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Training for Christian Citizenship in Our Church Schools

HERBERT W. BLASHFIELD*

The Report of an Investigation

This paper is an attempt to bring together the best that is being done in training for Christian citizenship in our church schools. These efforts are very haphazard and unrelated. Few Directors of Religious Education and still fewer laymen have as yet any definite program or are able to place properly their efforts in a program. It is therefore very difficult to bring together any information on this subject which may be said truly to represent that which is actually being done. We can only gather the fragments and form our own conclusions as to what is of real value. While only a few schools have clearly defined plans, all seem to have the ideal in mind which they think will be realized through various forms of instruction and activities carried on by numerous societies and organizations.

The material in this paper is based upon some of thirty questionnaires which give data of what is actually being attempted in our better schools. In seeking information concerning this important work, a total of fifty-eight questionnaires were received, but only thirty contained information of value. In some cases, the directors who filled out the questionnaires seemed to be overwhelmed with the questions and frankly stated that they were unable to make any definite reply to many of them. There were very few who replied as though they really knew the path they are taking in their work. All directors seem to have the ideal of Christian citizenship in mind, but few, perhaps 10 per cent, can give a plan that can be followed by others. A summary of the ideals mentioned for such a plan is about as follows:

1. Hold up the ideals of Christian citizenship through instruction until the pupils have a desire to apply them for the good of others.
2. Help pupils to plan a program of activities in which the conduct and spirit of Christian citizenship will function for the welfare of all peoples; a program which will bring every member into a loyal and useful relationship to the needs of the whole world.
3. Organize the pupils for the purpose of carrying out these principles in a democratic way.
4. See that all pupils participate in these activities and that there is the fullest spirit of coöperation.

Those who have no plan claim that they do not have the time to get at it, or that there are too many organizations to have a single plan through which all can operate. Those who have a plan include the following organizations in the order named: Church-school groups, Boy Scouts, Young People's Societies, Organized Recreation, Com-

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munity Groups of Young People, and, to some extent, Girl Scouts, Camp Fire, Y. M. C. A., and Missionary Societies, Girl Reserves, Organized Industrial Groups, Boys' and Girls' Clubs, Boy Reserves, Blue Bird Clubs, and Daily Vacation Bible Schools.

A plan in which the various groups are unified and affiliated is used in only about 33 per cent of our schools. The unification in most cases is brought about through the Educational Director working with a general committee, council or cabinet composed of (1) a special religious education committee, (2) the heads of school departments with chairmen of special work, (3) or the chairmen of different branches of the work, as boys' and girls' work, women's work, men's work, recreational work, etc. In one case the entire program is unified through the Director of Recreation, and in another through the service objective of the school.

As a basis of training in the new citizenship, the instruction rests mainly upon the Graded Sunday School Lessons, although several schools use the Boy Scout and Girl Scout instruction as a basis. Besides the Graded Lessons, the following studies were especially mentioned:

For Primary Children: "Jack of All Trades," "Our World Family."

For Juniors: "Stories of Brotherhood," "Giovanni, A Boy of Italy," "Instruction on Community Life," "African Adventures."

For Intermediates: Boy Scout, Girl Scout, and Girl Reserve, instruction closely correlated with the Sunday School Lesson. "Heroes of the Faith," "Red, Yellow and Black," "Every Land" and missionary programs prepared by Sunday School Boards are also being used for this age.*

For Seniors: "Christian Life and Conduct," "Problems of Youth and Social Life," "The World A Field for Christian Service," and "Comrades in Service" are also suggested.

For Young People: "The Bible and Social Living," "Who is My Neighbor," "Young Peoples's Problems as Interpreted by Jesus," "The Gospel of a Working World," "The Bible and Social Living," "Social Duties from a Christian Point of View," "The Church at Work in the World To-day," "World Facts and America's Responsibilities," "Christian Americanization," "The Social Teachings of Jesus Applied to Modern Problems," "Christianity, Democracy and Internationalism," "Christianity and World Democracy," and "The Christian Conquest of America."

There is a strong feeling that the teaching material does not count as much in the development of Christian citizenship as the persons who present the material. It is the character of the teaching that counts. It is important that there be personality behind that which is taught. Teaching material is presented to some extent by 35 per cent of the schools through the lecture method; 50 per cent of the schools let the young people do much of the talking; the same number of the schools use group discussion to a large extent; while 50 per cent use both large

*The material found in the Citizenship Training Program published by the National Y. M. C. A. has some very fine instruction and well outlined programs for use with boys 12 to 20 years of age.

and small groups—they emphasize the importance of the small group. About 60 per cent find some time during the week as well as on Sunday for the purpose of instruction. Summarizing this, we may say that the emphasis is in small group discussions in which the young people themselves take part, and which meet through the week as well as on Sunday.

