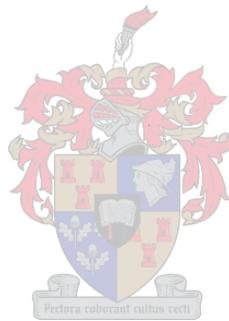


**PASTORAL CARE AND COUNSELLING
TO AND WITH CHILDREN**

by

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**Thesis presented in partial fulfillment of the requirements for
the Degree of Master of Theology at the University of Stellenbosch**

Study leader: Prof. Dr. D J Louw

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Declaration

I the undersigned hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted at any university for a degree.

Signature:

Date:

S U M M A R Y

This thesis is an attempt to present a proper model and methodology of pastoral care and counselling of children. Chapter 1 starts with the concept of childhood and traces the history of child care and examines the present situation of pastoral care and counselling. The importance and necessity of pastoral care and counselling of children is emphasized. Chapter 2 locates pastoral care and counselling of children under the umbrella of Practical Theology. It proposes an interdisciplinary model and argues that pastoral care is a theological issue. In chapter 3 the ancient Israelite society is examined as an example of a therapeutic environment for growing children. Here the family provided a social structure through which children experienced a strong sense of belonging, security, love and self-identity. In the family circle God's covenantal love was conveyed by means of storytelling.

Children have their own world and language which differ in many ways from the adult world. Chapter 4 explores the personal world and language of children and gives an exposition of the different developmental stages between the ages of six and twelve. Chapter 5 deals with the world of children, the family and the immediate environment of growing children.

Healing in pastoral care is exercised through faith care. The research proposes the storytelling method as a most effective vehicle to convey God's love to the child. Chapter six explains the necessity for a storytelling technique through which the horizon of the child's environment merges with the horizon of God's unfailing love and grace.

OPSOMMING

Die navorsing is daarop gerig om die pastoraat bewus te maak van die eiesoortige behoeftes van die kind onder twaalf jaar binne die beraadproses. Die voorveronderstelling waarmee gewerk word, is dat die kind deur die kerk wel via die kategese bereik word, maar dan op 'n meer kognitiewe leervlak. Gevolglik word daar nie erns gemaak met die meer individuele en emosionele behoeftes van kinders in 'n krisis binne hul gesinsverband nie.

Die eerste hoofstuk is 'n bespreking van die geskiedenis van sorg aan die kleiner kind en 'n ontleding van die huidige beraadsituasie in pastorale sorg. Die tweede hoofstuk bied 'n metodologiese raamwerk teen die agtergrond van die karakter van praktiese teologie en 'n interdisciplinêre benadering. Die derde hoofstuk is 'n poging om vas te stel wat die posisie van die kind in die vroeë Israelitiese gemeenskap was. Die navorsing stel vas dat die sorg van God gerealiseer was via die verbondsliefde soos wat dit in die familie tot uitdrukking gekom het. Dit is hier waar die verhaal of storie van God se bemoeienis met sy volk oorvertel is.

Die vierde hoofstuk konsentreer op die eiesoortige wêreld van taal, simbole en kommunikasie gedurende die verskillende ontwikkelingsfases van die kind. Hoofstuk vyf bied 'n bespreking van die sosiale omgewing en gesinsverband van die kind.

Die laaste hoofstuk is 'n toespitsing van pastoraat aan die kleiner kind met behulp van die metode van storievertelling. Dit is die taak van die pastoraat om 'n horisonversmelting tussen die storie van die kind en die storie van God se verbondsliefde te laat plaasvind. Op hierdie wyse word die geloof van die kind ontwikkel en verkry die metode van storievertelling 'n pastorale dimensie.

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PASTORAL CARE AND COUNSELLING TO AND WITH CHILDREN

YOUNG H.K.SHIM

INTRODUCTION

1. MOTIVE AND INTEREST

For 6 years I have been a Sunday School teacher, for 10 years a Sunday School coordinator, for 10 years a parent. As a pastoral care giver and significant adult I needed to reflect on my ministry with children particularly with my own children. I now realize that child rearing is a 24 hour discipleship.

Modern society gives a lot of tension and stresses to parents and adults. This tension and stress easily transfers to children if parents or adults are not careful. As a result Swindoll's warning becomes true: 'You don't realize you've got a disaster until it's too late' (1990:29). The high crime of modern society is shocking. The rate of juvenile crime has increased sharply. The moral standard is ever decreasing and unmarried teenage mothers, alcoholism, and drug addiction has become common features of modern society. This means that modern society is ill. The question arises as to whether there is a cure for this sick society?

If Virginia Satir's statement that 'if we can heal the family we can heal the world' is true, healing children must be the primary and most fundamental task for healing the world, for children are the family (or world) of the future. In this respect, pastoral care and counselling to children should certainly be one of the most important Christian ministries of the church. Unfortunately, however, pastoral care and counselling to children is not a familiar concept and is not a fully developed area in church ministry.

2. RESEARCH PROBLEM

How we should approach children and provide pastoral care and counselling in modern society is my main area of concern.

Just as all adults are under pressure and experience the stresses of modern society, all children feel the same. Modern children never live in the carefree, lighthearted, playful world like the story world of fairy tale, that as many adults remember or fantasize. Recently Thompson and Rudolph (1988:5) described a child's stressful world as follows:

How wonderful it would be to return to the carefree, irresponsible days of childhood, with no financial worries, job pressures, societal problems - so the fantasy goes. Unfortunately, childhood is not the carefree, lighthearted, playful time remembered by many adults. Normal child development involves a series of cognitive, physical, emotional, and social changes. Almost all children, at some time during their development, will experience difficulty in adjusting to the changes, and the accompanying stress or conflict may lead to learning or behavior problems. Normal childhood development brings tasks of achieving independence, learning to relate to peers, developing confidence in self, coping with an ever-changing physical body, forming basic values, and mastering new ways of thinking and new information. Add the stresses and conflict of a rapidly changing society - a society even adults find difficult to understand - and the child's world does not look so appealing.

Modern children suffer as a result of the social pathology of modern, high-technological and industrial society. Since the industrial revolution, children especially have in many ways been the unwilling victims of rapid, bewildering change and the upheaval of the social structure or family structure. In this situation, it is impossible for the majority of parents to provide the kind of child rearing that goes along with the image of children as in need of parent nurture, protection and guidance (Elkind 1988:xii). For parents who live in post-industrial society, child rearing and child education have become a fountainhead of their anxiety, burden and guilt along with the conflict with their career and marriage life. Today's children are placed in or exposed to stressful situation(s) of mass media (music, TV and movies) and mass education, as well as of becoming the 'latchkey' kids of empty home or broken home. (For the stressful situations of children see chapter 7 of Elkind's book, *The Hurried Child: Growing Up Too Fast Too Soon* (1988)).

3. HYPOTHESIS

Although the government or local community tries to implement the laws, policies and programs to create a social environment conducive to healthy child rearing and education (like child labour and compulsory-education laws, universal immunization programs, the Child Aid programs and the WIC programs), children are subjected to numerous stresses or pressures which arise from the crisis of the social pathology of the modern industrial society (Elkind 1988). If the degree of their stress and conflict is greater than the level they can endure and if there is not enough care or solution or release from the tension, they might be labelled mentally ill patients or problem makers. Even if they do not gain

the label of mentally sick people, they will grow up with a damaged self-image that is low self-image and it will affect their relationships with others and even with God. If they have an inferiority complex or low self-esteem they can not accept others as they are and their human relationship becomes distorted. The Chinese character of crisis is composed of two words : danger and opportunity. Without sensitive pastoral care the crisis that the growing children encounter leads only to danger and disaster. However, with effective pastoral care the crisis can turn into a positive challenge or opportunity to build up the character or personality of children or improve their human relationship or enhance their faith growth.

In spite of the growing awareness of the importance and necessity of child care, children have been marginalized in the ministry of the church. So far pastoral care and counselling to children in church has been dealt with mainly as a kind of appendix of Christian education or ministry: most of children's ministry in a congregational context has been done under the category of catechism. However, there has recently been some research on the pastoral care or ministry with children (in crisis): e.g., Meier 1977, Lester 1985, 1987; Byrd & Warren 1989, Martin 1992, Louw 1994. Therefore, this thesis will deal with pastoral care and counselling to and with children as a distinctive field of Christian ministry.

4. TERMINOLOGY

We have to define two terms which are described in the title of this thesis *Pastoral Care and Counselling to and with Children*: **pastoral care** and **pastoral counselling**. Counselling may be defined 'as a process "to help individuals toward overcoming obstacles [or crises] to their personal growth, whether these may be encountered, and toward achieving optimum development of their personal resources"' (Thompson & Rudolph 1988:13). This process is the one 'involving a relationship between two people who are meeting so that one person [counsellor] can help the other [client or counsellee] to resolve a problem' (Ibid.). In this respect, therefore, (pastoral) counselling may have more individual and professional sense, for it presupposes particular problems and has a personal process to resolve the problems. By contrast with this term, however, (pastoral) care here refers to a broader concept that includes the situation(s) of family and community/society. It adds the preventive and nurturing dimension that includes the healthy involvement of family and community/society. Here, too, the 'pastoral' adjective emphasizes the importance of the religious/theological dimension in care and counselling. Pastoral care and counselling have to reach the necessary level to assist parents and community to encourage the growth of faith or maturity in children as well as to teach them how to find the ways of meeting their (emotional, social and spiritual) needs more

successfully. Since this thesis presupposes to some extent children's active involvement in the process of care and counselling for its effectiveness, the topic is described as "Pastoral Care and Counselling *to* and *with* Children".

5. METHOD and OUTLINE

The children who will be dealt with in this thesis include normally developed children who face crises which emanate from various stressful situations around them and need help to get over their problems. Their age is confined to the primary school age, that is from six to twelve, in other words, children who can basically communicate their feelings and thinking if they are encouraged to and who is still easy to be changed and teachable.

The basic research method of this thesis is a literature study that is based on critical analysis of existing theories and methods in both psychology and pastoral care and counselling.

To provide efficient pastoral care we have to understand children correctly and find out what their exact problems are and provide a sensitive pastoral care. This thesis first outlines the history of child care and counselling and traces its development to locate the pastoral care and counselling and identifies problems in relation to Christian ministry (Chapter 1). It describes the nature of pastoral care and counselling then, maps out an adequate hermeneutic and methodological framework for the pastoral care and counselling to and with children as a distinctive field of church ministry: psycho-social-theological (biblical) approach (Chapter 2). It examines the ancient Israelite society as an example in contrast to modern society and deduce some lessons from that (Chapter 3). Finally, the thesis suggests an approach to the pastoral care and counselling to children at a practical level, assessment and therapy: understanding -> diagnosis -> treatment (Chapter 4-6): understanding and diagnosis through the use of developmental psychology and family systems theory (Chapters 4-5); and treatment through the use of the storytelling method for the goal of faith growth (Chapter 6).

CHAPTER 1: A BRIEF HISTORY OF CHILD CARE AND COUNSELING AS A DISTINCTIVE DISCIPLINE: ITS DEVELOPMENT AND PROBLEMS

1. INTRODUCTION

In his book *Paradise Lost*, John Milton comments: 'Childhood shows the man [adult] as morning shows the day.' This analogy implies that 'the events of childhood play a very meaningful role in forecasting the future' (Shaffer 1993:6). A child is a future adult and the future of human beings depends on our children. In fact, most of the adult problems are rooted in childhood and have been developed and entrenched over a long period of time. In this perspective the child care or nurture is the essential task of modern human society.

Unfortunately, however, in modern society children are often excluded. They have not many people to listen to them, not many people to stand up for them, and not many people to articulate their position because they can not express plainly what they think and feel and because they can not participate in the law making process. Although they speak out, they can be easily ignored because adults are busy or lack of concern and awareness. Rather, children are seen as the problem makers or the cause of guilt and stress to parents and adults.

At this juncture, the necessity and importance of (pastoral) care and counselling to children has to be discussed and pastoral care and counselling to them needs to be established as a distinctive discipline of Christian ministry. This chapter discusses this case by means of a brief history of child care and counselling.

2. A BRIEF HISTORY OF CHILD CARE AND COUNSELING: ITS DEVELOPMENT AND PROBLEMS

Even though the importance and concern of child care and nurturing in Christianity - even in the ancient Judeo-Christian world - was to some extent emphasized because of the awareness of the role or function of children as the transmitters of tradition or faith, generally pastoral care to children has been marginalised in church ministry. In a strict sense, the concept of childhood as a distinctive identity began to emerge during the Enlightenment. In this regard, Jean-Jacques Rousseau may be considered as the initiator of this concept.

2.1 Childhood as a Distinctive Life Phase

2.1.1 The Initial Stage: Jean-Jacques Rousseau

The modern idea of childhood as a distinct phase preceding adult life is derived from Jean-Jacques Rousseau, the French philosopher, who criticized 'the educational methods [for children] for presenting materials from a uniquely adult perspective' and he urged the necessity of the consideration of the learning process from 'the child's perceptions and stage of development' (Elkind 1988:3). Rousseau, in his classical work *Emile*, presented the distinctive aspect of childhood as follows: 'Childhood has its own way of seeing, thinking, and feeling, and nothing is more foolish than to try to substitute ours for theirs' (in Elkind 1988:4).

In fact, this distinctive idea of childhood was inextricably interwoven into the modern concepts of universal education and the nuclear family (consisting of mother, father and children) in the late eighteenth and early nineteenth centuries. However, the cultural recognition of childhood as a distinctive life phase was given strong social reinforcement in the late nineteenth century with the establishment of child psychology as a scientific discipline (Elkind 1988:4; Shaffer 1993:12-13). We cannot ignore Freud's contribution in the establishment of child (developmental) psychology as a scientific discipline (Shaffer 1993:14).

2.1.2. Freud (1856-1939)

The distinctive idea of and importance of childhood are emphasized by Freud's study of human development on the basis of psychosexual analysis of behaviour pattern or personality. Freud's theory made a contribution to the formulation of the scientific study of human development, in particular to child developmental psychology. According to him, biological (heredity, maturational forces) and environmental (culture, parenting styles, learning experiences) factors are thought to make an important contribution to human development. By analyzing people's unconscious motives and the events that caused these motives to become suppressed or hindered (e.g., through the analysis of dreams), in particular, Freud concluded that 'human development is a conflictual process: as biological creatures we have basic needs that *must* be served; yet society dictates that many of these urges are undesirable and *must* be restrained or controlled. According to Freud, these biosocial (or instinctual) conflicts emerge at several points during childhood and play a major role in shaping one's conduct and character' (Shaffer 1993:47). Thus, each milestone in the life of a person is meaningfully related to earlier events. For Freud, in particular, events of childhood play a meaningful role in determining the personality

and behaviour pattern of the future. Among them, psychosexual events during the first five years of life are considered as critical to adult personality development. From this perspective, adult's mental disturbances or psychological problems are understood as childhood sexual conflicts that they had repressed. Thus, Freud made an influential contribution to understanding the importance of childhood and consequently to interest in the scientific study of childhood and its developmental stages. His theory of three components of personality (the *id*, the *ego* and the *superego*) as well as of defence mechanisms (i.e., *sublimation*, *fixation* and *regression*) that children may use to defend themselves (literally, their egos) against the anxieties or uncertainties of growing up sheds a special insight on understanding children's world and their conflicts and problems in child therapy (cf Martin 1992). We will discuss this at a later stage. Consequently, Freud's ideas - in spite of many criticisms - have influenced the field of psychoanalysis and psychotherapy for children.

2.2 Child Developmental Psychology

2.2.1 Jean Piaget (1896-1980)

No theorist has contributed more to our understanding of children's thinking or cognitive world than Jean Piaget, a Swiss psychologist (Shaffer 1993:62). He has influenced a greater impact on the field of developmental psychology than any other person in the brief history of science. Above all, Piaget tried to understand the thinking world of childhood as a distinctive life phase rather than as an incomplete adult (Bjorklund 1989:16). According to cognitive development, especially, he understood childhood in terms of four major periods (or stages). Piaget claimed that 'infants have no inborn knowledge or ideas about reality' nor 'simply handed information or taught how to think by adults' but 'they actively construct new understanding of the world based on their own experiences' (Shaffer 1993:63). His notion of the cognitive developmental stages of the child, as we shall see later, can shed a special light on understanding and diagnosing the symbolic world of children in child therapy and counselling.

2.2.2 Erikson

We cannot ignore Erikson's contribution in the field of child developmental psychology. On the basis of Freud's ideas, Erikson has formulated systematically the developmental world of the child. Unlike Freud, however, Erikson understands that 'children are *active, adoptive* explorers who seek to control their environment rather than passive creatures who are slaves to their biological urges and are moulded by their parents' (Shaffer 1993:53). Furthermore, he assumes that 'development occurs in stages and that

the child must successfully resolve some crisis or conflict at each stage in order to be prepared for the crises that will emerge later in life' (Ibid). According to his psychosocial developmental stages or conflicts, '[e]ach conflict has its own time for emerging, as dictated by both biological maturation and the social demands that developing people experience at particular points in life' (Ibid. For its further discussion see Chapter 4 of this thesis). In fact, his idea about the rational, adaptive nature of children (human being) as well as his emphasis on the social dimension of developmental stages can be understood as an advance on Freud's theory. This social (or environmental) dimension has also been emphasized in the cognitive social-learning theory of behaviorism (Shaffer 1993:56ff).

Besides the cognitive aspect of development, furthermore, other aspects, physical, psychosocial and ecological, have been investigated as important in understanding the world of children. Now there is a growing awareness of human development as a holistic process (Shaffer 1993:7-8). Therefore, the developmental world of children, i.e. child developmental psychology, has been investigated in various aspects: physical, psychological, cognitive and social. Since the arrival of child developmental psychology, children has been considered as distinctive objects to be observed or studied or treated in the academic and counselling field. In this case, both biological and environmental (social or ecological) factors are thought to be important ones to affect and understand the world of children and their conflicts and problems.

