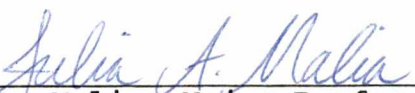


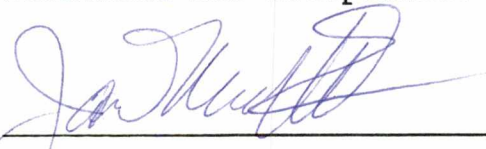
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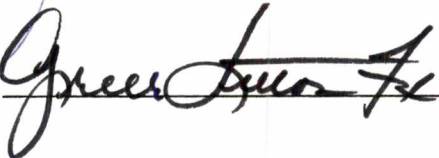
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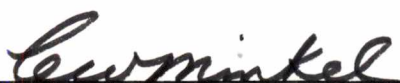
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**A QUALITATIVE STUDY OF THE MEANING OF CHILD DISCIPLINE
ON THE PART OF RURAL EAST TENNESSEE CLERGY**

A Thesis
Presented for the
Master of Science
Degree
The University of Tennessee, Knoxville

Barbara Ann Taylor

May, 1994

DEDICATION

This thesis is dedicated to my husband
William E. Taylor
and children
Emma Lorraine Taylor and Brett McCully Taylor
who have given me their patience and support in my
educational pursuits.

ACKNOWLEDGMENTS

I would like to thank my major advisor, Dr. Julia A. Malia, for her endless guidance, patience, and encouragement. I also would like to thank my committee members, Dr. Greer Litton Fox and Dr. James Moran for their insights. I am indebted to Dr. Kathleen Bennett deMarrais for guiding me down the qualitative path and to my Qualitative Research Group for the wonderful brainstorming sessions we shared. I offer my gratitude to the ministers who participated in this study and shared their beliefs and insights with me.

ABSTRACT

In-depth interviews conducted with 10 rural fundamentalist Christian clergy explored the meaning of child discipline from their religious perspective. A stereotype of strict, authoritarian parenting relying solely on coercive power to bend children to the parents' and religious community's will obscures outsiders' views of people who hold this belief system. This study examines the validity of that stereotype and provides research-based information for professionals who work with fundamentalist Christian families. The stereotype was found to be an extreme view with origins from the past or possibly from media exposure of outliers within the belief system, rather than an accurate portrayal of fundamentalist Christian parents. Phenomenological themes which emerged through data analysis instead described parents with an intense commitment to their children's upbringing and the use of referent, reward, and legitimate power bases. Clergy participants consistently focused on the parent/child relationship rather than specific methods of discipline to control behavior. Parenting based on mutual respect, devotion of time, a Christian lifestyle, and total reliance on the Bible for guidance reflect qualities of childrearing which have been given little attention in research.

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1. Introduction

The clergy of rural East Tennessee predominantly represent a Christian fundamentalist belief system, based on a strict adherence to the teachings of the King James version of the Bible for everyday living, which has changed very little since this area was first settled by European immigrants in the 1700s (Dorgan, 1987). Thus, religion in the mountainous areas of East Tennessee is not a compartmentalized segment in the lives of the people, but rather "a way of life" (Dorgan, 1989).

The present study is a description of the meanings of child discipline on the part of members of a fundamentalist Christian belief system. Stereotypical images of strict, authoritarian, "spare the rod and spoil the child" parenting are readily available descriptions of the fundamentalist view of discipline (Lienesch, 1991; Capps, 1992). However, this stereotype may be the result of anti-religious bias as has been noted in past research (Hood, Morris, & Watson, 1986; McNamara, 1985).

Thomas and Henry (1985) have documented a renewed interest in the effects of religious beliefs on family functioning and personal well-being. However, McNamara (1985) pointed out that most researchers approach the study of religious influences on family life with presuppositions

in favor of liberal, progressive family ideals. Research focused on conservative religious values may be a response to researchers' perceptions of a threat to their own commitment to current trends promoting self-actualization in families. Dilworth-Anderson, Burton, and Johnson (1993) emphasize the importance for researchers to examine their own values in the construction of their research paradigms, especially when studying a culture different from their own.

The meanings of fundamentalist Christian principles for believers have been overlooked in favor of the meanings of these principles for the researchers. This appears to have resulted in a focus on the detrimental effects of religious beliefs for family members. The endurance of the fundamentalist Christian belief system points to a fulfillment of important needs for its adherents. Discovery of the positive aspects of this belief system lie within the meanings that the religious principles hold for members.