The actual sentiments of citizenship in doing and living are given the opportunity of expression in 60 per cent of the schools. These sentiments are emphasized and developed to the following extent: in community life in 70 per cent of the schools, within the group in 60 per cent of the schools, in the world work in 42 per cent of the schools, and in the school and on the playground and in the national life, in 33 per cent of the schools. Community work likely receives the largest amount of attention because it is most talked of; it is the most spectacular; workers are least embarrassed; the need is more prominent, and the reward is apt to be of greater degree. We are too inclined to think of a good citizen as one who is philanthropic in the community rather than one who knows how to live well in his own group, and who has world relationships.

Opportunities of expressing the actual sentiments of citizenship in the community are such as: participation in social service work, assisting in mission Sunday schools and churches, making surveys, assisting the employment bureau, and in helping in community affairs on holidays. Some help to bring about local improvements, others have started a community library, while still others have shared in the responsibility of civic improvement and civic enterprises. Sentiments of citizenship are also easily expressed within the group. Generally the leader thinks of his own group first; it is nearest home. Citizenship within the group is expressed through self-government, and the initiating of new ideas, athletics, supervised play and team work in general activities. It is developed through worship, learning to respect the rights of others, and through obliterating all racial and social lines within the group. We become world citizens largely through missionary instruction which is a part of the program of every church. Foreign missions generally appeal to us because of their seemingly greater needs, and the peculiar people with which they deal. It is right for us to think that through foreign missions others are made like unto us, clean, intelligent and religious. While 42 per cent of the schools are giving expression to citizenship in the world through foreign missions, they seem to have no definite and concrete program through which they are attracting the interest and helpful initiative of the youth to the needs of the world. Since the nation receives the smaller amount of Christian citizenship thought and activity, we can not help but wonder if we are nationalistic enough in our thinkings and in our work. We are too often inclined to think that America has no needs, and that she is consecrated and set aside for the service of other people. In reality America needs the devotion, the loyalty and patriotism of

every Christian boy, girl, man and woman. We should all be brought into a closer touch with the great national issues and see that the Christian emphasis is felt at work in Washington. We need to educate more of the youth of to-day in a Christian national responsibility. Sentiments of citizenship in the nation are being expressed by our church schools as sharing in campaigns for the sale of Thrift Stamps, Government bonds, promotion of the Red Cross and helping the needy places of America which are known as the Home Missionary Fields.

The expression of the actual sentiments of citizenship is related to the instructional material in very few cases. Fifty per cent of the schools did not feel as if there was any relationship, the rest answered very indefinitely, but, in general, all felt that instruction and activity should be definitely related. Such statements as the following were made: "Instruction material is given which will prompt activity—that will secure definite reaction." "As far as possible activities grow out of the instruction," "Instruction and activities go hand in hand because all good teaching is related to life problems," "Every good teacher seeks to relate the truth to some form of work." In all cases, the specific direction is given by the Educational Director. There is every indication that we should have activities connected with each lesson; some form of laboratory work which is only suggested and can be applied in some way in every church. The resulting activities should be recorded and followed up and made of permanent value to both the one who participates and for the one who receives the service.

Opportunity is given for training for citizenship in a democracy and by self-government within the various groups in 66 per cent of the schools. Of these, 20 per cent stated that only in the Senior Department was there entire self-government with the assistance of adult advisors or superintendents. In several instances, the Intermediates and Juniors share with the older officers in the planning and carrying out of the work. Twenty per cent emphasize class organization, and 42 per cent have both class and department self-government. Aside from the Sunday-school groups, the Boy Scout organization is first in the church school life in providing training for self-government. This organization is followed by the Girl Scouts, Boys' and Girls' Clubs, and Recreation Groups in order named. There is evidence that the practice of democratic living is about as non-essential in the mind of our church school leaders as it was in the Jewish leaders of the Old Testament times, or else adolescence can not be trusted to promote its own welfare under adult leadership. It is no wonder that the Church is not developing Church men and women for active Christian democratic life when it does not foster the same spirit in its own activities.