2.3 Family Systems theory

Through the Developmental Psychology childhood could be seen as a distinctive life phase. Generally in individual psychotherapy children were usually excluded except when it is a treatment for children. But the role or status of children in family systems theory are important and indispensable. Systems thinking 'treats the structure as a whole and tries to correct problems not by eliminating or fixing the "bad part," but by inserting new input designed to cancel out what has gone wrong' (Friedman 1985:17-18). In family systems theory, the marital stress between the mates is seen as easily projecting to a third person (usually a child) and emotionally triangles. Since children can not handle this effectively or covertly, the child was previously seen as a problem child to be blamed and received separate treatment or special attention. Family systems theory sees that whole family as one and whole systems as responsible for producing an abnormally behaving child and whole systems have to be dealt with. Therefore family systems theory removed unnecessary burdens or blame from children.

3. PASTORAL CARE AND COUNSELLING TO CHILDREN

In spite of the emergence of various secular approaches to child therapy and counselling, however, pastoral care and counselling to children in church ministry is still an underdeveloped discipline. Even though there has been some research, pastoral care and counselling to children, is still in the initial stage - in particular with regard to the normally developed children. Therefore, in this section we need to determine the reasons for the failure and to be aware of the necessity for it by examining the present situation of pastoral care and counselling to children

3.1 The present situation of pastoral care to children: why it has so far been neglected or marginalized?

With the prosperity of modern industrial society, the middle class has expanded and parents can invest more time, more energy, and resources on their only child or two or three children. Children do not have to work; instead they receive education and can do extra curricular activities. Now children are the focus of attention and childhood is idealized 'as the golden age of innocence, a time of cookies and lemonade, all fun and play, nothing to worry about' compared with the child life of ancient and middle age (Lester 1985:28). In fact, however, 'for most children, childhood is not ideal but is filled with stresses and strains, doubts and fears, losses and separations, traumas and nightmares, because children also go through death, divorce geographical moves, molestation, disease, illness, and accident.'(28) Some adults believe that children don't know what happen or don't care about what is happening around his world. In fact, they know and care but they just don't know what to do about it.

In spite of a growing awareness of the importance of children as well as of their stressful situation, why does the church neglect to provide pastoral care to them? In this respect, Lester (1985:23-35; 1987:11-12) - through his research on the *pastoral care with children in crisis* - points out the reasons for the pastoral neglect of children as follows:

1) There is a lack of awareness of or a wrong concept about childhood, children's symbolic world and communicative world.

Childhood in adult's thought has been mythologized or romanticized only 'as a time of fun and happiness, conveying that children have few serious crises' and/or idealized 'as a time of innocence' (1987:11).

Children have their own language or communication style which is different from adult's one: playing; drawing; singing. Because of the lack of awareness of the world or style of

children's communication, it has been said that children are unable to identify and conceptualize their crises as well as to share their inner world with adults.

Children are wrongly thought to be so adaptable that they do not have any crisis until the teen years.

2) The culturally-oriented value and concept about child care regards child care as a family matter; as woman's work; as unproductive or uncontributable pastoral work; as which can give rise to the suspicion of child molestation and abuse.

3) A lack of resources and training means pastors may experience anxiety or fear making a mistake or have a sense of inadequacy about relating to children.

The above-mentioned reasons, shed some light on why children are left without effective pastoral care despite their stresses and strains, doubts and fears, losses and separation, traumas and nightmares which they have, because of their vulnerability as well as the pathology of modern industrial society. Their suffering, in fact, is more real and serious than parents or adults perceive or realize. It is essential that we gain an understanding of what causes the problems of children and what the problems are in order to care and counsel them effectively.

3.2 What causes children's problems?

According to Thompson and Rudolph (1988:4-9) some reasons for children's problem in modern society could be listed as follows:

First, children have their own problems in their world. Through their developmental stages children have lots of tasks to achieve and most children experience difficulty in adjusting to the changes. This causes children to have full of stress and conflict.

Second, Children need caring, loving, and stable home environments. In modern industrial society, most homes or families cannot create such environments. Most parents both parents or even single parents have to work for the economic reasons and children have to stay home alone or by themselves. Furthermore, broken homes and single parents are getting more and more increased. Consequently children assumed more responsibility in the place of mother or father and receive less care.

Third, the pathology of modern society has led to the shrinking job opportunities and an increasing crime rate. The prevalent cynicism between people gives a negative influence on children. Moreover, because such pathological phenomena of society are amplified through mass media, children have more stresses and burdens.

Fourth, the pace of changing of modern society is so great that children have to adapt to the changing values and norms constantly and rapidly. Hence, children have more mental and emotional stresses than before.

Beside the reasons that Thompson and Rudolph give, the structural evil of society such as racial discrimination or pervasive poverty also cause them problems.

3.3 The Necessity and Importance of Pastoral Care and Counselling to Children

There is a growing awareness of the necessity of pastoral care and counselling to children. Lester (1985:16) in his book, *Pastoral Care with Children in Crisis*, underlines the urgent necessity of child care and counselling for reasons such as follows: '(1) children have [their own] crises; (2) children deserve pastoral care as much as any other members of the church; (3) the pastor's relationship with children, particularly when they are in a crisis, can have a significant impact on their spiritual growth and development'. Moreover, not only because of their defencelessness and vulnerability but also because of their lack of logical ability and narrow view point, they easily distort events and misinterpret the meanings of a crisis. Their experience and interpretation of the crisis affect every part of the development of their self-image and formation of the concept of God. To make it worse these distorted views and conclusions last for their lifetime unless there is thoughtful intervention. About this Lester (1985:49) mentions quite clearly and concisely as follows:

'When children do not receive pastoral care during a stressful event, the meaning of the crisis may be distorted, the emotions suppressed, and the impact denied. Many times, faulty conclusions are reached about the nature of God and God's way of relating to the world. Without careful pastoral guidance, the child may decide that God is angry, or uncaring, or mean. Without help, the unresolved and distorted aspects of the crisis may continue to plague the child throughout the childhood years and into adolescence, or return as haunting "demons" in their adult years....Effective pastoral care with a child in crisis may prevent the crisis from having a lifelong debilitating effect on the child's emotional, physical, and spiritual health'.

Therefore, children too should be considered and treated as parishioners with a right to be recipients of our pastoral care, as Lester (1985:36) insists. The pastor's involvement the children in time of crisis should represent the compassion and love of God because it greatly affects their formation of concept of God. Swindoll (1990:29) made a very interesting comment on child care or rearing as like 'baking a cake - you don't realize you've got a disaster until it's too late!' This expression can be understood as a metaphor to describe how very important child care is in formulating the future personality of

children and how easily the problem can be ignored until it results in disaster. However, for children, especially, the crises can be understood not only as a danger but also as an opportunity for or challenge to their spiritual growth if good guidance is provided (cf. Louw 1994).

Child care is like an investment for the future or the formation of the future personality. Proverb 22:6 says, "Train a child in the way he should go, and when he is old he will not turn from it."

4. SUMMARY AND CONCLUSION

In this chapter we traced the development of concept of childhood as a distinctive life phase and located pastoral care and counselling. Childhood has been identified as a distinct period by some Rousseau, Freud, Piaget, Erikson. The focus of individual counselling and therapy has moved from individual to whole members or systems of family through the family systems theory. However, Pastoral Care and Counselling to children in ministry of church is still an appendix to Christian Education or catechesis. The reasons, the necessity and importance of Pastoral Care and Counselling to children to establish it as a distinct discipline in Practical Theology have been outlined. In next chapter we will examine the nature and methodology of Pastoral Care and Counselling to and with children.

CHAPTER 2: METHODOLOGICAL AND HERMENEUTIC FRAMEWORK: PSYCHOLOGICAL-SOCIAL-THEOLOGICAL APPROACH

1. INTRODUCTION

While it is true that some research has been done on pastoral care and counselling to children, discussion of their methodological and hermeneutic framework is rare. Accordingly, in this chapter we will discuss the nature and scope of practical (or pastoral) theology and the position of pastoral care and counselling within it and then the relationship between pastoral care (and counselling) and social sciences - in particular psychology. Finally, I will suggest an adequate methodology or hermeneutic framework for the pastoral care and counselling to children.

2. PASTORAL CARE AND COUNSELLING AS A DISTINCTIVE DOMAIN OF PRACTICAL OR PASTORAL THEOLOGY

2.1 What is Practical Theology?

The focus of theology is on 'understanding and communicating the nature of interaction between God and humanity' (Maddox 1990:651). In this respect, theology can be understood 'as [an enterprise of the] faith seeking an understanding of God's praxis and its relation to the praxis of the church' (Müller 1992:2-3). Therefore, theology by nature was *practical* because 'the entire theological enterprise, as being concerned with the formation of the life and work of the church, [is] a very "practical" activity' (Osmer 1990:218).

According to Firet's observation (1981:1), practical theology (before Schleiermacher) had an uncertain position in theology as an appendix to Systematic Theology without having its own independent and distinctive identity. Since Schleiermacher (although he didn't intend to do so), however, Practical (Pastoral) theology was separated from Systematic Theology and had no more relationship with Systematic Theology: Systematic Theology is concerned with theory, while Practical (Pastoral) Theology only practice. Practical Theology which deals with the theory of ecclesial praxis should be neither an appendix to the other theological disciplines nor merely the applied theology.

Practical theology plays the role of a 'transformer' to translate 'the other theological subjects to the practical arena' and absolve 'them from the responsibility to be practical in their own right. It is the builder of bridges between theological theory and ecclesiastic praxis' (Heyns & Pieterse 1990:8). This role can be accomplished through the process of

'formation' and 'reflection': 'Formation' is the 'total process by which a given expression of Christian Faith - as a company of persons in community in a given setting - comes to be and perdures in the world'; 'reflection' is 'an act by which we objectify our own processes of thought in order to examine their logical validity or their claim to generate knowledge' (Mudge & Poling 1987:xvii).

Practical theology, as one subdiscipline of the field of study known as theology, should rather be understood as a distinctive theological enterprise which deals with the praxis of the church. In this respect, practical theology should be a distinctive theological discipline as well a critical science: in a word, 'a theological operational science' (Heyns & Pieterse 1990:38ff; Wolfaardt 1985:61). (For the discussion on the relationship between theory and praxis in practical theology see Heyns and Pieterse 1990:23-45.) Furthermore, practical theology as a critical theological science should be understood as a 'critical confessional' science in the light of the church-society relationship (Poling & Miller 1985:31). In this case, 'the secular sciences are used cautiously in order to minimize the influence of norms alien to the Christian tradition' (Ibid.).

Pastoral Care and Counselling as a subdiscipline of Practical Theology should be first of all theology and has to deal with the human problem. As a critical theological science, Pastoral Care and Counselling has to put its basis on theology not on Psychology, but at the same time as a critical science it will make use of secular sciences cautiously such as Psychology and Sociology and Communication theory.

2.2 The Relationship between Practical Theology and Pastoral Theology

The relationship between practical theology and pastoral theology is described well by Burck and Hunter' statement (1990:867) as follows:

Although the relationship of the term "practical theology" and "pastoral theology" has a complex history, until 19th century the two terms name roughly the same thing, however more typical is the usage of practical theology as an umbrella term for the multiple practical fields of ministry. Practical theology becomes a substantive theological discipline with its own basic methodology, within which pastoral theology focuses on issues of care and thus becomes a "practical theology of care".

Pastoral theology needs to have its own distinctive identity, although it falls under the umbrella of practical theology. In discussing the term "pastoral theology", Burck and Hunter state that although

[t]here is no consensus on the precise meaning of the term in contemporary Protestantism, at least three definitions may be discerned:

- (1) Traditionally, the branch of theology which formulates the practical principles, theories, and procedures for ordained ministry in all of its functions.
- (2) The practical theological discipline concerned with the theory and practice of pastoral care and counseling.
- (3) A form of theological reflection in which pastoral experience serves as a context for the critical development of basic theological understanding (ibid.).

The position and function of pastoral theology, in particular pastoral care and counselling, in the field of practical theology has been discussed by many scholars. Since practical theology is a science in relation to ecclesial praxis¹, in fact, the field of study of practical theology deals with the 'religious actions of the church' to the society/world which include five actions in the field of practical theology: preaching, instruction, celebration, care and service (Heyns & Pieterse 1990:12). In a similar way, Fowler (1983:153) sees the subdiscipline of practical theology as having five dimensions: administration, proclamation and presentation, care and cure of souls, formation and transformation of persons, engagement with societal structures. Thus, the position and function of the pastoral care and counselling as one subdiscipline of practical theology has been recognized and has its own distinctive identity and play an important role in Christian tradition and ministry.

3. THE RELATIONSHIP BETWEEN PASTORAL THEOLOGY (OR PASTORAL CARE AND COUNSELLING) AND SOCIAL SCIENCES

A discussion of the relationship between pastoral theology and social sciences can shed some light on the scope of the methodology of pastoral care and counselling to children. In order to do so, firstly we need to discuss the relationship between psychotherapy and traditional pastoral care.

3.1 The paradigm shift From Pastoral Care to Psychotherapy: Freud

Because of the influence of Freud's idea that religion represses human nature and can be compared with a neurosis (mental illness), the religious/theological dimension of pastoral care has been lost. In this respect, one can say that Freud opened the door to humanistic scientific psychotherapy. On the basis of the Freudian idea, human beings lost their dignity and were analyzed in a materialistic way and treated only as the object of scientific

¹In this respect, the task of practical theology means the task of church, the congregation, and believing Christians.

study. Under this influence, pastoral care turned out to be psychoanalysis and/or psychotherapy without a proper consideration of the positive aspect of religious/theological dimension and most counsellors including even Christian counsellors have adopted it without reserve a proper criticism. This scientific approach seemed to be entirely reasonable and to offer the most promise in those days.

Freud's idea on religion and human behaviour is summarized by Groome (1980:90-91) as follows:

For Freud, God and religion are products of "wish fulfillment" and are based on an "illusion." Threatened by "the superior powers of nature, of Fate," and disillusioned by the limitations especially of their fathers (Freud is often charged, correctly, with sexist attitudes), people follow their "infantile prototype" and turn to an infinite "father" for protection and fulfillment of their needs. Such a father is no more than a creation of our own needs, and while the needs are real, the God they produce is an illusion, in other words, has no basis in reality. Further, the illusion is dangerous because it causes us to repress what is too painful for our consciousness to hold in view and thus perpetuates infantile behavior patterns and prevents us from facing reality as it is. Since the products of our wish fulfillment are interiorized within the psyche, God and religion become the most limiting factors in a person's superego, causing repression and guilt.

On the subject of the Freudian idea of the nature of human behavior patterns, Thompson and Rudolph (1988:149) note the following:

According to Freud, people operate as energy systems, distributing psychic energy to the id, ego, and super-ego. Human behavior is viewed as determined by this energy, by unconscious motives, and by instinctual and biological drives. Psychosexual events during the first five years of life are seen as critical to adult personality development.

Therefore, Freud tried to emancipate people from all kinds of binding forces, like religion and the super ego. He said, 'we may now argue that the time has probably come...for replacing the effects of repression by the results of the rational operation of the intellect' (1961: 44). As a result, Freud took pastoral care out of the domain of theology and substituted it with scientific psychology. His basic theory of human nature and counselling method has immensely influenced modern psychology and psychiatry. Freud encouraged people to reveal their suppressed human needs ('id') for the liberation and development of the ego. But this method based on psychic determinism and unconscious

mental processes couldn't be the solution for the fundamental problems of the human nature, although it provided some insight into the psychological conflicts in counselling. Therefore the pendulum began to swing back to the traditional pastoral care approach.

3.2 Return to Classical Pastoral Care: Oden

Thomas Oden (1990:79) points out the problem of Freudian approach (i.e., psychoanalytic therapy) in his criticism of modernity.

In modernity one discovers himself only by emancipation from traditional social roles. One undergoes psychoanalytic "therapy" to break away from parental and superego constraints and "become oneself," develop one's ego. Therapy does not return one to her family but gives her a pass. "The conception of the naked self, beyond institutions and roles is the very heart of modernity." It should not be surprising, therefore, that "Modern societies are marked by a high degree of deinstitutionalization," which means "that modern social order is peculiarly unstable, unreliable, vulnerable to disintegration.... Modern Western persons persist in assuming that their individualistic hedonism should be the self-evident goal of every society.

Consequently, Oden is at pains to recover or retrieve the identity of traditional Christian *Pastoral Care* which has been lost in the twentieth century by the challenge of secular psychotherapeutic movement (in particular Freud) on the basis of modernism. He points out the illusion or ineffectiveness of the promise of modern psychotherapy in a well-supported conclusion based on over three hundred controlled empirical studies: 'Slowly but surely we are finally learning more and more about the surprising ineffectiveness of average psychotherapy...These outcome studies have caused me to question the effectiveness of the very psychotherapies upon which I had earlier been building my case as a theologian in dialogue with behavior-change theories' (1988:24). Through an experience akin to a second conversion in his life, Oden (1980:8) finally speaks of 'a joyful decision on my part to turn again toward the classical Christian pastoral tradition....My aim is to help free persons from feeling intimidated by modernity, which, while it often seems awesome, is rapidly losing its moral power, and to grasp the emerging vision of postmodern classical Christianity.

