrument was composed of statements taken from the main points of the lectures, perhaps it is safe to conclude there was some change in thinking about the methods of
discipline presented in this workshop and that the changes represented acceptance of those methods rather than rejection. Hopefully, these changes in thinking will result in practical improvements in the way these parents train and discipline their children in the future.
CHAPTER VII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The purpose of this project was to prepare and field-test for pastoral use a workshop for parents in child training and discipline. There is a need to develop and test theological and instructional concepts, workshop activities, and materials that can be employed in guiding and involving parents in the establishment of basic norms and criteria for child training and discipline.

Seventh-day Adventist parents are concerned about child discipline, especially when current research suggests that harsh autocratic disciplinary methods are part of the reason so many Adventist young people leave the church.\(^1\) This project is therefore dedicated to the purpose of finding better ways of training and disciplining children and is based on the Word of God, the writings of Ellen G. White, and the current Christian literature available on the subject.

To accomplish this goal, a theology of discipline which first of all gave consideration to the nature of man was developed. If man is absolutely depraved, cruel, and brutal, punishment would be necessary to control him; but if he is absolutely good then no discipline and control would be necessary at all. Man's nature is

\(^1\)Dudley, p. 55.
neither of these two extremes but rather a mixture of both good and evil and therefore in need of loving discipline and training by a heavenly Father.

A second theological idea discussed was the nature of parenthood and how it affects the child's view of God. Parents represent God to their children and must therefore be careful to reflect God-like characteristics for their children to observe and emulate. If a child sees his parents as harsh and unloving he will most likely see all authority figures in the same way, including his heavenly Father. However, if the earthly parents are seen as both just and merciful, the heavenly Parent will be perceived with the same characterization.

The theological position paper concluded with a study of the word "discipline" and its use in Scripture. It can mean either "instruction" or "correction." Consideration was given to the differences in Scripture between punishment and discipline as a means to guide modern parents in the different attitudes and methods reflected by those two ways when dealing with children. Punishment is carried out in anger with a focus on past sins, while discipline is an act of loving concern for the future of the child.

The practical application of these theological concepts led to the development of a workshop on child discipline. Six presentations were prepared and field tested in the Niles, Michigan, and South Bend, Indiana, Seventh-day Adventist churches. The manuscripts of these talks are included in this project. To determine whether the workshop presentations actually gave parents a better understanding of the subject, a test made up of twenty-five
"agree" or "disagree" statements was devised and given to the participants both at the beginning and at the end of the workshop session. A comparison of the pre- and post-test answers indicates that there was significant change of opinion on half of the questions. The workshops were therefore considered successful and of value for parents who are genuinely interested in learning better ways of dealing with their children.

**Conclusions**

In spite of the measured success of this workshop, it must be realized that it was limited to the very small tested population sample of only twenty-two people. It can only be said that within this small group some change in views did take place. Nearly half of the statements on the test were seen in a different light after the workshop as compared with before. Either the statements were not acceptable as an instrument of measurement or the workshop did what it was intended to do, which was to educate, in a field test, a small group of parents on the subject of child discipline and test to see if there was a measurable change in their views. This goal seems to have been accomplished.

Obviously a larger sample of people is needed to make any broad generalizing statements about the changes that might occur in another group of people in another part of the country. Many workshops should be held in different states with larger groups of people and with better tests and materials. There is obviously a great need for workshops of this kind and maybe this will be the forerunner of something better to come.
As the result of the testing differences between the Niles and South Bend workshops, it is concluded that a balance of class participation and attentive listening to the prepared lectures is the best climate for real learning. When class participation went to the extreme, the teacher was no longer moving the class along in a given direction and effective measurable learning was diminished. On the other hand, when the class did not participate verbally or in some type of planned activity, but only sat and listened attentively, there was also a reduction in the learning process. When a balance between lecturing and class participation is found, a greater amount of change took place—as was revealed by the evaluation instrument in this study.

If this study were attempted again, I would improve the test statements by beginning with a larger number and pre-testing them on a larger group of people, eliminating the statements which a majority of people answered in the same way and leaving the most discriminating statements for the test to be used in the workshop. This was done with these workshops but only on a miniature scale.