The present study uses a qualitative approach to experience phenomenologically the meaning that parenting principles hold for fundamentalist Christians as represented by pastors in the belief system. Specifically, the study asks (a) what is the meaning of discipline and (b) what methods of discipline fulfill that meaning.

Review of relevant literature is an ongoing process in qualitative research, with the generation of new searches prompted by new discoveries. Postponing an in-depth

literature review until after data have been collected reduces bias in understanding "lived experience" (Van Manen, 1990). For these reasons, the initial literature review in the present study has purposely been limited to general background information rather than an interpretation of previous findings. Such considerations of related research are presented, instead, in the discussion of the results of this study.

In keeping with a qualitative phenomenological approach, I will write in the first person to inform the reader of my experience in this project (Van Manen, 1990). As noted throughout the study, my experience was relevant to the ongoing discovery process. For example, the focus of the interviews changed with my awareness of participants' responses shifting in a consistent manner from my questions. After describing the methodology, I have created two composite sketches exemplifying participants in this study and I also have related some of my personal experience as researcher. These additions serve to present a more complete picture of the fundamentalist Christian belief system as represented by my impressions. These two sections are followed by the results of my analysis which is divided into two sections, The Bible and Discipline and the Preservation of the Fundamentalist Christian Subsystem. These two main themes are divided into subthemes which are supported by quotes taken from interviews. The complete list of quotes

supporting each subtheme can be found in Appendix B. The last section is a discussion of the results of this study and includes a further review of the literature.

Purpose

The purpose of the present research is to discover what the discipline of children means to rural East Tennessee clergy who adhere to the fundamentalist belief system. The intent of this study is twofold: to explore the validity of the prevalent stereotype of adherents to this system through the use of methodology which allows the participant to determine the focus and, secondly, to provide research-based information for professionals who work with rural fundamentalist families in East Tennessee and elsewhere regarding beliefs that underlie these families' childrearing and disciplining patterns.

2. Literature Review

The term fundamentalism appeared during the 1920s in America during the time when the Biblical creation story was being publically challenged by the theory of evolution (Rawlyk, 1992). Definitions of fundamentalism have been based on specific beliefs and also on how a person believes. Smith, using a definition adapted from Gallup and Castelli's (1989) Evangelical scale, viewed a fundamentalist as "...someone who believes in the inerrancy of the Bible, has had a born-again experience, and has tried to have someone adopt Christ as their savior" (1992, p. 311). Fundamentalism also has been defined as having an absolute faith in one interpretation of the universe which is maintained by extreme narrow-mindedness (Erikson, 1992). It is characterized by "dogmatism and censorship" instead of "dialogue and diversity." This definition views fundamentalism as a desire to "return certainty to an uncertain world" (Erikson, 1992, p. 267). Marty and Appleby (1991) view fundamentalism as a strategy for preservation of beliefs by regaining the religious intensity of a sacred past.

Bruce (1990) explains that fundamentalists remained separate from mainstream society before the Second World War because regions were more autonomous. Since that time, liberal politics have not only challenged fundamentalist

beliefs but have even invaded the system by way of law (i.e., desegregation, legalized abortion). Fundamentalists have responded to this invasion with increased political involvement and by spreading their beliefs through television evangelism, yet Smith (1992) provides evidence that fundamentalism is not growing as a religious movement.

The predominant religion of the rural East Tennessee mountains is fundamentalist Baptist, which has been unique in its resistance to change (Dorgan, 1987). Mainstream American religions have changed their positions on issues such as birth control, abortion, female clergy, divorce, cohabitation, and homosexuality in an effort to maintain moral authority in a changing society (Thornton, 1985). The fundamentalist religious belief system has held steadfast to age-old doctrines. Dorgan's (1987, 1989) ethnographic studies of rural Appalachian religions describe the worship practices of six Baptist subdenominations that have remained unchanged since the founding of this country. Many of the churches still practice river baptisms, foot-washings, lined singing and the silence of women in church leadership. Conflicts within these churches have centered on the doctrinal positions of predestination and evangelism and, more recently, on whether women should be allowed to wear pants (Peacock & Tyson, 1989). Reynolds (1970) interpreted the stability of the fundamentalist belief system as the result of literal belief in the Bible. This literal belief

denies license to make decisions through morally reflective reasoning, therefore this system cannot change.

The structure of power in fundamentalist churches is similar to the structure of power in the families who attend them. Marciano (1987) noted that part of the appeal of the fundamentalist belief system is this family structure, which includes clear lines of authority justified by doctrines in the Bible. The endurance of this belief system points to a satisfaction of significant needs of its followers.