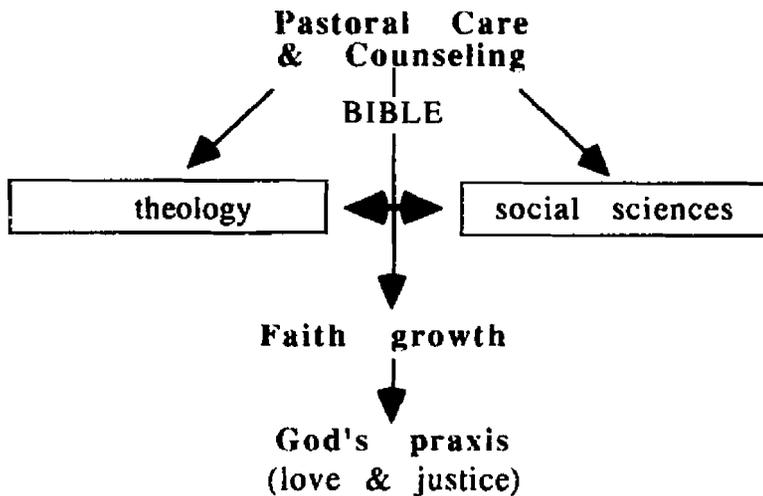
As the key sign of the failure of modernity Oden (1990:196-197) points out the brokenness and destruction of marriage and family. His reflection on the pathology of modernity is very pertinent:

The increase in crime, social pathology, domestic violence, rape, and anomie has its roots in the loss of the primary center of social formation, the family. The diaspora of the family has its roots in the abandonment of solemnly covenanted and durably bonded matrimony. At heart, it is a theological failure, not merely a social, political, or psychological miscalculation or "setback."....The recent history of divorce is the key sign of the failure of modernity to sustain covenant accountability in the interpersonal sphere.... We are now bedeviled by the growing awareness that we cannot sustain our family covenants on the basis of purely hedonistic values or amoral autonomy...The interpersonal consequences of modern self-assertive narcissism are not just minor disorders or regrettable errors, but on the whole they are more accurately described as calamitous....[Nevertheless] modernity still persists in fantasizing history as a progressive evolution toward ever-better forms wherein our most vexing moral ills will finally be cured through improved education, technology, and moral suasion. This talk continues precisely while society is falling to pieces.

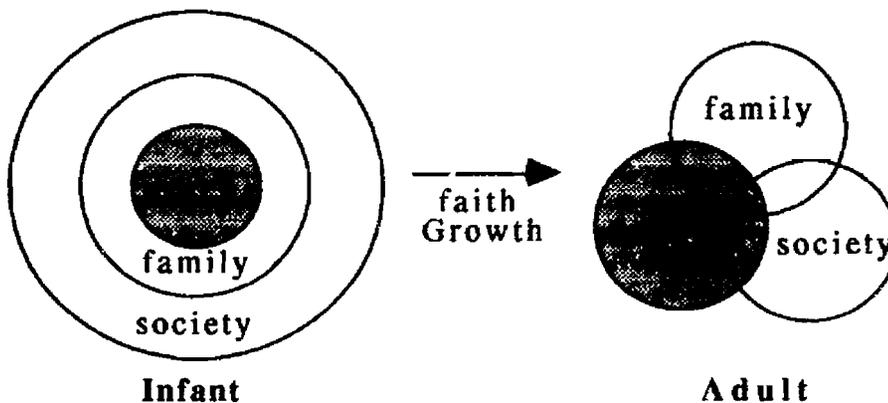
In the light of such a failure of modernity, Oden returns to the central Christian kerygma of 'God's steadfast [covenant] love in Christ addressed to ever-changing human environments' for the effective and successful pastoral care and counselling. The following question arises from Oden's obvious and valid criticism: Is modernity, in particular psychoanalysis or psychotherapy, a destructive or useless ideology? or can it be a helpful tool? Can Christians use this tool or must they throw it away because it is very dangerous weapon or ideology? Such questions, of course, are not new ones; nor can we answer them easily. These questions can be extended to the hermeneutic issue or question of the relationship between pastoral theology (in particular pastoral care and counselling) and social sciences. Christian pastoral care and counselling has its own distinctive identity and method(s) in practical theology which are different from secular psychology and counselling methods: First of all it has to be theological. Pastoral care deals with man in relationships. Pastoral care is in some sense faith care because Pastoral care in essence has to deal with meaning and value dimension. Nevertheless, Christian pastoral care and counselling do not need to or cannot neglect the positive aspects of these secular psychological and counselling methods. By utilizing them in a positive way, rather, Christian pastoral care and counselling can benefit from them and be enriched by them. These two, therefore, are in tension (in their presuppositions) but also complementary to each other (in their methodology). (For the further discussion about the relationship between theology and psychology see Hurding 1986:211-274.)

4. THE SCOPE AND GOAL OF PASTORAL CARE AND COUNSELLING

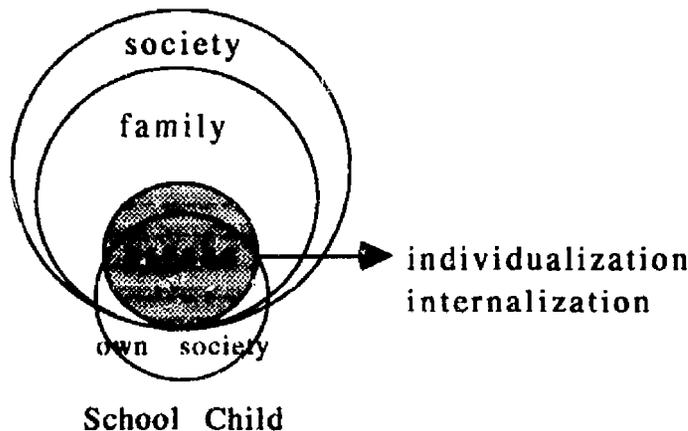
The scope and goal of pastoral care and counselling along with the relationship between theology and social sciences can be summarized in the following diagram:



As we see in the above diagram, pastoral care and counselling not only presuppose the importance of theology, but also the complementary use of social sciences, in particular psychology, sociology and communication. In this case, the Bible as the story of God's care and counselling (*praxis*) to and for his covenant people is dealt with as the norm and source of (church's) pastoral care and counselling. Therefore, its goal is the faith growth toward God's praxis (love and justice) accompanied by mental, emotional, social and spiritual growth. As the goal of pastoral care and counselling, therefore, the faith growth toward God's praxis (His love and justice) should be constructed in the healthy and mature relationship of psyche with family and society as follows:



The whole structure of psyche, family and society works as a system, but its function differs according to the developmental stages from infant via childhood and adolescence to adult. The structure of relationships of school children is a little bit more independent rather than that of infants, but still very dependent on and relational to family and society. From this stage their own society (school and school friends) and independent psyche begins to be formulated little by little. Their relational structure can be portrayed as follows:



From this age children begin the process of individualization and internalization of formulating their own world (adult world). In this case, developmental psychology and family systems theory shed light on understanding the relation and function of this structure.

5. THE NATURE OF PASTORAL CARE AND COUNSELLING

By means of such an overview, we will discuss the nature of pastoral care and counselling itself. Pattison in his *A Critique of Pastoral Care* (1988:7) describes the characteristics of pastoral care in church ministry as he traces historically as follows:

[P]astoral care historically seems to have consisted, to a greater or lesser extent, of individual and corporate discipline (helping Christians overcome sin in themselves and in the Christian community); building up the church community; consolation (comforting and supporting Christians during times of personal or corporate sorrow); spiritual direction and guidance about the inner life; protecting the Christian community from external threats (trying, for example, to persuade temporal rulers not to persecute or destroy Christian groups); and healing (which might include the use of spiritual, sacramental and natural methods).

He, then defines pastoral care as follows: 'pastoral care is that activity, undertaken especially by representative Christian persons, directed towards the elimination and relief of sin and sorrow and the presentation of all people perfect in Christ to God'(1988:13). He saw pastoral care as activity done by clergy or/and layman carried out in or on behalf of the Christian community for the struggle against sin and sorrow for the purpose of growth in faith.

Firet (1986:82) says that pastoral role-fulfillment is 'the intermediary of God's coming in His word'. This one process takes place in three modes: kerygma (preaching), didache (catechesis), and paraklesis (pastoral care). He explains that paraklesis 'is the mode in which God comes to people in their situations of dread, suffering, sin, despair, error, and insufficiency. God comes to persons to rescue them out of the distress of their situation in order to bring them into life with the church in the enjoyment of the salvation which is in Christ, comforted and courageous in the joy of new obedience. God leads them through this process to their own places and makes them fit to fulfil special tasks within the body of Christ'(ibid.). Here Firet says more specifically that Pastoral Care is God's coming, God's work and pastor or pastoral care giver does only intermediary role.

According to Firet there are 'two dynamic moments in pastoral role-fulfillment - as intermediary of the word which creates understanding and change'(94). 'The word in which God comes to people is hermeneia, and when that word-event occurs in pastoral role-fulfillment, a power is at work which leads to understanding'(96). He says that the marvelously enlightened knowing is 'faith' and calls the motive power generates understanding as a 'hermeneutic moment' (ibid.). He calls the motive power generates change as the 'agogic moment'(99). This somewhat strange word came from Greek $\alpha\gamma\epsilon\iota\nu$, to guide, to lead and agogy refers to the concrete activity of guidance. Agogic moment is a motive force which activates the person to begin to change. Only when the person has faith he can understand the misery that he has and wants to change. This is act of God through Holy spirit. However, God is pleased to come through the intermediary work of pastor or pastoral care giver, including significant adults especially in the case of children. In this sense Pastoral Care is faith care. This change, 'agogic moment' can happen when the guided person can function mentally and spiritually of his own [Firet calls it 'objective realism'(209)] with unhindered receptivity which is genuine openness to self and others; pure discernment; and creativity which means flexibility of thinking. With objective realism he can find God's Will. The objective realism can be obtained when the guided, helped people are treated equal to the guiding person as 'coagent' of change. Here the goal is that the other will be a subject or coagent in life with a clear identity of his own' (248). When the equality, dignity, and freedom of the

guided person is respected, the guided person can have a willingness to cooperate and can act responsibly and then God can work through the established 'agogic moment'.

6. PASTORAL CARE AND COUNSELLING TO AND WITH CHILDREN

Now let's examine that how this nature of Pastoral Care and Counselling can be applied to children.

6.1 Self-esteem, self-identity

Pastoral care and counselling to and with children in time of crisis help children pass through the crisis by gaining a sense of self-worth and eventually help children improve their self-image. According to Sahler (1987:57-58) the effect of crisis on children is the sensation of being alone and of feeling inferior. Therefore the problem solving arises from a feeling of self-worth. She says that '[f]requently, people who have suffered loss or hurt ask for space - physical and emotional distance from others - to sort out feelings, grieve, and be angry. After a period of time (temporal space from the event) comes a rejoining and with it the opportunity to gain strength from others.' In a crisis children feel they are the only one experiencing that trouble, and withdraw from relationships. Their world shrinks and they experience a sense of being alone, loneliness, helplessness, guilt, and even rejection. Primary school children 'who are struggling with the mastery of skills and believe they must be competent in all tasks in order to feel good about themselves, are particularly vulnerable to feelings of being inferior or lacking and thus responsible for a bad event' (57). The capacity to recover from distancing comes from a feeling of self-worth which is heavily dependent on their relationship. Sahler stresses the importance of the '[r]ecognition that young school-age children rely heavily on the existence of relationships as markers of their own intrinsic self-worth'(61). The importance of an embracing and tolerant atmosphere, encouraging atmosphere of home, school, church and society is strongly emphasized. Experiencing acceptance at the time of crisis enhances children's feeling of self-worth greatly. The feeling of self-worth eventually affects the development of self-image or self-esteem.

According to Thompson & Rudolph(1988:221), Virginia Satir defines self-esteem 'as the degree to which people accept both their good and bad points'. It is a degree that is continuously changing by 'fluctuating up and down within a healthy range, depending on the amount of stress one is experiencing'(ibid.). When children are infants, they develop a sense of self-worth according to the satisfaction of their physical needs. Ongoing, steady infant care and the giving of attention, smiles, and love help children develop a sense of self-worth. When they become primary school children, '[b]eside the obvious

physical needs, the children have needs for a warm, ongoing, predictable mastery over their world and a validation of themselves as distinct and worthwhile people'(223). For children, 'self-esteem, independence, and individuality go together' (ibid.). Consequently, pastoral care and counselling at time of crisis, has to meet the demands of helping the children to establish their healthy self-esteem as well as to help them to pass through the crisis.

At this juncture it is necessary to review the biblical perspective that relates to our self-image: in God we are accorded great worth. First of all God created human beings in His image (Gen. 1:26). God made men in his own image and God created every individual person. Man is differentiated from animals. God entrusted the whole earth in our hands (Ps.8:5-6). Second we are His chosen people. We are His 'holy nation' (Phil.3:20, 1Pet. 2:9). God saw the misery of human beings because of their own choice and own actions. He decided to enter into a dialogue with man (Gen.3:9) and sent His own son. He, Himself became a human being and died for us. Now whoever believes in Him become His sons and daughters (Jn.3:16). We are even His royal priests (1Pet.2:5,9). We can derive an enormous sense of security, assurance and self-esteem. Although we are weak and sinful, in God, through Jesus we are precious. This sense of self-worth is more than enough for us to regain our strength and to recover from our crisis. This applies not only to the adults but also to children. Children are precious in God's eyes and in Jesus eyes. Whenever we see the children we have to see the God in them and Jesus in them. In India, there is a custom (Hesselgrave 1978:164) when people meet each other they gather their both hands together around their chest and bow down little bit as a prayer position. It is said that that is because they want to show respect to the deity in the other person. Although their presupposition is different from Christian perspective, it causes for reflection. Children need to be treated with dignity. Particularly because they are often ignored and can not claim their right. children's equality as human being has to be respected.

Lester (1987:14-15) presents the four basic characteristics of ministry with children in crisis: presence, listening, advocate, representing God. This means first, physically being with them when they have crisis and provide care. Second, listen to them. Often children are required to be listened not to tell. Let them have free time to tell whatever they want to talk and understand them. Thirdly, offer protection and stand their side. They need some one to stand their side in social, legal, emotional, and spiritual area. Fourthly, pastor's role affect greatly to the children's concept of God because children often relate God to pastor. Cathryn Chapman (1987:43) says that not only pastors but also '[s]ignificant adults, persons who relate to children with love and concern, join God in the sacred task of creation.....God's open invitation to join in shaping a child's life

offers every significant adult a responsibility and a challenge.' We pastors and significant adults represent God to the children. Through us they are getting to know God. Through our good image they can infer or grasp the loving God.

6.2 God concepts and Faith Growth

The problems or troubles that people have, especially the conflicts and problems that growing children have mean that they are at risk. In some senses, however, this places them in a challenging opportunity. If they were overwhelmed by the problems, deep scars would remain in their hearts, but if there is good pastoral care and if children get over their conflicts and problems, then they can develop a broader view of life, and greater understanding of and deeper compassion for fellow human beings. This is the perspective that D. Louw (1994) emphasizes in his book entitled "Illness as crisis and opportunity". Illness includes spiritual and mental as well as physical illness. Therefore the mission and responsibility of the pastoral care giver is extremely important. In time of crisis checking the concept of God that the children have is also necessary because it greatly affect their capacity to recover from their crisis.

D. Louw (1994:79-80) presents four types of God concepts that can enable people to live and to adapt in order to cope meaningfully with crisis.

The four different symbols of God's involvement with suffering could correlate with the following concrete concepts of God:

- (a) God's punishment: God is a judge who maintains righteousness.
- (b) God's apathy: God is like an almighty king, ruler or sovereign, independent of man.
- (c) God's compassion: God is a savior/redeemer who suffers vicariously with us; God is a friend to support, sustain and assist the sufferer.
- (d) God's permittance and providence: God is a father/parent who wishes to educate his child with merciful and compassionate love and bring about growth; He is also a creator who reveals meaning and purpose in his creation.

These concepts of God help the pastoral care giver 'to determine the quality of a patient's maturity of faith' because 'a mature faith corresponds with a constructive concept of God and a functional theo-logical perception' (ibid.). Therefore it is necessary for the pastoral care giver to assist the children 'in understanding and interpreting God in suffering' (ibid.). Among these four concepts, ascertaining the merciful and compassionate God image encourages children recover from their crisis. Sometimes children in crisis think that the conflict or trouble happens as the result of God's punishment because of their

wrong doings and lose heart and easily blame themselves and even hate themselves and do not try to find out the solution of that conflict. Generally human beings try to find out excuses in front of stern judge to avoid the rigorous punishment but in front of merciful savior tend to confess their shortcomings and mistakes and ask forgiveness. Especially for the children who by nature are very dependent being the merciful and loving God encourages them to tell their problems or situation honestly and consequently enable to change the children's attitude from despair to a hope. Even if there might be really some wrong things that caused trouble, experiencing forgiveness greatly enhances the faith growth of the child. Children are very sensitive to a feeling of warmth, acceptance and security. 'Their milieu is built on relations in which they seek trust and acceptance and they have a need for safety and protection' (Louw 1994:129 ??). Therefore the mercy and compassion of God, and His unfailing covenant love gives great security to children.

D. Louw (1994:15) also presents a theology of the cross and a theology of resurrection as the basis of mature faith in this way:

The pastoral model for the development of a mature faith is closely connected to a theology of the cross and a theology of resurrection. This means that God is identified with suffering. God is the compassionate and suffering God. In Christ's crucifixion, God identifies through Christ with human suffering. In Christ's work as mediator, suffering becomes an essential part of God's involvement with sinful and suffering man to the extent that the mediator becomes the sinner in our place (1Cor.5:21)....The primary category for a pastoral model which operates for the development of hope in faith, is the resurrection. The victory of the resurrection over the powers of suffering and death defines God finally, once and for all, as the living God. In the light of the resurrection, life is understood as a power towards reconciliation, forgiveness, victory and healing. The living God thus addresses people, not on account of their sin, misery and pain, but on account of his mercy and compassion. Only then the character of sin, misery and pain can be understood, recognized and revealed. The living God deals with people out of victory over death and the annihilation of guilt. This perspective generates joy and gratitude for life and hope for the future to which maturity of faith is thus linked....Spiritual health is the result of an empowerment by God: God empowers people with a living hope.'