A small tuition fee of perhaps $10.00 (mainly to cover the cost of handouts) would possibly stimulate more interest in seeing the workshop through to its conclusion. Baby-sitting services would be offered so parents would not need to bring their children to disrupt the workshop or cause one or both parents to miss the needed training.

Because of the shortness of time, I was forced to give my presentations from a full manuscript. It would be preferable to
work from note cards with an outline form and this would be the plan in another workshop.

**Recommendations**

1. Workshops like this should be presented at campmeetings and churches across the nation. Seventh-day Adventist parents are interested in and need this kind of training.

2. Because families are composed of children of different age groups, it is recommended that three different workshops on child discipline be prepared: one for parents with children in the infant and early childhood age group, one for the elementary-age group, and a third for those who have adolescents. The type of workshop produced in this project is of a more general nature and valuable, but instruction designed for specific age groups could be of even greater assistance to Seventh-day Adventist parents.

3. The concepts and principles of child discipline would be better when taught by a husband and wife team. In my future workshops, I plan to have my wife share the instruction time with me to encourage both husbands and wives to become involved in the discipline and training of their children.
APPENDICES
APPENDIX A

GROUP ACTIVITIES AND HANDOUTS FOR PRESENTATION
DISCIPLINE OR PUNISHMENT?

1. The flood of Noah's day
2. For Israel when there was no rain for 3 years
3. For the Baal priests on Mt. Carmel
4. Israel's 70 years in Babylon
5. The 7 years of insanity for Nebuchadnezzar
6. Jonah's experience with the fish
7. Korah, Dathan, and Abiram
8. Making Israel drink the ground-up calf of gold
9. Ananias and Sapphira
10. The church of Ananias and Sapphira
11. The stoning of Stephen
12. The stocks of Paul and Silas
13. Zechariah struck dumb
14. Daniel in the lions' den
15. The other men who were thrown to the lions
16. Slapping the face of a child for being sassy
17. "I'll beat you for this," followed by a belting
18. Sending a 5-year-old to her room for 1 hour—spilled milk
19. Spanking a child in anger for breaking vase on purpose
20. "Because I love you and want you to learn"—spanking
JOB LIST

1. I brushed my teeth without being told.
2. I straightened my room before bedtime.
3. I picked up my clothes without being told.
4. I fed the fish without being told.
5. I emptied the trash without being told.
6. I minded Mommie today.
7. I minded Daddy today.
8. I said my prayer tonight.
9. I was kind to little brother today.
10. I took my vitamin pill.
11. I said "thank you" and "please" today.
12. I went to bed last night without complaining.
13. I gave clean water to the dog today.
14. I washed my hands and came to the table when called.
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It is easier for an adult to think and act like a child, having been one, than for a child to think and act like an adult.

A wise parent knows how to think like a child but act like an adult.

We can be forgiven for growing old, but there is no excuse for those who forget their childhood.

Children rarely disappoint parents who expect little or nothing from them.

You buy a runt when you sell your child short.

The fear to begin is in itself the final end.

Nature put a grain of salt in every teardrop, so take each one that way.

The sooner you learn to reason with a child, the more reasonable he becomes.

If you refuse to think for yourself, someone will gladly do it for you.

Parents who need children are the happiest parents in the world.

Few things are more foolish than an adult arguing with a child.

To respect means to look up, never down.

You can take a little time to talk how or spend a lot of time crying later.

One slap on the back is worth more than ten on the behind.

A child's problem demands a child's solution.

To be something means to belong to someone.

Help a boy and you have a friend; love a boy and you have a son.

Love is a special package, bound with a hug and sealed with a kiss.

Laughter lifts, but ridicule ruins.

The frustration of being a teenager is that by the time you've figured out the answers, you've outgrown the problem.

If you hurt my feelings, you're going to end up feeling my hurts.

What you hear, you forget; what you see, you recall; but what you do, you know.

Some grapes don't get squeezed and pouting lips are rarely pleased.
Especially for Parents
A Workshop
On Child Discipline
By Elder Lloyd H. Logan

Where? Right Here In Your Church
When?
1. Friday Night July 8 at 7:30
2. Sabbath PM July 9 at 2:00
3. Saturday Night July 9 at 7:30
Especially for Parents

A Workshop

On

Child Discipline

By

Elder Lloyd H. Logan

Where? Right Here In Your Church

When?