The spirit of America in the past is manifest in our attempt to coöperate with other groups. Sixty-one per cent practically admit that they do not coöperate. Twenty-five per cent do their coöperating wholly through Boy Scout work. Other ways of coöperating mentioned are through Young People's Societies, through community ser-

vice, athletics, supervised play, club work, recreational groups, daily vacation Bible schools, and in community conferences of boys and girls. One leader of young people frankly states that the only training that is given in this line in his church is an occasional sermon from the pulpit, and another excused himself on the ground that no other church does any coöperating. Such reports show a pitiable state of religious coöperation, and speak despairingly of the function of the Church in producing democratic life.

World citizenship and the establishment of a world organization as a basis for world peace is thought of in only a few schools. Over 50 per cent of the schools are trying in a feeble way to develop such an ideal, of which 33 per cent are using foreign-mission instruction and activity as a basis of their work. The ideal, however, is illustrated well by the following statement from one of the questionnaires: "In the use of missionary material, especially with our young people, we try to make use of such as will engender an attitude of sympathetic understanding and world friendship, and not that of superior patronage. In short, trying to hold up in all work the ideal of world friendship, and a community of interest." Another report gives the following: "The concept of a kingdom of God which is ethical as well as spiritual, outward as well as inward, involving the ethical brotherhood of man, based on the spiritual fatherhood of God, lies at the basis of world citizenship and world peace. In other words, world peace must rest on an *organism*, not on an *organization*. It is a matter of growth, education, ideation. Jesus provides the ethical ideas which alone can be the bond of union, and the basis of permanent and abiding peace. With Jesus, "Above all nation is humanity." If we can implant that concept in the minds of our growing youth so that it is effective and operative in practical life, we are laying the solid, broad foundation for enduring and universal peace among men of God's will." Other ways of developing world citizenship are through talks on Americanization, internationalism, broad patriotism, world ideals, and through a "League of Friendship" which has for its aim "To promote the spirit of friendship in the Church, in the community, and for people of every nation." Thus, it is important that we create a sympathetic understanding of all people, interest every youth in Christian world problems, definitely relate him to the missionary objective, and make him feel a responsibility in giving all men what he has been given in a Christian land. But in most churches this ideal has not become a working conviction with the resulting unified program of activity.

Definite results of training in citizenship are noted in 75 per cent of the schools. Sentiments of democracy have been expressed by individuals in both word and action. In some cases there has been a change from exclusiveness to inclusiveness, showing sentiments of class equality. There has been a new feeling of appreciation toward those who were once thought to be inferior, as the poorer classes and foreigners. This feeling has been shown through new desires to share with others the

blessings of life. New attitudes by individuals have been developed in many cases, as liberality toward persons of opposing views, more consideration of the rights of others, a desire to serve wherever needed, efforts made to have a clean life for the sake of others, and a change from aloofness to friendliness toward all others. In short, the great result has been to subordinate self to the needs of a larger group. To bring this about, several reported that the Boy Scout program had been the main factor in the work, which speaks well of scouting, but puts Christian training in church schools in a rather bad light. Groups have assumed new attitudes as shown by a new interest and a real joy in serving together. There is more readiness to assume responsibility for the younger people. Classes, once snobbish, are now supporting colored girls and girls of other races in school, that all might obtain an equal education. One group of Primary and Junior pupils has planned to have a joint meeting with some Italian children of the same age. The new group attitude results in all going to help meet the need of some less fortunate person or persons through some form of service work. Definite actions performed as a result of such a training have been noted as follows: A new interest in some form of community enterprise, a program of service activities has been worked. Home Missionary work has been started, as supporting a girl in a mountain school. Foreign Missionary work has developed, as giving scholarships to schools in Turkey. The most notable results are found where young people have voluntarily offered themselves to help in some form of world service. This is the supreme result of Christian training for world citizenship. To get definite results it seems to be necessary first to hold up the ideal through teaching; second, to illustrate it through participation in citizenship activities, and, third, to promote the first and second until there is initiative on the part of the pupils themselves to assist in the service of the Master for the needs of the world. But even if we do constantly hold up the ideal, and do illustrate it with practical activity, and do try to get the pupils where they will of their own initiative become the desired Christian citizens, in the final analysis results can not be obtained unless we have a personality behind the work, a personality who is a living example of the Christian concept and who is fired with the spirit of Jesus Christ to the extent that he is a Christian citizen, a world citizen in thought and conduct. Without the Christian personality behind our plan, all our ideals, machinery, curriculum, and activities are of little value. In an investigation of this kind it is difficult to determine the results of the truly democratic personalities who are putting the program across. There must be certain fundamental standards for us to follow and adopt. The following are suggestions:

(1) The ideal of Christian citizenship must be defined in terms of the ideals of Jesus Christ and the principles of the Bible.