Therefore the story of God's suffering in Christ and His compassion should be told but it must also be exercised through the life of pastoral care giver or parent or significant adult because children are the product of socialization, or the forces in their environment.

6.3 How to provide Pastoral Care and Counselling to children

The change that agogic moment try to produce is change of attitude and of personality and consequently of behavior. In another word it is change of mental functioning of person. For this Furet says that it is required 'a focus on the independent functioning of a spiritual being and his ability to relate with objectivity, in receptivity, with discernment and creativity. Here the goal is that the other will be a subject or coagent in life with a clear identity of his own' (248). This is also true to children and this has to be emphasized because in Pastoral Care to children it easily tends to be like this: Pastoral Care giver assumed to lead, children assumed to follow. This may be happen because Pastoral Care giver has more experiences, or more authority, or deeper faith.

In Pastoral Care to children Pastoral Care giver must treat children seriously with dignity and as an equally independent human being. Pastoral Care giver should have empathy for the struggle of children with active listening. He should not offer solutions of problems. He should not make choices for children. Pastoral Care giver and child as co-agent may enter into the problem situation and follow through and analyze it attempting to trace with the child for the reason how that happened. But, most of all children should see the example of mature character and faith through the being of Pastoral Care giver and through his/her life because contextual influence in education and nurture has more power to persuade than verbal instruction. The importance of existence of the role model for children in moral, spiritual area has to be emphasized.

7. SUMMARY AND CONCLUSION

Pastoral Care and Counselling to and with children as subdiscipline of Pastoral Theology under the umbrella of Practical Theology has to be theological but at the same time has to deal with the churchly praxis, the life situation of children. Pastoral Care in a strict sense is God's action. The Pastor or Pastoral Care giver just intermediates God's coming in His Word as Furet says. We should let God work, we should let God's Word persuade. Pastoral Care and Counselling to children should necessarily include the ministry of the cure of souls directed toward the '*healing, sustaining, guiding and reconciling*' (Clebsch and Jackle 1975:13) of *troubled persons* whose troubles arise in the context of ultimate meanings and concerns on the basis of Christian covenant love in action and growth 'with its roots deep in the soil of God's calling, its trunk and branches growing in obedience to Christ and its life vitalized by the Spirit' (Hurding 1986:16).

The conflicts and problems of children cannot be treated simply as their own individual conflicts and problems, although they occur in their unique developmental process. Their

world, in fact, is interwoven into the world of the family/society and their conflicts and problems are very dynamically intermingled with the conflicts and problems of (or within) the family (which are, of course, also closely related to the community and society). Children are very dependent and reactive to the world around them - in particular the family. This relational or dyadic idea can be clarified through the ancient Judeo-Christian perspective on the child care and rearing. Therefore, we need to see a framework of a world in which children were naturally included in society and were the center of adult concern. Such a framework is to be found within Christian tradition, in the ancient Israel Society.

CHAPTER 3: THE ANCIENT JUDEO-CHRISTIAN PERSPECTIVE ON PASTORAL CARE AND COUNSELLING TO CHILDREN

1. INTRODUCTION: WHY THE ANCIENT PERSPECTIVE?

What kind of contributions can an ancient Judeo-Christian perspective make in the counselling field? Can it shed light on the field of the pastoral care and counselling to children? At a glance, it seems that the ancient Judeo-Christian perspective (i.e. the understanding of ancient Israelite¹ society and culture) cannot make any contribution in the field of counselling to modern children who live in an industrial society based on high-technology, since modern pluralistic industrial society is very different from the simple agrarian ancient Israelite society. (For the differences between the world of ancient Israel and our modern world see Matthews & Benjamin 1993:xiii-xx). However, this opinion can or may be criticized by means of recent studies on (family) counselling. The ancient Judeo Christian perspective can provide many important insights in understanding the symbolic world in which children live and what is helpful when they need pastoral care and counselling.

Recently there has been a growing awareness of the necessity of a paradigm shift in counselling method because of the limitations of modern psychology and psychotherapy. The necessity of a paradigm shift becomes evident from the following three perspectives: a new concern for the importance of religious pastoral care; the application of the systems theory in counselling, family counselling in particular; the effectiveness of the story-telling method in the counselling to children.

1. The necessity of a paradigm shift comes from the shift of concern from a totally scientific humanistic psychoanalytic approach to a religious pastoral approach. In this regard, Howard Clinebell (1983:180) asserts the necessity of a 'stronger, more theologically-informed emphasis on spiritual and value issues' in counselling, by pointing out that 'the acute spiritual and ethical crisis in western culture is 'the widespread value emptiness and ethical confusion of our pluralistic society in rapid moral transition'. Consequently, the limitation and ineffectiveness of the application of modern psychology and psychotherapy in counselling call for the necessity of recovering the lost identity of pastoral care, a return to the classical pastoral tradition (Oden 1988:17-32). After he had gone through all the Jungian and Freudian behavioural counselling methods, Thomas Oden (1980:8) finally makes the 'joyful decision...to turn again toward the classical

¹ This includes Old Testament and New Testament society but it refers the ancient Israel society before it becomes too much hellenized.

Christian pastoral tradition'. In this case, the ancient Judeo Christian perspective can shed light on the establishment of the framework of religious pastoral care.

2. The necessity of a paradigm shift in (family) counselling also comes from the shift of concern from an individual psychoanalytic approach to a social systems approach. Individual psycho-analytic counselling method results only in a shift in blame (from myself to others or environment), by emphasizing the liberation of Id from Super-ego without dealing with any radical change from the root problem of human relationships, while the family systems theory deals with the human relationship by stressing the importance of relational dynamics and communication between members of the family unit (Hyde 1988:22). In many cases, the pathology of modern man comes from the absence or lack of relationship and communication. Modern high-technology, in particular, has provided many benefits and convenience for human well-being. But it has also had a negative impact on human relationships and values. In modern industrialized society, most families are nuclear families with both spouses working. In this situation, so-called 'home alone' children or 'latch-key kids' are cut off from family relationships and have relationships with depersonalized toys, and videos which may have a variety of negative influences on them. In contrast with this, the ancient Israelite society was a dyadic or group-oriented society which emphasized human relationships or communal life within a household, a village and a tribe. In a situation of this kind, children can have reasonably healthy relationships within a household or community. The Ancient Judeo Christian perspective, therefore, provides understanding and applying the social systems theory in family counselling.

3. In recent counselling research, the storytelling method has been introduced as one of most important counselling skills. This storytelling method has a special role and power in children counselling, for children often live in a story world. In this case, especially, the retelling of the Bible, the sacred story, can exert a special healing power in the counselling process for children through the work of the Holy Spirit. The ancient Israelite society maintained and transmitted its traditions through oral storytelling. Storytelling in ancient Israelite society was the main channel or instrument for the children's education as well. A more detailed discussion of the valuable insights on ancient Judeo-Christian perspective will be given later.

The outline given above underlines the kind of insights a study of the ancient Israelite society can offer in establishing a proper model for the counselling to children because of the value it places on traditions (social convictions and value systems) and its emphasis on kinship.

2. THE ANCIENT ISRAEL WORLD

In order to understand ancient Israelite society adequately, we first need to examine the world of ancient Israel.

2.1 Natural environment

Although its land was tiny and looked insignificant, Israel has become a focus of international events because of its 'strategic location - as an overland bridge between Africa and Asia (minor) with their respective river-based civilizations, and as a nodal point between the Mediterranean world and the Middle Eastern world along its eastern shore' (Olivier 1991:131). The country consists of desert with springs or wells which are suitable for sheep and goat farming (in the southern and eastern areas), steppes (semi-desert) which are good for pasture and even for the cultivation of winter cereal crops and some woodlands which have enough rainfall and are appropriate for agricultural land. But most areas are fit only for mixed farming.

According to Rogerson (1989a:17), '[t]he Israelites, prior to the establishment of the monarchy, were semi-nomads, who had either forcefully or peacefully entered Canaan, and had become sedentary'. The average village - as one clan consisting of four or five extended families - consisted of 20-25 houses arranged roughly in a circle with 75-120 residents including relatives (Olivier 1991:143f). They cultivated the steep slopes in the hilly region by terracing. They piled up the stones to form a wall and filled it up with fertile soil which was carried from the bottom of the valley. It was a very complicated process requiring mass labour. But once the root system became established, soil erosion was minimal and good for the cultivation of permanent crops, mainly grapes, olives, fig or pomegranate. The ploughing and planting season demands a heavy labour input like the olive picking and lambing seasons. Everybody joined in these activities. Therefore 'only hard work, careful planning, co-operation and mutual aid enabled families to subsist on their small holdings year after year. Accordingly industriousness, a sense of purpose, self-sufficiency, tenacity, loyalty, solidarity and piety were outstanding features of these farmers in the central highlands' (152). The farmer's hard work was reasonably rewarded. Yet after the rise of the monarchy because of the desire to protect the country from the sporadic attack of its neighbours, but the result was a heavy tax duty of the village people and more frequent warfare. To make it worse, because of drought, pests, and veld fires, the farmers were impoverished and they even had 'to pawn their children as debt slaves and go for hired hand themselves and became landless paupers or retired to the fringe of desert with their livestock to evade tax collectors' (156). They ceased to be loyal to their rulers and there was even a spirit of rebellion.

2.2 Social structure

The social structure of the Ancient Israelite society was quite different from that of modern western society. The Ancient Israelite society is called the society of household or kinship (cf. Pilch & Malina 1993:xviii). According to Wolff (1974: 214-215), the individual in Israel's social order was a member of his family (household), and family groups were members of their kindred or clan, and clans were united in the tribe and the community of all the tribes were called the house(hold) of Israel, Yahweh's people formed through covenant, i.e. its common acknowledgment of Yahweh's saving acts and (as the response to it) the proclamation of divine law (cf. Jos 24:9f; Jud 5:11; 2 Sm 1:12). In this social structure, people had a 'corporate personality', because 'a personality¹ might merge with that of a larger group to which an individual belonged, or might merge with other personalities in the group' even though 'there was a fluidity about the limits to a person's individuality' (Rogerson 1978:56). Hence, ancient Israelites had a group-oriented behaviour pattern rather than an individual psychological behaviour pattern: e.g., 'honor/shame' pattern; value preference pattern of 'being' to 'doing', 'collateral relations' to 'individualism' (cf. Pilch and Malina 1993:xxii-xxv). In this case, especially, a sense of belonging and group-oriented identity like 'sons of so-and-so' or members of a certain family or clan were very important social values. In this social structure, the psychological development of the child relies on co-dependence, group embeddedness and dyadization (xxx).

2.2.1 Family structure:

As we could see from the structure of the village according to archaeology, the family structure in ancient Israelite society was the extended family (called 'household' and 'clan'); hence 'the value objects self, others, nature, time, space and the All (God) were assessed, in the first place, by gender' (Pilch & Malina 1993:xviii). Consequently, the status of women and children was quite low, while that of men and adults was absolutely high.

2.2.1.1 Woman's status

In the ancient Near Eastern world the subordination of women was overemphasized. It was also true in ancient Israel. The Old Testament refuses to recognize woman's position as a co-ruler. Exceptionally, however, a prophetess had the same authority as a prophet.

¹In this respect, Pilch & Malina (1993:xix) make a clear distinction between 'self' and 'person': that is, 'the "self" is most often a psychological concept, while the "person" is the social and cultural designation'.

The role of the wise woman was based on the mother's role of instructing her children (Emmerson 1989:372). Women did not have independent legal status, while Father had absolute authority over his children and wife. Children, daughters in particular, were the personal property of their fathers.

In marriage neither a daughter nor a wife had any ultimate say in the matter of their own marriage. Parents, more so the father took the responsibility of arranging a marriage. At the time of the wedding, 'mohar' was paid to the father of the bride by the bridegroom. According to Emmerson (1989:380), this 'mohar' was not a bride price but a marriage present, probably as a compensation for the work which the daughter would have otherwise continued to contribute to her parent's household, for example, looking after flocks, working in the fields, cooking and spinning. In this respect, De Vaux (1961:26) states that the 'marriage present, although given to the bride's father, probably belonged to the girl'. The bride's father would have the interest accruing from it, but the capital would revert to the girl when her father died, or earlier if her husband died, as provision against penury.

Even divorce was a private matter of the husband. A wife couldn't claim a divorce but only a husband could pronounce divorce at home, not in court (Emmerson 1989:386). But the law of Dt 24:1 has sometimes been regarded as restricting a husband's absolute right to divorce his wife, making adultery the sole ground for such action. And sons and daughters could be sold in an extreme case but not so the wife, even a slave wife (Ex 21.8-11) (382)

Wife (and daughters) had the disadvantage in inheritance. A wife did not inherit her husband's property, nor daughters their father's, unless there was no male heir (cf. Nm 27.6-11). Interestingly, however, 'in Egypt the wife often be the head of the family, and could acquire property, take legal action, be a party to contracts, share husband's inheritance' (Emmerson 1989:381).

2.2.1.2 Relatives right and responsibility

Because of the centrality of the social structure of kinship, in ancient Israelite society 'it was important to know who one's relatives were. A person's safety was a function of the group to which he or she belonged, and in times of war it was the duty of those who were related to each other to stand together for the purposes of mutual defense' (Rogerson 1989b:46). In this structure, two social mechanisms which often occurred in the ancient Israelite society are blood revenge and the redemption of land and persons through levirate marriage (47). In this respect, De Vaux (1961:37 & 38) gives us a good example as follows:

According to a law of Dt 25:5-10 [cf. see the stories of Tamar and Ruth], if brothers live together and one of them dies without issue, one of the surviving brothers takes the widow to wife, and the first-born of this new marriage is regarded in law as the son of the deceased...The essential purpose [of this custom] is to perpetuate male descent, the 'name', the 'house', and therefore the child (probably only the first child) of a levirate marriage was considered the child of the deceased man. It was not mere sentiment, but an expression of the importance attached to blood-ties. A secondary, but similar, purpose was to prevent the alienation of family property.

While in exile, extended families were broken up and settled in different parts of Babylon. This caused the necessity of 'new social groupings...to maintain the identity of the Israelites, who were living in an alien culture' (Rogerson 1989b:60).

3. CHILDREN IN THE ANCIENT ISRAELITE SOCIETY

3.1 Attitude to children

In ancient Israel, having many children was a great honour, especially to a wife, while sterility was a trial or a chastisement from God, or a disgrace (De Vaux 1961:41): hence Sarah, Rachel, Leah and Hanna all tried to have children even through those their maids bore to their husbands (Gn 16:2; 30:3, 9; 1 Sm 1:1ff). Children, sons in particular, were regarded as 'a gift of the Lord', 'a reward' and 'like arrows in the hand of a warrior'; 'how blessed the man whose quiver is full of them' (Ps 127:3-5), and also 'like olive plants around the table' (Ps 128:3). In particular sons were very important 'to perpetuate the family line and fortune, and to preserve the ancestral inheritance', while daughters were regarded as less important because when they married they would leave the father's house (De Vaux 1961:41).

3.2 Name of the children

On the importance of naming in the ancient eastern society, De Vaux (1961:43) says:

[T]hroughout the ancient East, the name denotes the essence of a thing: to name it is to know it, and, consequently, to have power over it....[Therefore] since the name defines the essence, it reveals the character and destiny of the bearer.

In ancient Israel, some names reflect the circumstances of the birth (43). Among the Israelite names, especially, the prominent name is the 'theophoric' name which originates

from Yahweh's name. These theophoric names usually express 'a religious idea, the power or the mercy of God, the help expected from him, the feeling of kinship with him' (45). At the close of biblical times, however, there was 'the custom of giving a patronymic name, i.e. the child was called after its grandfather (less often its father), great-grandfather, or uncle' (ibid.).

Thus, children's names gave them a clear identity of themselves, who they are, what was to be expected from them. It provided the children with a sense of belonging to the family, (religious community) and gave a sense of security.

3.3 Circumcision

In the ancient Near Eastern world, circumcision was known and practiced in Egypt at the age of puberty. Generally, circumcision seems to have been an initiation-rite before marriage. But in Israel circumcision was done at the eighth day after the birth of a boy and gained more religious significance (De Vaux 1961:47). It was a sign of incorporation into the life of the group, into the community of Israel (cf. Gn 34:14-16; Ex 12:47-48). Hence it is prescribed as an obligation, and as a sign of the covenant which God made with Abraham and his descendants (cf. Gn 17:9-14). In particular 'during the Exile circumcision became the distinctive mark of a man who belonged to Israel and to Yahweh. The importance of circumcision as a sign of the covenant with God was therefore all the more strongly emphasized' (48). Besides with their names, circumcision was very important in giving a sense of belonging to the religious community and in giving a clear identity to the children of Israel.

3.4 Children's daily life

It looks as if during his early years a child was left to the care of his mother or nurse, even after he had been weaned and was learning to walk (cf. Dt 6). The little Israelite spent most of his time playing in the streets or squares with boys and girls of his own age (cf. Jr 6:11; 9:20; Zch 8:5; Mt 11:16). They sang and danced, or played. At a relatively early age, they started to work for the family, looking after the stock, cattle, sheep, and goats or learnt family craft which was handed down in the family workshop. For girls there was shepherding, washing, fetching water, spinning, cooking, etc. Children worked mainly during the day time but in the evening after dinner, it can easily be envisaged that all children gathered together on the cool roof top with their father and mother and grandfather, sometimes with their immediate relatives who lived right next door, to look at the stars and talk easily about their God, and the adults would start a story. Without any T.V. or video game they had time to have human contact,

communicate their ideas, feelings, etc. According to the calendar, the children and the whole community participated in the religious festivals. At Passover, especially, the whole family gathered together, sacrificed a lamb and sprinkled its blood at the doorpost, ate the unleavened bread and heard the story of the salvation. Although the children had not experienced the history for themselves, through storytelling they would view it as their own story and accept the faith of their fathers as their own.