1. Friday Night July 15 at 7:30
2. Sabbath PM July 16 at 2:00
3. Saturday Night July 16 at 7:30
APPENDIX B

ASSESSMENT INSTRUMENT
QUESTIONS ON CHILD DISCIPLINE BY LLOYD LOGAN

Parents were to mark their feelings toward the questions in the following ways:

- Strongly Agree - Mark A slot on the test and is valued at 1 on the computer results
- Agree - Mark B slot on the test and is valued at 2 on the computer results
- I Don't Know - Mark C slot on the test and is valued at 3 on the computer results
- Disagree - Mark D slot on the test and is valued at 4 on the computer results
- Strongly Disagree - Mark E slot on the test and is valued at 5 on the computer results

1. God often motivates the Christian out of fear.
2. It is dangerous to praise children for a task well done because it might go to their heads.
3. We automatically discipline our children the same way our parents disciplined us when we were children.
4. Spanking children teaches them to be mean and to hit other children.
5. Because the self-esteem of children is very easily damaged, it is essential that the parents do everything possible to encourage children to love themselves.
6. When Jr. is really striving to keep his room clean, it is important not to let him become so absorbed in the one self-improvement project that he forgets his other chores.
7. It is unrealistic to think you can reject the child's behavior and not the child.
8. Discipline is the same as punishment.
9. An adult's feelings toward God reflect his feelings toward his parents.
10. A good way to help children get the victory over sassiness toward their parents is to promise them a special surprise if they will not lose their tempers all day.
11. Children generally whine because their parents taught them to do it.
12. The object of discipline is the training of children for self-reliance and self-government.
13. The main purpose of discipline is to inflict a penalty for an offense.
14. A good way to build self-esteem in a child is to set firm limits and be a strict disciplinarian.
15. If children are rewarded for doing the household chores they will soon develop the attitude of "what's in it for me" about everything they do.
16. The ideal way to stop temper tantrums is to ignore them.
17. Parents should impose as little external control as possible on their children so that they might be free to develop their own inner conscience and modes of behavior.
18. Under some conditions it is necessary to spank a teenager.
19. An effective means of discipline or training is to reward the child with money for doing the right thing or exhibiting correct behavior.
20. A good way for parents to express their anger is through angry looks.
21. A good way to kill the conscience of a child is to punish him/her.
22. Guilt is usually destructive in the formation of a healthy conscience and should be lessened in children whenever possible.
23. The danger of spanking children is that it will damage their self-esteem.
24. It is not wise for a Father to hug and kiss his pre-adolescent (age 10-12) daughter for fear it might give her wrong ideas and start her on the road to promiscuity.
25. The will of a child is very strong and must be broken if the child is to develop a humble Christian spirit.
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Name: Lloyd Hubert Logan

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- Southern Missionary College, Colledgade, Tennessee
- Newbold College, Bracknell, England
- Columbia Union College, Takoma Park, Maryland
- Andrews University, Berrien Springs, Michigan

Degrees Conferred:

- Bachelor of Arts, Columbia Union College, 1969
- Bachelor of Divinity, Andrews University, 1972
- Doctor of Ministry, Andrews University, 1983

Professional Experience:

1964-1965 - Student Missionary to Tanzania, East Africa
1967-1969 - Student Missionary to Peru, South America
1967-1969 - Student Chaplain at the Washington Adventist Hospital
1972-1973 - Minister, Dayton, Ohio
1973-1975 - Minister, Wooster and Millersburg, Ohio
1975-1976 - Youth Director for the Bolivia Mission, La Paz, Bolivia
1976-1977 - Minister, Montero, Bolivia (Pastor of 15 churches)
1977-1978 - Minister, Montero, Bolivia (Pastor of 7 churches)
1978-1981 - Youth and Temperance Director of the East Bolivia Mission
1978-1981 - Director of the following departments in various combinations: Youth, Temperance, Lay Activities, Sabbath School, Religious Liberty and Home and Family, East Bolivia Mission
1981-1982 - Doctor of Ministry student at Andrews University

1982-1983 - Minister, Teacher, Thunderbird Academy, Scottsdale (Phoenix), Arizona