(2) Those who do the actual work in our church schools must measure up to this ideal as far as it may be possible to do so.

(3) Our plan for the training in Christian citizenship must include the essentials that are needed to develop Christian character.

(4) Only those organizations should be affiliated in our plan that have as their objective the ideal toward which we work.

(5) There must be but one program or plan in each church under which all agencies to be used are unified and affiliated for the accomplishment of the desired end.

(6) Our instruction material must be very closely related to the Bible message which is the source and foundation of democratic thought.

(7) The instruction material must suggest certain activities that will most readily give experience leading toward the ideal.

(8) The activities that are to be used to demonstrate citizenship must be related equally in emphasis to all fields of service, from the group to the farthest point on the globe.

(9) All groups should grow into a democratic way of living through experience in self-government and self-initiation under the leadership of Christian workers who themselves are examples of the ideal.

(10) All groups should learn to coöperate with other groups in their work of establishing the ideal of universal coöperation and service leading toward the establishment of a world organization as the basis of world peace.

(11) Christian personality of the workers must count for more in our plan in the training for citizenship than organization, instruction, or activities.

Such standards will assist in the promotion of a program in the training of citizenship, but some may think there is danger that it represents the social emphasis to such an extent that the spiritual side is overshadowed. Social Christianity can easily be brought about through instruction and expression, but the citizenship which is needed for the world today must be also based upon a spiritual Christianity brought about by our intimate relationships with the Divine, through our program of worship. The spiritual interpretation of life puts into citizenship the keystone of permanency and of true democracy. We need a personal experience due to vital and conscious union with God. The love of man cannot be complete in citizenship without the love of God, which results in a surrender of life in obedience to Divine will as set forth in Scripture and in the standards of Christian conduct. We do not desire a gushing, emotional religious experience with spectacular conversions, but sane and deep-seated religious enthusiasm which comes from a personal knowledge of the presence of God in our relationships as citizens of the world. This quality of citizenship comes through a gradual growth from early childhood. The church school is the only institution that can put this spiritual emphasis into citizenship. Those churches that are depending upon the public schools and other institutions to do this work are not measuring up to their responsibilities and opportunities. Christian citizenship, to be a stabilizing force leading

toward world peace and a world Christian democracy, must have not only the social approach, but the spiritual as well, and must be developed in the school of the church, each department of which must be responsible for a certain type of the ideal. The lower departments must give our citizens a love of God, His Word, Temple, and Day. The Intermediate Group unites the youthful citizen to his church. The Senior Department pledges him to some form of Christian service as a life work, and the Young People's Group trains him and helps to adjust him to the active place he will take in the work of the world as a Christian citizen.

Sex Instruction

T. W. GALLOWAY, PH.D.*

Religious educators owe it to their position of peculiar advantage to fit themselves to approach this task (of sex instruction) in a scientific spirit. Their concern rests, not primarily in the danger, through sex perversions, to our society and to ideal personality, although this is of great moment. It is rather in the fact that we are dealing with the most fundamental, pervasive, powerful, and moulding emotions in all life. Sex in human life is very much more a question of psychology than of biology; and much more a question of emotional than of intellectual psychology. Religious teachers have rightly insisted that religion also is very largely a matter of emotional culture; that it should be thought of even more as a matter of the "heart" than of the "head." While these facts connect sex and religion in education, it is necessary to remember that emotions, while complex, long neglected by scientists, and illy understood, are not supernatural nor lawless elements in personality. They are capable of being analyzed, modified, and educated.

For example, the Freudian psychologists have made clear to us how unwholesome internal sex emotions, attitudes, and behavior have been fixed in individuals through apparently commonplace relations and emotional experience in the home and elsewhere. Indeed, they claim that our whole mature approach to the sex-life of the child is so unscientific that, thereby, we *normally* and inevitably produce unsound, perverse, and pathological emotional stresses in personality which are much more serious than even the venereal diseases. Allowing as I think we must for over-emphasis, there are still two most hopeful results of the psycho-analytic studies of Freud and his followers: (1) that the emotional life is capable, even by way of its morbid states, of scientific analysis and detailed study, and (2) that these emotional states which are the springs of choice are highly and definitely modifiable.

The religious leader is greatly interested in the emotional parallelism

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This paper was read at the R. E. A. Convention in Pittsburgh; the first part developed the nature of the sex problem and its relation to religious education. Unfortunately the limitations of space, due to the paper shortage, permit the printing of only the second half.