3.5 Education of children

The education that children received was mainly at home and closely connected with daily experience (cf. Dt 6). According to De Vaux (1961:49), it was 'the mother who gave her children the first rudiments of education, especially of their moral formation (Pr 1:8; 6:20)'. This education sometimes continued to adolescence (cf. Pr 31:1). '[B]ut as the boys grew up to manhood, children were usually entrusted to their father. One of the father's most sacred duties was to teach his sons the truths of religion (Ex 10:2; 12:26; 13:8; Dt 44:9; 6:7, 20f; 32:4, 46) and to give him a general education (Pr 1:8; 6:20, and especially Si 30:1-13)' (ibid.). On the Sabbath day, especially, the whole family had time to assemble for worship and education without doing any work. In this case, 'the theme of creation, with its message of God's work and rest, reaffirming His identity as the creator of the universe, was constantly held before all Israel' (Richards 1983:20). Most teaching was done *orally*. Adults told their story, explained and asked questions; children repeated the story, and asked or answered questions. Moreover, the father also gave his son a professional education; in practice, trades were usually hereditary, and the crafts were handed down in the family workshop.

Besides education at home, children could have the opportunity of various education by hearing the songs about 'the righteous deeds of Yahweh' by the wells (cf. Jg 5:10-11) and by seeing the 'palavers of the elders and the settlement of lawsuits and arrangement of commercial transactions at the village gates' (De Vaux 1961:50). Furthermore, children accompanied their parents to the sanctuary or to the temple at Jerusalem (Lk 2:41f), where they would hear 'the chanting of the Psalms and the recounting of those historical episodes' which were connected with each great festival (Emmerson 1989:378). Male members in particular required to attend three major annual festivals. Women were also present at the festivals, sharing in the rejoicing and participating in the sacrifices. Thus religious education in Israel was given through the process of retelling and remembering significant events in salvation history during the festivals (cf. Richards 1983:21). The participation of the children in various festivals, especially, helped the children grow up as main members of the community and stimulated them to have fresh affirmation of their faith and identity.

It is quite interesting to compare this with the Roman family. As Dixon (1992:100) observes, 'the young child seems to have been of minor interest to the Roman literary class'. The expectation of the parents to their children was to support them in old age and to have proper commemoration at death and the maintenance of social standing and family honour. Roman sons and daughters literally bore the family name and could bring glory or discredit on it by their behaviour. According to literary sources, great physical coercion of children was more associated with teachers than with parents. In this case, 'the elite delegated many child rearing functions to servants and professionals - nurses, attendants, pedagogues, and teachers that are Greek slaves' (118). The Romans established the strongest empire in the world but perished, while the Israelites who never managed to keep a great city or country still exist as a distinguished nation. The main reason for this may lie in the fact that Israelite parents took pains to instructing children themselves, and set great store by sharing important affairs of life with their children, especially religious beliefs.

According to Richards (1983:171-174), the child education of the Ancient Israelite society was maintained through five most effective processes of nurturing faith as follows:

- 1). The process that communicates *belonging*;
- 2). The process that involves *participation*;
- 3). The process facilitates *modeling* by building a relationship with children;
- 4). The process that provides *instruction-as-interpretation of life*;
- 5). The process that encourages *exercise of choice*.

4. PASTORAL CARE AND COUNSELLING TO CHILDREN IN THE ANCIENT ISRAELITE SOCIETY

4.1 Possible occurrence of counselling

In ancient Israelite society pastoral care and counselling which appears in the form of advice, instruction and healing was never isolated from life experience, i.e. socio-religious experience, either by time or by place. Instruction (or counselling) was woven into daily life in close relation to socio-religious significance, given as conversation about God's words as family members sat together at home, walked along a road, lay down at night, or rose in the morning (cf. Dt 6:4-9; Dt 11:18-19). It is to infuse all of life, 'as parents share those truths of Scripture that are needed by a child to interpret his or her experiences' (Richards 1983:24). Here the role of wisdom literature and Torah was great.

4.2 Community as a nurturing environment

The pathology of modern society can be seen as the absence or lack of relationship. Because of the absence or lack of relationship, modern children often do not have good role models around them which can give them meaning, norm and standard in life. However, in ancient Israelite society children could have a number of warm human relationships through kinship community based on the covenant, as we have already observed. Through the (sacred) stories about God and great people of faith, furthermore, they could also be given good role models and views of life: the view of man, the purpose of man, the meaning of life, the standard of life, the rules of relationships, which are not compelling but directive.

4.3. The nature and characteristics of pastoral care and counselling in the ancient Israelite society

Pastoral care and counselling to children in the Ancient Israelite society can be understood from five perspectives as follows:

1. Pastoral care and counseling was done within the family or clan orbit. In ancient Israel people spent most of their time with their family or clan. Mother and daughters could spend time together doing housework, cooking, weaving, and could talk about what happened on that day, and could share their feelings and needs. Father and sons worked together, and father told them stories about wisdom related to that work on the basis of Wisdom literature. The children of the family spent time together and talked and learnt from their parents along with young and elder ones. They had enough time to share their personal stories and family stories. Also when the extended family gathered together, usually grandpa and grandma, who had lots of life experiences, could give good advice to children. Children could draw on their wisdom by hearing the stories of what happened to them, or what they heard when their grandparents and parents were young. That is the story of 'the family of origin' which includes our original nuclear family (parents and siblings) and other relatives (grand parents, aunts, uncles, cousins, etc.) that family therapists consider very important (cf. Friedman 1985:31). Through this extended family or clan story, children could easily understand parents, or sisters and brothers and feel sympathy or compassion. As most family therapists observe, in fact, the problems of a family are not their private problems, but result of age long multigenerational transmission and development. In this respect, Edwin Friedman (1985:31-32) says:

Specific patterns of behavior, perceptions, and thinking as well as specific issues, for example, sex, money, territory, drinking, separation, health have an uncanny

way of reappearing. When family members are able to see beyond the horizons of their own nuclear family area of trouble and observe the transmission of such issues from generation to generation, they often can obtain more distance from their immediate problems and, as a result, become freer to make changes. Family trees are always trees of knowledge and often they are also trees of life....Multigenerational transmission can be charted on genogram to help family members gain more distance from their immediate lives.

2. It was not individualistic, but communal. The life of an individual in ancient Israel can never be thought of in separation from his or her group, the extended family, and community (see Pilch & Malina's description on the group-oriented features of ancient Mediterranean society (1993:xxx-xxxviii)): There was no privacy, no choice but to fit into inherited communities and no individualist realism. The choice, value, belief and life of an individual was given and formed only in and through the group, the community and its traditions. There was no benefit or well-being of an individual apart from the group. Everything was group-oriented and depended on the group. In particular, the psychological development of the child was dependent 'on co-dependence, on group embeddedness, "dyadization," and the son(s) and wife's fitting into the paternal home upon marriage rather early in adolescence. The prospect of a (male) child ever leaving home was a frightening thing for both parent and (male) child' (Pilch & Malina 1993:xxx-xxxi). In most cases, thus, child care and counselling in the ancient Israelite society might be done within the family group when the family gathered together.

3. It was not formal, but personal and relational. It was not done at an formal organization or institution but within the daily life and daily work while they were together. In ancient Israelite society, the problems of or incident that had occurred to the one member of the family were revealed immediately and became the issues of the whole family conversation. It could happen anytime and anywhere except when it happened during formal religious festivals. The members of the family were the identified patients and the therapists.

4. It was very religious or ritual. In the Ancient Israel world, every activity of daily life had its religious significance, as Matthews and Benjamin (1993:xix-xx) point out:

It [religion] was never limited to a single day or a prayer before eating or sleeping. Biblical people used religion to explain and to manage their natural surrounding. Every hour of the day had its religious significance, every season of the year had its sacred feast days, and the ordinary and extraordinary chores of every household were celebrated with ritual. The religion of the ancient world inspired its culture,

and handed it on from one generation to the next. Every art and science was sacred, and had a different purpose and a different motivation from the art and science of today....Consequently, there is no single chapter in *Social World of Ancient Israel* on the religion of ancient Israel because every chapter about its world is a chapter about its religion.

Since all the experiences and problems of the individual and community revolved around its religion or religious value systems, thus, religion, ritual ceremony in particular, had a special function and power in counselling (in relation to advice and healing). In this case, wise men and priests functioned as therapists.

5. It was done in an imaginative way through storytelling. Ancient Israelite society was an oral society. Their capacity for memorization and imagination was far greater than ours. Since the invention of television, our imaginative capacity has probably been drastically reduced. But the children still live in a story world and use their imaginations to fantasize about reality. In ancient Israelite society, storytelling was an effective means of dealing with problems. On the importance of the story, Westerhoff (1980: 40) says:

Stories provide our imaginations with the means for ordering our experiences. They leave us open to new insights and inspirations. Stories preserve the memory of past events and the experiences of the race in a way that allows those events and experiences to help shape our lives.

Through stories, thus, family members were encouraged to imagine alternative solutions to their problems. Families are to be intentional to imagine the various alternative stories and to experience the possibility of a better way of relating one another. Furthermore, storytelling based on indirect communication was seen to have a special healing power in the pastoral care and counselling to children (cf. see Nathan the prophet's example to deal with David's sin in 2 Sm 11). Storytelling of biblical heroes could also provide a role model for the children. In the process of repeatedly hearing such good stories, children memorized the stories and internalized them as part of their world (as a kind of the process of character or personality formation). As they grew up, their faith grew and their personalities changed and became congruent with the personality and attitudes of the model. It can be said that the goal of pastoral care and counselling in ancient Israelite society was 'to guide the new generations to choose the way of wisdom' as it is most clearly described in Pr 2:20.

4.4 The object of pastoral care and counselling

The observations made about the ancient Israelite society make the following conclusions on the objects of pastoral care and counselling:

1. Pastoral care and counselling to children is to lead to the development of a sense of sound self-identity in close relation to family and (religious) community. Beyond the solution of an immediate personal conflict it helped to have a sound self-esteem by providing a sense of belonging and security. In this case, the establishment of sound family/community relationships is one of the prerequisites for the counselling to children. The concern of the social systems theory in family counselling reflects this fact well.

2. Child care and counselling is to provide a good role model to the children through the establishment of sound family/community relationship as well as through religious education. Especially through the religious education by storytelling, at home or at faith community, this goal can be achieved appropriately. The stories of Isaac, Joseph, Moses, Samuel, David and Esther were heard with the intention of instruction to the children to inculcate virtues like bravery, honesty, obedience, and the trustworthiness of God. They can be used as the rhetorically oriented stories to persuade a good model for children to follow.

3. Child care and counselling eventually is to transmit religious, moral, social values particularly through sharing stories and participating in various religious festivals. Religious festivals in ancient Israelite society were opportunities for education as well as celebration or worship. In this case, specific instruction was related to a specific festival. During the period of a festival, especially, children could ask for the reason and meaning of each action and it was assumed that parents would explain. Through the care and counselling which infuses all areas of life by the sharing of daily experiences within the family or clan, the children could achieve their socio-religious identity (who they are and who their God is) and promote the sense of belonging and security through the story connected to their names and genealogy.

In this case, to be sure, religion plays a crucial role. In particular the transmission of faith, the religious value system, is very important and meaningful in care and counselling. The object of modern counselling is the change of behaviour. Yet it is very superficial to change the behaviour without changing the personality. According to Collins (1988:39-40), the objects of Christian (pastoral) counselling are described in six ways as follows: 1). self-understanding; 2). communication of feelings, thoughts and attitude both accurately and effectively; 3). learning and behavior change; 4). self-

actualization; 5). support the person to be able to remobilize their personal and spiritual resources to meet the problems of living; and 6). spiritual wholeness. In this respect, although there was lack of sensitivity to individual needs, the object of child care and counselling in ancient Israelite society is not far from that of modern pastoral counselling. The ancient Judeo Christian perspective of child care and counselling should be highly appreciated from the perspective that by providing the sense of belonging, security and belovedness, it helped the child to grow up to its God intended potential ability. It is very interesting to compare this with the Maslow's idea that 'all men have basically the same set of needs and attempt to satisfy them in a definite order of importance - beginning with the bottom of the pyramid and moving upward' (Aldrich 1978:90): Physiological Needs (bottom) => Safety and Security Needs => Love and Affection Needs => Esteem Needs => Self Actualization Needs (top). Ancient Israelite society satisfied most of the basic needs of children. In this respect, Virginia Satire, a family systems theorist, also insists on the importance of meeting the child's basic needs like self-worth, sound self-esteem, self-image in ensuring the realization of full potential. (cf. Satir 1967. Conjoint Family Therapy, 1975. Intervention for Congruence in Helping Families to change.)

5. CONCLUSION

As we have observed so far, the ancient Judeo Christian perspective provided many useful insights into the nature of a proper model for care and counselling to children. The study of ancient Israelite society (as a religious kinship society) has been especially valuable. Ancient Israelite society was a society with strong solidarity between individuals and their social group. Within such a society, the community has strong obligations to protect individuals from harm, injustice and poverty and their religious ideology which has mutual responsibility on the basis of a covenant community. And children could have full human relationships in a sound educational or counselling environment with enough time to relax and share their feelings and ideas. Through their name, circumcision and education, children in ancient Israel could grow up with a strong sense of belonging, security, belovedness and self-identity and could direct their efforts towards self-actualization.

As already mentioned, a study of the ancient Israelite society can make a contribution to three areas in the counselling to children:

Firstly, the ancient Judeo Christian perspective acknowledges the importance of the religious/theological perspective of pastoral care and counselling to children. In this case, the emphasis on God's love and forgiveness based on covenant is very important. Moreover, worship can be used as counselling therapy.

Secondly, the Ancient Judeo Christian perspective emphasizes the importance of sound family relationships and community life. As the recent social systems theory reveals, human relationships and communication play a crucial role in the development of children's personality. In this case, the study of the family of origin provides a clue to solve the problems of children.

Finally, the ancient Judeo Christian perspective underlines the importance of storytelling in the counselling to children. Recent research on this strongly supports this opinion. Through the combination of three types of story in storytelling: the sacred story, the community story and the life story, especially, we can maximize the effect of the pastoral counselling to children. Through storytelling, children can be given a sound view of life, be aware of the purpose of a life and the rules of relationships, and also experience the process of self-healing.

As we have already observed, the main cause of the neglect or failure of the pastoral care and counselling to and with children is the lack or failure of the understanding of their communicative ways or skills as well as the symbolic world of children. In the next chapter we will examine the children's own world in their developmental process.

CHAPTER 4: THE PERSONAL WORLD OF CHILDREN: UNDERSTANDING THEIR WORLD IN THE DEVELOPMENTAL PROCESS

1. INTRODUCTION

Nowadays, there is a growing awareness of the importance of understanding the world and language of children in the pastoral care to children (Lester 1985:51). Children have their own symbolic world and within it their own communicative language which is different from that of adults. This chapter will - as a preliminary task or step for pastoral care and counselling to and with children - deal with how to understand and communicate in the world and language of children and how to detect or diagnose their conflicts and problems. In order to do so, we need to recognize childhood as a distinctive life phase. In this case, developmental psychology extends understanding of the personal world of children, in particular those of primary school age (6-12 years old). In the light of their developmental process, pastoral care givers such as counsellors, pastors, parents can map out or grasp the general view of their world as well as conflicts and problems for pastoral care and counselling to and with children.

2. THE PERSONAL (SYMBOLIC) WORLD OF CHILDREN (6-12 YEARS OLD)

In order to understand the personal (or symbolic) world of children, we need to investigate their developmental process and its characteristics. In this respect, developmental psychology can provide many insights. In this section, therefore, we will first discuss briefly what child developmental psychology is and then examine the personal (or symbolic) world of children, in particular of the primary school ages (6 to 12).

2.1 Child Developmental Psychology

From the time of the ancients, many philosophers have pondered the nature of human development: Is the child born inherently good or evil? Is the course of development predestined - fixed by biology at the time of birth or does the environment play a crucial role in formulating one's development?. The scientific study of childhood or their developmental process started in the late 19th century. Child Developmental Psychology as a scientific or academic discipline was initiated by Freud and then was formulated by Piaget and Erikson. Scientific studies - in spite of many debatable issues or questions

about human development¹ - have examined or assessed child development on various levels or from various aspects: i.e., physical, psychological, cognitive and social. Our understanding of developmental psychology assumes that human development is a *continual* and *cumulative* process (in some sense, contra Piaget's idea) as well as a *holistic* process (Shaffer 1993:6-8). This assumption, we understand that human development is 'not piecemeal but holistic - human beings are physical, cognitive, and social creatures, and each of these components of "self" depends, in part, on changes that are taking place in other areas of development' (8) and these changes carry on over time and also 'have important implications for the future' (7). We will, therefore, observe the personal (or symbolic) world of children from a holistic perspective. This holistic understanding of their development can provide helpful methodological insights into the nature of child care and counselling. Especially Piaget's idea about cognitive operation, Erikson's 'psycho-social' relational idea, Kohlberg's moral development which is an application of Piaget's idea and Fowler's faith development will shed light on this section.

2.2 The Developmental World of Children (6-12 ages)

Throughout the human history, children have been treated as small adults. In the case of, middle childhood (primary school grades 1 to 6, ages from six to twelve), may be described as a mixture of adult likeness and child likeness. Children at this stage in life seem at one point to understand the complexity of their parent's world, but right next moment they appear not to do so. It is all the more true because in modern society, children are being needlessly hurried into adulthood because of the parental necessity and societal requirements of achievement (Elkind 1988).

Every child is unique and their developmental process is very different. Nevertheless, there are some common aspects of growth. In this section, we will investigate the developmental world in which children, in particular between the age of 6 and 12 live. This world, of course, should be understood in close-relation to the world around them, in particular to the family and school. As Aleshire (1987:20) states, 'children do not develop in isolation from the world or worlds in which they live. Much development is best understood in the contexts of family, community, and culture'. In this respect, childhood needs to be understood as 'a social construction' (James & Prout 1990:3): i.e., 'childhood as a variable of social analysis, can never be entirely separated from other variables such as class, gender, or ethnicity' (4). From this perspective, we will examine

¹These debates revolve around mainly five issues or questions: assumptions about human nature, whether good or evil/bad; nature versus nurture; activity versus passivity; continuity versus discontinuity; common/universal versus different/particularistic (Shaffer 1993:43-46; Bjorklund 1989:5ff).

the physical, cognitive (intellectual), social, moral and spiritual developments of children. These developmental processes are not in isolation to one another, but are closely interrelated.

In this respect, especially, Elkind's statement on childhood can help us understand the developmental world of children at this stage:

Childhood, then, is a period when children have attained concrete operations, can learn rules, and are ready for formal schooling. It is also a period when children are beginning to detach themselves from parents and during which other adults and peers become pave the way for future intimate interpersonal relationships. Finally, childhood is also a period when the balance between industry and inferiority is determined by the child's experiences at both home and school (Elkind 1988:110) .

2.2.1 Physical development

If we describe early childhood (birth to 5 years old) as a basic framing period, then middle childhood can be said to be the period of fitting the necessary interior. The growing ratio of the child slows down dramatically during primary school years compare to the period of early childhood. Consequently this allows children to develop basic physical skills like running, jumping, catching, kicking, hitting and throwing and competencies in the use of the body especially in fine motor tasks like writing and colouring in. At this stage children begin to evaluate themselves against or in comparison to others in terms of their ability to use of the physical skills needed for achievement. According to this physical development, they experience social acceptance, as Erikson calls this stage the 'industry verse inferiority': Success in this physical development leads to the sense of superiority and competence or worth, while failure leads to the sense of inferiority and inadequacy.

At this stage in life, the physical development definitely affects the formation of self-image and consequently influences other development directly and indirectly. Some faster growing, taller and stronger, children are likely to find favour among their peers but some small and weak children (so-called 'peewee' children) experience ridicules and even rejection from their peers. In this regard, Aleshire (1987:22) points out that '[p]erhaps one of the most influential aspects of children's physical development is that they become increasingly aware of their physical appearance'. They start looking in the mirror more often and longer and take notice of their appearance or body and make judgments about it. As a result, this self-awareness leads to self-affirmation or self-rejection. At this stage in life self-image is affected a great deal by physical appearance.

(Of course, in adolescence this phenomenon is intensified.) Modern post-industrial capitalist (or materialistic) culture particularly emphasizes the importance of outward appearance, beauty (for women) and muscle (for men). This impact of culture is much greater.

With regard to physical development, furthermore, children at this stage become sexually aware. In this case, they identify with persons of the same sex - in particular with significant persons (especially with parents) in their environment. This identification with persons is a vital and important process that influences their moral, social and spiritual development. Hero (or so-called 'idol') worship, in particular, is to be expected at this stage, so it is important to provide children with morally healthy heroes as their role models(cf. Lester 1985:59-61). Sound sex education is vital for children at this stage, for our modern society is a sexually saturated society and tends to mislead children.

Consequently, in this developmental process modern children (physically more mature than the past) experience tensions and receive conflicting messages from the mass media and their peers. Therefore, pastoral care givers need to have a broad and deep understanding and study of this developmental process of children for the success of pastoral care and counselling to and with children

2.2.2 Cognitive/intellectual development

Like physical development, cognitive/intellectual development is improved dramatically and evidently during this stage in life (this is why we call this stage the 'primary school' age). Cognitive/intellectual capacity 'expands rapidly, and children are able to read, write, and think logically and mathematically' (Lester 1985:52-53). The task of developing this competence is very important for the children at this stage, for through this cognitive/intellectual development, children can enter into childhood culture, as well as be evaluated in the school. In particular, this capacity in relation to social expectation and pressure plays a crucial role in the formulation of their self-image or self-esteem, as we will see in this section. That is, for those who gain some cognitive proficiency the sense of competence or value and achievement is enhanced, while for those who do not gain, the sense of inferiority and abnormal behaviour are tend to develop.

According to Piaget's classification (Piaget 1973:10) of the growth of cognitive abilities through childhood, this stage in life (ages 7 to 11 or 12) is called the 'concrete-operational' stage 'because they relate directly to objects and not yet to verbally stated hypotheses'(Piaget & Inhelder 1969:100). That is, at this stage children start to acquire

and use 'cognitive operations' (mental activities that are components of logical thought).¹ Piaget & Inhelder summarized the major cognitive characteristic of concrete-operational stage as follows: 'after seven or eight there is the level of the operations, which concern transformation of reality by means of internalized actions that are grouped into coherent, reversible systems (joining and separating, etc.)'(1969:93).

At this stage, according to Piaget, children can 'manipulate symbols for things in the way that they once manipulated the things themselves' (Elkind 1988:103). In this case, the manipulation of symbols is mental and goes on in children's heads; it does not involve their hands like infants. That is, children manipulate things mentally with aid of symbols rather than of manual activities. Besides the mental manipulation of symbols, children at this stage have advanced number and reading skills.

Furthermore, at this stage, children also can have, to some extent, conceptual understanding from their own (or self-initiated) discoveries and explorations. However, they are more likely gain a conceptual understanding from or through their collaborations and interactions with other people (contra Piaget) - in particular with competent people (teachers/pastors/parents) who provide the guidance and encouragement children need to master new challenges (Shaffer 1993:259).

At this stage, also, they understand that certain attributes remains constant although the situations change (conservation) and grasp abstract concepts like "love", "trust", "forgiveness" through their experiences and proper explanations. Moreover, they can understand that others have different views and that others also think and experience just like them. They also are able to link, to see the cause and effect, to understand a series of events in the objective world. This means that there is a great mental change from egocentrism to sociocentrism which Piaget & Inhelder says that 'the transition from an initial state in which everything is centered on the child's own body and actions to a "decentered" state in which his body and actions assume their objective relationships with reference to all the other objects and events registered in the universe' (1969:94). Thus, they can, to some extent do moral and interpersonal reasoning through concrete operations (Elkind 1988:105).

From this (Piaget's) view, we see 'children [as] *constructive* in their approach to life in their world. That is, they do not passively receive information and build a knowledge

¹Of course, cognitive growth needs to be (socially) guided and encouraged through 'collaboration' and 'within a child's zone of proximal development' (Shaffer 1993:258-59). In this case, to be sure, social context is important for cognitive development.

system. Instead they actively interact with the social and physical environment, and they build from the experience and information gained a picture of the world that is limited by the ability to develop and use concepts' (Richards 1983:117). In other words, cognition ('learning') is understood as an interaction between maturation, active experiences, and social interactions' (118): the potential of child development is inherent in each child; a child's knowledge and world view are rooted in individual experiences; a child's interactions with others have a special impact on the formation and development of personality.

Piaget favoured logical thinking and did not appreciate the independent thinking and unique insights of children. He ignored and dismissed them as mere *intuitions* which are 'not necessarily linked with intelligence' (Richards 1983:19). In fact, however, intuition in many respects stimulates the creativity, or creative thinking in the child. The various forms of creative thinking by means of intuition and the symbolic and logical thinking in Piaget's concept of concrete operations are never in isolation from each other, but rather characterized the mental world of children. Hence, children at this stage love the story world and 'are also able to enter to the culture of childhood, which is, in fact, a body of rules that has been handed down by oral tradition over hundreds of years' (Elkind 1988:106). About this issue, we will discuss in detail in Chapter 6 at storytelling therapy.

In relation to cognitive/intellectual development, especially, children at this stage formulate psychosocial personality by establishing 'either a firm sense of industry - that they can do a job and do it well - or an abiding sense of inferiority, a sense that whatever they undertake will end badly' (Elkind 1988:109). They can experience social conflict and personal dilemmas from stressful academic pressures in the school and the family (Lester 1985:53; Elkind 1988:109). As children get through this school age, more and more stress is placed on academic ability appraisals and as the resultant this academic stress leads to a form of socio-psychological problem called 'learned helplessness'¹ (Shaffer 1993:480ff). Thus, cognitive development - in relation to social expectations and demands - has a particular influence on formulating the self-image or self-esteem of the children at this stage.

2.2.3 Social development

¹As a way children react to failure experiences, according to Dweck's theory, this symptom means a psychological behaviour to 'attribute their failures to a stable and internal cause - namely, their *lack of ability* - which causes them to form low expectations of future success and to give up....If failures are attributed to a stable cause - lack of ability - that the child can do little about, he becomes frustrated and sees little reason to try to improve. So he [or she] stops trying and acts helpless' (Shaffer 1993:480-81).

As we have already observed in the previous sections, sound social development is very important in personality formation. An adequate pastoral care and counselling to and with children requires the understanding of their social relationship as well as of social conflicts and problems that occur in this relationship. Social learning theory provides the dominant contemporary view of social and personality development. This theory presents the view that 'persons become who they are through their interaction with other human beings' (Richards 1983:134). When children observe social models, they identify with them and imitate the behaviour of the model and through internalization, the behaviour of the model becomes part of their own pattern of behaviour and their personality. This is modified by the positive or negative reinforcement of others. In this case, society (in particular through TV), family, school and peers play a crucial role as agents or models of socialization .

The effect of the model is enhanced when it provides quality and long-term relationships. In this respect, the family relationship is crucial because the first relationship of a baby is the relationship with his/her mother, then father and brothers and sisters. Most child educators believe that basic human personality is formed during the period from birth to the age of three. Pringle (1979:40) explores four basic needs of children: 'a need for love and security, a need for new experiences, a need for praise and recognition, and a need for responsibility'. When we see all these needs are relational needs, the influence of model is very important. As the child's view changes from egocentric to sociocentric, the influence of others, the interpersonal relationship, is crucial. When the child goes to school, peer influence or pressure is great because children spend most of their time at school. (cf. Cohen, S. 1976. *Social and Personality Development in Childhood*. New York: Macmillan, Pringle, M K, 1979. *The Needs of Children*. London: Hutchinson)

2.2.4 Moral Development

Kohlberg (1973) developed a structuralist theory of moral development which is linked with cognitive development, by dealing with only moral reasoning process (for Kohlberg's theory of moral development see Shaffer 1993:555-58). According to his moral stages, children up to the age of nine are at a preconventional level: at this stage, children do not understand the rules of society but just to avoid punishment or obtain personal rewards; they respect the superior power of adult authorities who are able to reward or punish behavior. Using moral reasoning to some extent, school children try to obey rules and social norms in order to win others' approvals. At this stage, social praise and the avoidance of blame now replace tangible rewards and punishments as motivators of ethical conduct.

The importance of Kohlberg's idea of children's moral development is that moral teaching cannot rely on teaching moral concepts, expecting children to analyze and apply them to life situation. Instead it depends on the moral examples, models and a moral community. Children's moral judgments are situational. They respond in the ways they have observed and been reinforced by others without necessarily being aware of the moral nature of their actions.

According to Erikson, furthermore, 'children internalize the moral principles of both parents in order to win their approval and to avoid losing their love' (Shaffer 1993:550). In this case, 'both the ego and the superego play important roles in moral development. The superego dictates to the ego the kinds of behavior that are morally acceptable and unacceptable. But unless the ego is strong enough to inhabit the id's undesirable impulses, the child will be unable to resist the id, regardless of the strength of the superego' (Ibid.). For Erikson, thus, 'moral behavior is a product of both the internalized rules of the superego and the restraining forces of the ego that permit the child to obey these rules' (Ibid). In this respect, one can assume that moral development depends on social (or interpersonal) development as well as intellectual development.

These two illustrations show that parental and societal influences on moral understanding to children are crucial. The existence and establishment of sound role models or peers¹ or a moral community and the freedom to talk about their needs and others' feelings are important to the developmental process of children at this stage.

2.2.5 Spiritual development

According to Fowler's idea about faith development (1992), our primary school children belong to the developmental process of stage 1 (intuitive-projective faith) and stage 2 (mythic-literal faith).

Stage 1: Intuitive-projective faith (4-8 years)

At this stage, children are in the world of unrestrained fantasy and imagination. Their thinking is intuitive and episodic. Their perceptions of reality are made up of clusters of images, not yet logically connected. Symbols are taken literally and God is understood in magical terms. They begin to awake to reality beyond everyday experience. Their faith is impressionistic and imaginative. It is formed by imitation of models, examples and

¹For peers as agents of moral socialization see Shaffer 1993:560.

actions of visible human faith of parents. It is a projected faith. Therefore dependable, structured parenting is very important at this stage.

3. Stage 2: Mythic-literal faith (8-12 years)

Now children can think logically and see cause and effect relationship. They can apply these thinking processes to life experiences in a concrete way but not in abstractions. They love storytelling and the world is conceptualized by those told and literally taken stories and myths. They are also aware of self and others and eager to belong to the immediate group or faith community. Therefore, they are enthusiastic to learn the story of the community that they belonged to. This stage can be said as 'narrative faith' (Astley & Francis 1992:17). Careful storytelling and periodic participation in the community's celebrations are very important in this stage. In this stage the existence of models and examples for their spiritual life is very important and the storytelling is indispensable companion to the children.

4. SUMMARY AND CONCLUSION

This examination of the physical, intellectual, social, moral, and spiritual world of the child has highlighted the importance of social influences. The personality of the child is formed or moulded by identifying with and internalizing examples and models. Even moral behaviour or spiritual life (faith) is affected by experiences and by role models. This points to the vital necessity of a secure and loving family environment and a nurturing community atmosphere (include peers, schools, church, etc.). This all the more emphasized the healthy family interaction because it is the ongoing long term relationship that influences the children's personality most. It points to the necessity of scrutinizing the family systems. It also points to the necessity of storytelling method and therapy: telling Bible stories to growing children so they can mimic and identify and internalize and thus form their personality. It is therefore important to let them tell their own stories. These stories need to encounter with God's story. In the next chapter we will survey a family systems theory and in chapter 6 we will discuss the storytelling therapy.

CHAPTER 5: THE SOCIAL WORLD OF CHILDREN: UNDERSTANDING OF DYNAMIC FAMILY SYSTEM AS A DIAGNOSING AND A HEALING PROCESS

1. INTRODUCTION

In the previous chapter, we have examined the personal world of children which is unique in their developmental process. In this case, developmental psychology shed greater understanding of the personal world of the primary school children and the particular conflicts and problems that they can have in this period. Even though children have their own personal world and language which are in many ways different from the world and language of adult (parents), however, their world cannot be separated from the social world around them: that is, the world of family and society. In fact, their world and problems are very closely embedded or influenced by the world of family and society, because children are in many ways very dependent and relational. In many cases, therefore, the conflicts and problems which children have come from the family and society and reflect the pathology of family and society. Hence, developmental psychology only is not enough to diagnose their symptoms and conflicts and understand their problems. Through an understanding of the broader social context in which children find themselves which influences their personal world directly and indirectly, as well as their personal symbolic world, the pastoral care giver can detect or grasp their exact conflicts and problems and treat or solve them properly. In this case, the use of family systems theory complemented by psychoanalysis, plays a crucial role.

2. FAMILY SYSTEMS THEORY

Recently there has been a growing awareness of the importance of family systems theory in the field of therapy and counselling. This theory widens our perspective from the previous focus on the individual to an awareness of family and community/society systems as a whole. Of course, when we do pastoral therapy and counselling to children as an individual, '[c]hanges may be achieved, to be sure, but they last for a short time only, and are mysteriously reversed by influences invisible to all but the trained eye. The patient improves in hospital, but relapses as soon as [s]he is well enough to go home, or perhaps even deteriorates during the visit of parents or family. Not only is it difficult to change him [or her] for the "better", while he remains connected with his family; it is also puzzlingly difficult to make him [or her] "worse" while he is part of this system' (Skynner 1982:4). In family systems theory children play an especially important role in the success of family counselling and therapy (Thompson & Rudolph 1988:228; Zilbach

1989:6-12). In this respect, family systems theory can provide many pointers to appropriate methodology of pastoral care and counselling to and with children.

2.1 What is family systems theory?

Family systems theory was originated from the American family therapy movement in the mid-1950s when the family became a potential unit of treatment in psychotherapy rather than only an individual patient/client. According to family systems theory, the reality of human behaviour (i.e., individual behaviour) is understood as occurring in a relationship context (family and society). In this case, family therapy 'is directed toward changing the family organizational structure as a way of resolving the present problem or changing family member behavior patterns' (Thompson & Rudolph 1988:219). From this perspective, the family is considered as 'the most immediate ecology of the child and is, therefore, the most accessible resource to the child' (Combrink-Graham 1989:37).

'In family systems theory, the main idea is that the family functions as a unit, with certain rules, expectations, and emotions. Members of the family unit are interdependent; therefore, when stress is applied to one part of the system or to one family member, it will be felt throughout the system by all the other members in varying degrees. The family system has the potential to share and deal with the stress in a healthy, open, and productive way and the potential to close the communication process by focusing blame for the stress on one family member (the identified client)'(Thompson & Rudolph 1988:224).

For the adequate use of family systems theory in pastoral care and counselling to and with children, we need to grasp the basic concepts of family systems theory. First of all we will examine the reason why family/society can be seen as a system and then deal with the basic concepts of family systems theory like homeostasis, differentiation of self, emotional triangles, identified patient, nuclear family relationship, and multigenerational system.

2.1.1 The concept of Family (or society) as a system

Family systems theory sees family/society as a system of the living organism. Of course, it does not mean that it neglect or reject the importance and dignity of each individual. According to systems theory, the individual functions as part of the system of the living organism. In this case, Skynner's analogy of the central heating system reflects the essential simplicity of the concepts of systems theory (1982:3-4):

Imagine the situation of primitive man, familiar with fire and able to build a crude hut, who comes upon a modern house, deserted by its occupants, which possesses an efficient central heating system. After exploring the house, the man chooses a room to live in, but finds it a little too cool for his liking. The room is fitted with a fireplace and, recognizing the ashes from previous fires, he gathers sticks, creates a flame by friction between pieces of wood, and lights a fire.

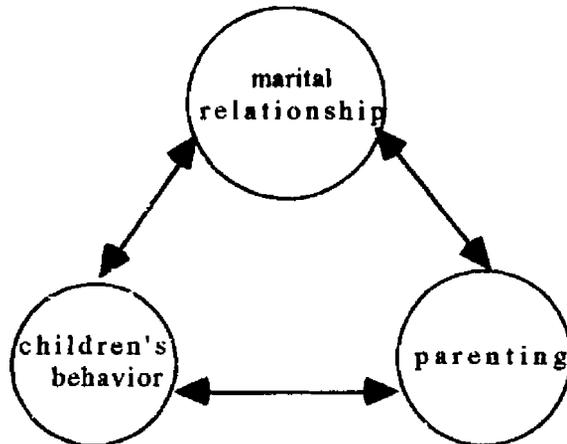
As the flames take hold and throw out heat, he experiences a pleasant warmth. But soon the room is as cool as before. He throw on more wood. again there is a transient increase in temperature, but away from the direct heat of the fire itself, the room soon feels no warmer. Finally, when the wood is exhausted, the fire dies out. Having found it difficult to generate any warmth in the room even with a large fire, he expects the temperature to drop rapidly now that the fire is no longer providing heat. But even more mysterious, it hardly changes at all!

We know something that he is unaware of: the thermostat in the hall is designed to switch on the central heating boiler at a temperature set on its dial, and to switch off again when the temperature is a few degrees higher. The temperature of the air, at least in the vicinity of the thermostat, will move up and down between those two limits as the boiler is repeatedly switched on and off by the device.

Though the doors and windows to the exterior were shut, the rooms were connected with one another. This being the case, when the visitor lit his fire the warm air in the room gradually passed out into the hallway so that the thermostat exceeded its upper limit and switched the boiler off. Eventually, the more the fire warmed the room, the more the radiators cooled to compensate, keeping the temperature more or less constant. The reverse principle applied when the fire went out.

Here we have a simple, commonly used example of a system (in this case a heating system) maintaining *homeostasis* (keeping the temperature more or less constant) through the principle of *negative feedback* (the thermostat informs the boiler about the effects of its performance in achieving this task, in such a way that it *resists* change; i.e. it stops the boiler when the air gets too hot, and starts it when it gets too cold, rather than the reverse). It is able to achieve this throughout the house because the house is an *open system* (the doors are open or partly open, so that temperature changes in individual rooms are communicated through the house over a period of time). Had the *boundaries* defining the parts (rooms) of the whole system (house) been more rigid and closed (i.e. if the doors of the rooms had been shut), it would have been possible to change the temperature of separate rooms without affecting the whole house, and without producing the "negative feedback" effect described.

In a strict sense, of course, the family functions as a more complex and dynamic social system than the analogy of this central heating system. Much like the human body, rather, the family is 'a *holistic structure* consisting of interrelated parts, each of which affects and is affected by every other part [Barker (1986:39) called this circular causality], and each of which contributes to the functioning of the whole' (Shaffer 1993:583). This can be diagrammed as follows (cf. Shaffer 1993:583):



As shown in this diagram, parents affect children, who in turn affect each parent and the marital relationship. Of course, the marital relationship also affects parenting and children's behaviour, and so on. These relationships are reciprocal to one another and dynamic. Therefore, an understanding of the family as a social system provides invaluable insights for pastoral care and counselling to and with children.

2.1.2 Homeostasis

As the above analogy shows, family systems thinking locates family conflicts and problems 'in the nature of the system rather than in the nature of its parts (Friedman 1985:23). In this case, the concept of homeostasis is understood as one of most important concepts in family systems theory. It means 'the tendency of any set of relationships to strive perpetually, in self-corrective ways, to preserve the organizing principles of its existence' (Ibid.). This concept (a tendency to preserve the organizing principles of its existence [or the present system] through the negative feedback) is particularly useful in explaining a system's resistance to change. In this respect, Friedman (25) explains:

Such homeostatically induced sabotage is a major obstacle to change in any emotional system, family or congregation. Ironically, the same qualities that allow

for "familiness" (that is, stability) in the first place, are precisely what hinder change (that is, less stability) when the family system is too fixed.

In the case of pastoral care and counselling to children, parents and brothers and sisters of an identified patient or counsellee are able to function as a homeostasis to resist change for various reasons.

2.1.3 Differentiation of Self

Differentiation of self is understood as a key concept in family theory. In this case, self-esteem can be understood as a prominent concept. According to Satir, people with a healthy self-esteem 'view their partners as enhancing their self-esteem by the two personalities complementing each other', while people who have low self-esteem consider 'their partners as extensions of themselves' (Thompson & Rudolph 1988:222, cf. Satir, V 1967). Thus, seeing others not as the extensions of oneself but as separate independent individuals is the basis of differentiation of self. In this respect, Friedman (1985:27) says that '[d]ifferentiation means the capacity of a family member to define his or her own life's goals and values apart from surrounding togetherness pressures....It includes the capacity to maintain a (relatively) nonanxious presence in the midst of anxious systems, to take maximum responsibility for one's own destiny and emotional being'. In a similar way, Olsen (1993:30) understands differentiation of self as 'the ability to maintain relationship to one's family of origin by being oneself. It is measured along a continuum, with a cutoff at one extreme end and enmeshment on the other'.

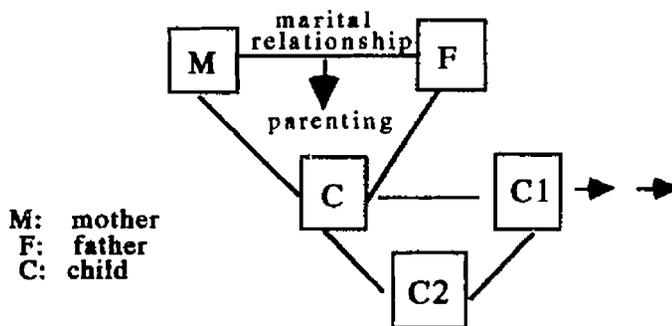
Therefore, there exists a constant tension between togetherness and differentiation [or separation] in family and community.¹ In the case of family therapy, Hall said that differentiation of self is considered as 'a suggested goal of psychotherapy, rather than a diagnostic tool' (1981:57), because the goal of therapy is 'to help individual family members to rise up out of the emotional togetherness that binds us all' (Bowen 1976:73). This togetherness can be used as a means to draw children into a triangle as a scapegoat or victim.

¹According to Bowen (1978), there are 'two innately rooted life forces [in human's desire]: one toward differentiation, the other toward togetherness. The push toward differentiation is every human's desire to be an emotionally separate person with the ability to think, act, and feel for himself [or herself]. The push for togetherness expresses the desire for a "rootedness" or "sense of place" that keeps members of a family connected and relating in reaction to one another. These two forces are in constant tension' (Lastoria 1990:46)

2.1.4 Emotional Triangles

When anxiety or conflict arises in a dyadic relationship, people frequently create triangles by putting a third person or member into the relationship in order to diffuse that anxiety or conflict and to stabilize the relationship. Within unstable relationships, that is, 'a member of a dyad [i.e., more emotionally uncomfortable than the other] share "secrets" with a third family [in the nuclear family, a child is often drawn into a triangle; in the extended family, sometimes mother/father-in-law], or overtly join the member in a coalition against the other' (Lastoria 1990:47). In the unstable marital relationship, especially, the 'triangulated' child absorbs the stress of marital relationship and then (if [s]he is big brother or sister) can also triangle in his or her brothers or sisters. In this case, the child becomes the victim of that family system. Consequently this 'triangulated' child may be often turned out to be the identified patient. Before the problems of children are treated, therefore, their parents' marital relationship should be first treated or healed. In addition to this, the relationship between brothers and sisters should be treated.

According to Bowen, '[a] family is considered as a complex network of interlocking three-person relationship systems. Each triangle is related to all triangles in the overall family system. The degree of overlap or interrelatedness of the triangles influences the emergence of chains or waves of reactivity in families' (Hall 1981:61-62). This is diagrammed as follows:



2.1.5 Identified patient

The identified patient is the family member with the obvious symptom. But this identified patient 'has to be seen not as the "sick one" but as the one in whom the family's stress or pathology has surfaced' (Friedman 1985:19), because the family must be regarded as a

'social and emotional unit'¹ (Ackerman 1937) or 'psychological unit' (Wachtel 1986:43) or 'psychosocial unit' (Hyde 1988:12). In this respect, Hyde (1988:32-33) points out:

Whereas psychoanalysis focused on the intrapsychic dynamics, family therapy focused on the interpersonal relationships. The family was the unit to which the individual adapted. Conflicts arose when one [member] was unable to adapt to a given role expectation by the family. Conflicts also occurred when the family was unable to adapt to the environment.

When family dysfunction occurs, therefore, three categories are needed for assessment: 'intrapsychic, interpersonal relationships within the family group, and environmental interactions within the larger community' (33).

2.1.6 Here-and-Now systems (the present nuclear family emotional system)

According to Hyde (1988:44; cf Hall 1981:72), family conflicts can arise in three ways: first, because there is no differentiation of self in marital relationship, both spouses are so closely bound emotionally that eventually results in emotional cut-off. Secondly, marital conflict causes the dysfunction of one spouse: one spouse under-functioning, the other over-functioning. Thirdly, the impairment of one or more of the children results from the family projection process. It means that parents transmit a substantial amount of their own emotional immaturity to a child. Furthermore, unstable marital relationship causes another triangle in the relationship between children, that is, unstable relationships between children. As a result, conflicts and depressions are continuously amplified and intensified in the family.

According to Satir, 'there are four components in a family situation that are subject to change and correction; the member's feelings of self-worth, the communication abilities of the family, the system, and the rules of the family' (Thompson & Rudolph 1988:223).

2.1.7 Family of origin: multigenerational system

Family pattern is formed through more than one generation. According to Bowen, 'at least three generations are involved in all family problems. These include the self or nuclear family, the parents or family of origin, and the grandparents or the extended

¹ According to Hyde (1988:32), Ackerman published a paper "The Family As A Social and Emotional Unit" in the bulletin of the Kansas Mental Hygiene Society in 1937.

family' (Hyde 1988:47). In a family there is fixed and repetitious behaviour or emotional patterns throughout the generations. This fixed and repetitious pattern can be revealed through a genogram which is the structural diagram of a family's three generational relationship system. In this case, 'the identified patient is the result of the family projection process being passed from one generation to another' (Ibid.).

3. THE APPLICATION OF FAMILY SYSTEMS THEORY TO PASTORAL CARE AND COUNSELLING TO AND WITH CHILDREN.

Placed in the perspective outlined above, the application of family systems theory to pastoral care and counseling to and with children is very efficient and effective. So far the child who was referred to a therapist has been receiving acute criticism as the problem-maker. Therefore, only such labelled child has been focused and received treatment. From the perspective of family systems theory, however, the whole family is regarded as a unit or system and as a result the child is relieved from unnecessary accusation. The problem of a child could be more precisely diagnosed and even the reasons of problem and process of the formation of that abnormal behavior could be revealed. Now under the correct diagnosis a more wider context can be treated as Satir said that the four components has to be corrected: member's feelings of self-worth, communication abilities of family, family system, and rules of the family. Each member's healthy self-image has to be established and the family has to learn the way to improve the communication system, and the basic family rules has to be explained and to be discussed plainly, sometimes to be changed. However, the wider the focus became, the more complicate interactions and dynamism are involved. Therefore, it is not easy. Its healing process takes longer time for the change of a whole family system. As a counselling process through systems theory we can take an adequate procedure as follows:

1. As an initial step to understand and diagnose what the problems of a child are, we need the help of the psychoanalytic approaches. In this case, play and art therapy and story telling method can be taken.

2. After grasping to some extent the contour of family problems, the counsellor or pastoral care giver must treat or examine the life cycle of the family, the parents' marital relationship in relation to the origins of parents' families and then the brothers and sisters of the identified patient.

3. Finally through such an understanding and diagnosis, the child should be treated once again within the whole system of the family.

4. THE COMPLEMENTARY USE OF PSYCHOANALYSIS

Developmental Psychology helped us to understand the world of children and gave some insights about the conflicts and problems that the growing children have. But their world by nature is interwoven into the world of the family and society and their conflicts and problems are very dynamically intermingled with the conflicts and problems of the family. Therefore the conflicts and problems of children have to be treated within the family system. Besides, these conflicts and problems can also be treated by the psychoanalytic method. Although we reject Freud's view of human behaviour which depends on psychosexual analysis, he has shed considerable light on child psychotherapy. In particular, Freud's concept of 'sublimation' is the most proper and useful one.

Dorothy Martin (1992: ch.4) emphasizes the significance of human relationship as the matrix in which children realize their potential when she answers the question "how are the symbol and the relationship related to the personality changes in the children?" When showing the [behavioural] change of three children through play therapy, she said that change was possible through the elimination of the repression of emotion through sublimation so they could develop better personalities. She used the Ricoeur's definition of sublimation: "to promote new meanings by mobilizing old energies initially invested in archaic figures" explaining what happened to the children through the play therapy as follows:

[T]he symbolic fantasy of play (and art) does not simply reveal the instinctual underlayers, from which their energy derives, nor does it simply depict the conflict of these underlayers; rather, it provides a sketch for the solution to the conflicts in the mobilization of old energies in the promotion of new meanings....[T]he child in play is "dreaming," in a sense, in such a way as to invest archaic forces into a progression of self-transformations that creates something new. Amy, John, and William could be said, then, to have redirected their instinctual strivings into what Freud called sublimations or what Ricoeur called new meanings' (41.).

She also said that 'the sublimation of the instinctual drives happens in connection with a new object relationship: the transference onto the therapist of a portion of the libido formerly tied up in repression'(43).

In this respect the role and responsibility of the pastoral care giver (counsellor/pastor/parent) in personality formation and sublimation is emphasized once again.

5. SUMMARY AND CONCLUSION

The great value of family systems theory is that it treats the family as a unit or as a whole. Family systems theory deals with not only the identified patient but also all the members of the family (in the nuclear family as well as the extended family) and their mutual interactions. The understanding and diagnosis of the conflicts and problems of individuals are adequately treated in their related context. Because the counselling process based on family systems theory deals with the wider context (family and society) with concomitantly more complicated interactions and dynamism, it requires more time and requires more energy and effort and genuine spirit of care and love from the counsellor or pastor care giver. Family systems theory can resolve their conflicts and problems in many respects by dealing the conflicts and problems of children within the whole structure of the family and its dynamic mechanism.

However, the use of family systems theory without the help of religion or theological thinking is not enough to understand and heal the fundamental cause of abnormal human behaviour. In this case, to be sure, the religious/theological dimension of care and counselling provides the fundamental answer to overcoming the limitations and insufficiency of these methods.

In the middle of all human problems and conflicts, according to religion (Christianity), lurks the issue of sinful human nature. Through efficient communication skills and corrective coaching of counsellors in giving and receiving of interpersonal interactions, family conflicts could be reduced, but there is a possibility of its re-emerging to the surface once again unless the essential and fundamental treatment to the festering core is provided. In fact, family systems theory assumes that 'people will function fully when they are removed from the maladaptive system or if the system is changed to promote growth' (Thompson & Rudolph 1988:231). This can be a weakness of family systems theory. Here an important theological question arises. Are human conflicts and problems simply the result of the maladaptive system of the family or society? The system might be wrong; but its wrongness comes from the evil or sinful heart of the individual. Actually this is the weak point of most counselling methods which are simply based on human (behavioural) science. Family conflicts and problems occur not only because of our ignorance of efficient communication skill or lack of our understanding of patterns of family projection, but also because of guilt and anxiety which is derived from various stresses of human life and sinful human nature for example hate and jealousy. Human beings by nature tend to drawn into sinful choice. Our misbehaviour has to be measured by the divine standards. Our ongoing personal story infused with our innately sinful

nature has to be met or encountered with God's story: the story of God's righteousness, love and forgiveness. In this process, our sinfulness needs to be pointed out and corrected by God's absolute norm. Through such an encounter, we have to regret our sinfulness and as a result we have to feel the necessity of change by means of God's love and grace. When we submit our (sinful) self to God's righteousness and love, we experience the divine healing power: we can feel the compassion of God toward us and experience the acceptance of God, the unfailing covenant love and forgiveness of God through Christ. Through this healing power of God, then, we can have compassion toward others and accept, forgive and love them .

The application of family systems theory to pastoral care and counselling to the family, in particular to children, looks quite fresh and efficient, but without the theological perspective, it cannot cure the (inward) wounds and conflicts of the family. In ancient Israelite society, even though they did not know communication theory or understand the dynamics of family interactions, there were divine norms and standards by which each individual's thinking and behaviour could be measured and divine healing could be experienced. Even in modern industrial society, we need the divine touch and divine encounter. Children need unconditional love, continuous forgiveness and acceptance. Here the need for a theological paradigm in pastoral care and counselling to and with children is clear. In this case, especially, the method of storytelling or storytelling therapy grounded in the rich Hebrew-Christian soil of faith appears to offer as an appropriate method to avoid our present methodological dilemma. Therefore, the next chapter will deal with the storytelling method in combination with theological reflection.

CHAPTER 6: STORYTELLING THERAPY

1. INTRODUCTION

There is a growing awareness of the need for theological reflection and construction in the praxis of pastoral care and counselling (Hyde 1988). As we have already discussed in Chapter 2, pastoral care and counselling is part of practical theology which deals with 'critical and constructive reflection on the praxis of the Christian community's life and work in its various dimensions' (Fowler 1983:149). Therefore, the task of pastoral care and counselling, as Hyde (1988:2) insists, is 'to find a theological method that provides "critical and constructive reflections" on the praxis of pastoral [care and] counseling'. In this case, our story-telling method could be a proper methodology to fulfill this task by integrating various psycho-therapeutic approaches in theological thinking and perspective. Through the continual and intimate contact with people, the 'living human document' (Gerkin 1984), our narrative therapy makes theological meaning rich and real in the situation of pastoral care and counselling to children (Hyde 1988:3ff). Following on this perspective, this chapter begins by discussing the basic concepts of storytelling or narrative therapy.

2. STORYTELLING OR NARRATIVE THERAPY

The emergence and development of 'narrative theology' in biblical or theological studies¹ to 'put new emphasis on the significance of both the *telling* [or retelling] and the *hearing* of the biblical stories [my italics]' (Lester 1985:114) has made an important contribution in the field of pastoral care and counselling. The insights of 'narrative theology' caused the paradigm shift in the methodology of pastoral care and counselling by integrating or encountering subjective personal stories with objective biblical (or sacred) stories in the situation of counselling and therapy.

2.1 The Significance and Importance of story in Pastoral Therapy and counselling

Westerhoff comments on importance of story (1980:39-40) as follows:

What is important for us to remember is that children and adults need to hear stories. It is human nature to order our lives in accordance with a story....Stories provide our imaginations with the means for ordering our experience. They leave

¹For narrative theology see Fackre 1983; Hauerwas & Jones (ed) 1989

us open to new insights and inspirations. Stories preserve the memory of past events and the experiences of the race in a way that allows those events and experiences to help shape our lives.

In this case, especially, sharing our faith (i.e., the stories of our faith) with our children is very important. As we can observe in the stories about the spiritual pilgrimages of many (wo)men of faith, '[biblical] stories can spark the imagination, call forth identification, and contribute to the choice of life's meaning for even young children' (Lester 1985:116).

2.2 The Importance of Telling Biblical Stories in Therapy

Thus, telling stories to children provides them with new and meaningful perspectives on life and helps them make a decision on life's meaning. In this case, especially, telling biblical stories can accomplish this task within the particular framework of the Judeo-Christian heritage of our faith. Through biblical stories, thus, we can 'pass on our faith by giving children the opportunity (1) to use our heritage as the context for processing their response to a crisis, and by helping them (2) to make religious interpretations and gain spiritual insights from within this same tradition' (Lester 1985:117).

By telling biblical stories, furthermore, the pastoral care giver provides children in conflicts and problems with insights and meanings that contribute to their spiritual pilgrimage. In the process of hearing biblical stories, the personal stories of children in crisis (or conflicts and problems) are encountered with the stories of faith, and through this encounter, as a result, they gain religious/theological interpretations or meanings about the events and happenings that make up a crisis (Lester 1985:116-117). Thus, storytelling or narrative method offers valuable strategies in the situation of pastoral care and counselling to children.

2.3 Storytelling or Narrative Method as a Therapy.

As we have seen in chapter 3, the imaginative model of counselling through storytelling needs to be understood as a distinctive counselling model or therapy of ancient Israelite Society. Storytelling or narrative method as a therapy in the modern world has been developed by Hyde's dissertation, *Story Theology and Family Systems Theory: Contributions to Pastoral Counseling with Family* (1988) on the basis of Fackre's idea on storytelling.

According to Fackre's idea (1983:343-52), stories of three types are mingled in storytelling: the canonical story, the community story and the life story. The *canonical*

story has a disclosive and transformative character. The community *story* is a story formed through tradition and a faith community. This community story helps people to find their identity: who they are and where they belong. The *life story* means the personal story with the individual's psycho-social experience.

When three types of story meet together and are shared, insights become possible and healing powers can even be experienced. In this sense the storytelling method can be a therapy. When a family shares such stories, storytelling can enable children many insights and to learn the moral lessons of their experiences through imagining new and different scenarios. In this respect, storytelling leads to personal growth and moral awareness (and even social change). In particular, Fackre's (1983:347-50) suggested five ways of experiencing and expressing life stories has implications for the method of storytelling in pastoral counselling to children (cf. Hyde 1988:105-116). These can be summarized as follows:

- 1). 'Telling one's own story';
- 2). 'Exploring one's own story'
- 3). 'Hearing another's story'.
- 4). 'Hearing and using the moral power of a story'.
- 5). 'Telling stories in communicating faith'.

Now, let's scrutinize the meaning of each process with a view to applying it to the pastoral care to and with children.

2.3.1 'Telling one's own story'

Efficient pastoral care and counselling to and with children is composed of basically three processes: understanding, diagnosing, and providing care. In order to understand children better, we need to know what they think and feel. But, children come to know that some of their words and ideas are not welcomed by adults and can even threaten adults, and they learn to keep quiet or at least censor what they say. It is all the more true especially in times of crises. There are many devices to let the children talk about themselves and reveal their feelings and their thinking, for instance using picture or play. Especially Dr. Gardner's "Make-up-A-Story Television program"(1971:25) is an excellent device to the modern children who are familiar with and fascinated by the television interviews. Although children censor what they say not to offend the adults, through storytelling or play they are easily drawn into the story world and tell their own story or feeling.

However, first of all, a pastoral care giver such as counsellor, or pastor, and parents have to have a genuine interest in children and have to be their friend whom they can trust and talk to about their inner feelings and thoughts. Gardner (65) describes the children's resistance to the treatment and telling their stories as follows:

In the early phase of therapy, the stories of many children reveal their resistances to treatment, their anxieties about the therapist, their fear of looking into their unconscious processes, their terror of revealing unacceptable thoughts and feelings, and their inability to admit faults and deficiencies.

Therefore, the pastoral care giver has to have the opportunity, through his stories in return, to assuage many of the children's anxieties.

Once their stories have been told, their long journey with the pastoral caregiver is half way. Lester (1985:114) sees the importance of telling one's own story as follows:

'The stories that a person tells about his or her life make up a history of that person's self-perceptions, regardless of the *objective* reality of the stories. The *subjective* reality is what gives meaning to that person's life. The subjective reality, with its assigned meanings, can be a central focus for pastoral psychotherapy. Understanding this story may be the key to helping a person change parts of it in order to pursue a more abundant life.'

This subjective reality can be revealed through the stories that the children tell. Sometimes writing down a story is a good device because it is less personal and less threatening and avoids the embarrassment of speaking face-to-face.

By telling their stories, children reveal important information about their inner thoughts and feelings in a natural way. This information helps pastoral care giver to understand or detect the conflicts and problems of children in crisis. Thus, listening to a child's story can function as an excellent tool for pastoral assessment and diagnosis (Lester 1985:119). Sometimes, telling a story itself can be a healing process by relieving the stress to keep the secret or letting go of the suppressed emotions. In this case, of course, art and play can be complementary tools for pastoral assessment and diagnosis. In family systems theory, the children play an important role in telling their own family story more frankly. The emphasis of family systems theory is on telling and sharing their own family stories.

2.3.2 'Exploring one's own story'

It can be said to be a self-examining process. Richard Gardner (1971:65), the author of *Therapeutic Communication with Children: The Mutual storytelling Technique* said that there may be some 'repetitious themes and situations which may persist throughout treatment. Like the recurring dream, such repeated themes reflect powerful processes which press for expression. It is in these sequences that core problems forcefully express themselves'. These repetitious themes and situations have to be used as a gentle encouragement to children to open up. In a family system there are also some repetitious patterns and themes. These circular and dynamic themes have to be revealed and adjusted through telling his or her own story. Besides, sometimes, some children or families who come to the therapist or pastoral care giver expect him/her to provide a magic cure for their problems. At this stage, they have to be helped to accept that there are no magic cures and it is they who will have to work along with the pastoral care giver if they are to alleviate their problems. Also the notion that 'anxiety-provoking situations are not so painful as they may have seemed originally' (Gardner, 1971:65) has to be communicated.

2.3.3 'Hearing another's story'

The stories that a person tells, the subjective reality is the story from the person's own perspective. Sometimes, especially in time of crisis, human beings are so involved in their own problem, that their view can be very narrow and skew. Hearing another's story makes it possible to see from a wider angle and helps the person to move from one standpoint to another. It is all the more true in the case of children. Gardner recognizes the importance of mutual storytelling method and uses that method from the first session. He uses the same story that a child has told him and changes or adds some other perspectives and lets the child realize what he/she couldn't see or understand before. Hyde (1988:116) described the importance of life stories as follows: 'As we listen and tell our life stories we are not only informed but transformed. This formation is related to the "collision of horizons" of our life story with another's. As a result we not only communicate our faith but enlarge our faith perspective.' Hearing another person's story - although their view could be skew and not perfect - widens our view and correct us. In family system, although the family lives together sometimes they don't have enough time to hear the other's stories. The communication channel is somehow blocked and they never have any chance to hear the other's frank stories. Hearing another's story really broadens their view and understanding. How much more then, can hearing God's story of the perfect love for us affect us.

2.3.4 'Hearing and using the moral power of a story'

In this respect, Hyde (1988:110-111) explains the process of collision of horizons as follows:

Hearing a story is not enough. Once a story has been heard, a process of connecting, evaluating, owning or disowning has begun.... When there is an unexpected intrusion upon our familiar story by hearing another's story a collision of horizons occurs. Once we have entered into other's stories a confrontation of values is experienced....In listening to another's story our own story may be validated and supported by their confrontation. As a result we are able to clarify, refine and redefine awareness of our own story....[C]omparison of stories may lead to a new moral and ethical awareness which changes the perspective of our own story'.

When our story meet with God's story the collision of horizon is even greater and its affected area becomes enormous. The importance of telling Bible stories has already been noted. The Bible story is God's love story for us through many people's life story: the lives of many heroes of faith include adults and children, both their success and their failure. The story of Jesus, who himself is God and took on human form so had to face every trials and temptations, but unlike us never failed, who loved children particularly and the despised: tax collectors, the lepers, beggars, the blinds, prostitutes and etc., really encourages us and offers new perspectives.

2.3.5 'Telling stories in communicating faith'

Hyde (1988:115) also explains that '[t]he process of telling and retelling our stories is a primary way to communicate faith'. Usually psychotherapy deals with a collision of personal stories, especially in the family systems theory. This collision of personal stories resolves quite a lot of conflicts and problems. But pastoral care and counselling adds another aspect which is the collision of personal stories with God's story. This makes revelation possible, and consequently leads to the transformation and reconciliation of our personal stories. In time of conflict and suffering, however, God's story in particular God's love story, is easily received in a distorted form by people or children. Therefore, in pastoral care and counselling to and with children, in family systems, the dimension of communicating faith has to be included. On this subject D. Louw (1994:77-78) says:

It is the task of the pastor to help the patient to understand and interpret God in the light of suffering and conversely, to understand and interpret the patient and his/her experience of suffering in terms of God's involvement with suffering. The patient's story must be put in touch with God's story and vice versa. Where these two stories converge and the patient discovers God's fulfilled promises, hope emerges. The discovery of God's faithfulness and a vision of Christ's resurrection result in the dynamics of hope. When suffering disturbs this vision, hopelessness ensues. Hope is strengthened when the patient's concept of God once again becomes constructive and positive.

At this point the storytelling method in pastoral care and counseling becomes storytelling therapy. Storytelling of God's love for them not only helps to solve the conflicts and troubles they have but enhances the faith growth of the counsellee or the children. Pastoral care and counselling to and with children has to reach to the dimension of enhancing the faith growth of children because with that process they can get over their problems present and past and prevent future problems, and even help other people or children. Fowler uses the word 'faith development' which emphasizes the stages of faith development. The concept of 'faith growth' will be used instead because it emphasizes and focuses on the process.

3. SUMMARY AND CONCLUSION

By family systems theory most of family conflicts and problems could be detected and be treated. However, without the theological understanding of human nature and divine touch, our inner wounds and scars can not be healed. Here the method of storytelling becomes very important in pastoral care and counselling to and with children, because children, by nature, love story and often live in the story world. By telling our own stories and listening to another's stories, we can understand others and we can be understood. By this process we can alleviate the conflicts. Furthermore, by encountering with God's story we can experience healing. Human beings in general are selfish. We always think about our selves first. Even in family relationship that supposed to be the relationship of most beloved and loving people, conflicts arise. Sometimes we can not love even our husband or wife or children. On the contrary God, unselfishly sent His own Son for us who always selfishly think about ourselves. When we hear the story of the very God, we experience the acceptance and forgiveness. Then, we can accept and forgive others. We become to learn to love others. We become to grow in faith. This is true in particular to children because they are quick to learn and love to learn. Therefore the method of storytelling is one of most powerful tools to solve the conflicts arise in human relationships and to communicate faith.

SUMMARY and CONCLUSION

How can we approach children and provide the pastoral care and counselling in modern society? Although it is not easy to provide pastoral care and counselling to children because the pathology of modern society is permeated into every part of society, there is solution by turning back to the traditional Christian pastoral care and counselling. In chapter 1 we started at the concept of childhood and traced the history of child care and examined present situation of pastoral care and counselling. Because at present the pastoral care and counselling to children is marginalized in church ministry, the importance and necessity of pastoral care and counselling to children was emphasized: if there is no pastoral care in time of crisis of children, it will end in disaster. If there is careful pastoral care, the crisis can become an opportunity for mature personality formation and spiritual growth.

In chapter 2 we located pastoral care and counselling to and with children under the umbrella of Practical Theology and established a proper methodological framework in relation to the other scientific disciplines: the Psychological-Social-Theological approach. Then we observed that pastoral care and counselling is God's work in His people's dreadful situation to rescue and to let them enjoy the salvation. Nevertheless God pleased to come through the intermediary work of pastoral care givers, God works through the relationships between people. To effect a change of attitude and personality, according to Firet, there should be an agogic moment that is a motive force which activates the person to begin to change. An 'agogic moment' can be achieved when they gain objective realism with unhindered receptivity, pure discernment, and creativity. This state could be reached by the genuine relationship of respect and equality between pastoral care giver and child. Therefore in pastoral care and counselling to children pastoral care giver should try to enhance the child's self-esteem and self-identity and to ascertain the positive merciful and loving God concept for their faith growth.

In chapter 3 an example in Christian history, that is the ancient Israelite society, was surveyed. There we found that their children could grow up within a sound family and community relationship with a strong sense of belonging, security, belovedness and self-identity that our modern children need desperately. Secondly we found that the divine healing was possible through experiencing unfailing covenant love and storytelling method. This observation supported our view to pastoral care and counselling to and with children.

Children have their own world and 'language' which are in many ways different from adult (parental) world and language. Because the main cause of the neglect or failure of the pastoral care and counselling to and with children is the lack or failure of the understanding of their communicative ways or skills as well as the symbolic world of children, chapter 4 explored the world and language of children. By examining the developmental stages of the children in particular ages (6-12 years old) and their characteristics, it was possible to see, to our astonishment, that physical, intellectual, social, even moral and spiritual development are affected by social environment that is the example of role model.

However, these approaches were not sufficient to understand and detect the conflicts and problems of children. These conflicts and problems should be understood as the ones 'belonging to the entire family as a system rather than just to one member' (Florell 1990:143b). Without understanding the world of the family and the conflicts and problems within it, pastoral care and counselling to and with children can be superficial and reductionist. Therefore we examined the social dimension that is family system, family interactions in chapter 5. There, children could be relieved from unnecessary blame and could be treated fundamentally in wider perspective. Once again we have seen the importance of a nurturing atmosphere.

By working through family interactions, most conflicts could be substantially reduced. In chapter 6 the process and implication of storytelling method was examined. By sharing our personal stories and listening to another's story, our understanding for others and for the troubled situation can be broadened and corrected. All the more, when the personal stories meet with God's story, there happens a 'collision of horizon' and a 'hermeneutic moment' and an 'agogic moment' can be achieved. When our personal story meet with God's unfailing covenant love story, through the enlightened knowing which is faith, human beings can understand their misery and want to change and the conflicts of human relationship can be healed. At this point the method of storytelling becomes storytelling therapy. This can also be applied to pastoral care and counselling to and with children. Therefore, if there is careful and sensitive pastoral care and counselling to and with children, a crisis can be changed into a challenging opportunity for forming a mature personality and enhancing faith growth. However, as a pastoral care giver and parent, we have to remember the importance of providing nurturing home and community environment.

Although this study is limited, it presents a clear picture of pastoral care and counselling to and with children. First, by critically analyzing the existing theories and methods in both Psychology and Pastoral Care, it tried to grasp the balanced view of Pastoral Care

and Counselling: Psychological-Social-Theological approach. Second, It tried to describe that Pastoral Care and Counselling to and with children has to be dealt in social context, family which is their immediate and long term environment. Third, by applying storytelling method which children always interested in, it tried to get over the weakness of human scientific counselling and develop storytelling method to storytelling therapy.

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