The patriarchal family structure supported by the fundamentalist Christian belief system has been the object of much criticism. Brock (1989) described this structure as based on the submission of women and children with violence as a means of control. She viewed domination to be achieved through abuse rather than respect. Along the same line of thought, Bohn (1989) described Christianity as a theology of ownership. A man owns his family and rules as he sees fit, which also can lead to violence.

Another arguably biased interpretation of fundamentalist childrearing is presented by Capps (1992). He proposed that fundamentalist religious beliefs and child abuse perpetuate one another. His reasoning was that physical discipline helps internalize a love of God. Children are told that only God can save them from their sins and that God orders parents to use physical discipline on children in order to break their willfulness so they (the children) can submit to a

loving God. Children pray to God to protect them from their parents, thus cementing their relationship with Him. Capps also expressed the notion that children are traumatized by religious beliefs that they cannot understand. He gave the example of a child who is told to pray for someone who is dying and the person dies anyway. The child questions his own faith and competence. Finally, Capps noted irony in the fact that the fundamentalist religious system also takes a stand against child abuse. The present study does not examine the child's understanding of religious beliefs, but this would be fertile ground for further qualitative inquiry.

Some studies have chosen one aspect of the fundamentalist belief system and linked it to certain behaviors. Hull and Burke (1991), in a study of sexual abuse, found that most of the perpetrators adhered to a patriarchal family order stressing the male domination over women. Wiehe (1990) found that parents who had a literal belief in the Bible supported the use of physical discipline more than did parents of a non-literal belief. However, correlational studies do little to expand knowledge of how religious beliefs might affect behavior.

Baumrind (1971) has identified three parenting styles: authoritarian, permissive, and authoritative. Authoritarian parents are characterized as demanding complete obedience from children and gaining it through the use of physical discipline. Baumrind rated children raised with this style

of parenting as less cheerful and passively hostile. Permissive parenting relies on reasoning and explanations, which sometimes border on manipulation, to control children's behavior. Children of these parents were found to have low levels of self-reliance and self-control. Parents who use an authoritative style use positive reinforcements and little punishment. Children's autonomy is encouraged within reasonable limits. Authoritative parents maintain open communication with their children and are supportive of the children's interests. This childrearing style tends to produce cheerful, self-controlled and self-reliant children.

Fundamentalism has been linked with authoritarian parenting (Lienesch, 1991), yet a number of studies do not support this link. Lupfer (1988) found no evidence of a distinctive authoritarian attributional style of responses among fundamentalist Christians. Likewise, Tamney and Johnson (1989) did not find an anticipated negative relationship between being fundamentalist Christian and having a commitment to self-actualization.

America's concern for the prevention of child abuse has led social science researchers to question the use of physical discipline. Straus, Gelles, and Steinmetz (1980) made a strong case against the use of physical discipline for children. They claimed that children who are spanked learn that hitting is acceptable behavior in a love relationship. Children also learn that hitting can solve problems when

other things do not work. Their research revealed that teenagers who are hit by parents are four times more likely to go on to have violent marriages. Welsh (1985), a clinical psychologist who works with delinquent children, found that aggressive behavior in children is highly correlated with severe parental punishment.

For many American families, religion may play a limited role in family decision-making processes such as how to rear children. For fundamentalist Christians, religion appears to have a strong influence on childrearing practices. Research in this area has been neglected by social scientists perhaps because religion has been considered a private issue and the physical discipline of children has become a sensitive topic. Childrearing books authored by fundamentalist Christians are supportive of physical discipline for children (e.g., Dobson, 1977; LaHaye, 1977). Analysis of such books in the present study has been reserved for the discussion of the findings section in order to limit preconceived notions of fundamentalist parenting practices.

3. Methodology

A qualitative approach was chosen in this study in order to allow participants to speak for themselves. Marciano (1987) observed that quantitative studies of religiosity as measured by church attendance or affiliation have not provided full information about the religious experience for families. Denton and Denton (1992) recognize the need for qualitative research to clarify the beliefs of fundamentalist families instead of observational measures taken by possibly biased therapists or researchers.

Phenomenology

My perspective in conducting this research was purely phenomenological, as described by Van Manen (1990). My purpose was not to generalize beyond the 10 participants, make comparisons, or solve problems. I wanted to understand the meanings Christian fundamentalist ministers assign to the discipline of children through their interpretations of lived experiences. These insights can increase one's understanding to facilitate thoughtful and tactful interaction with members of this belief system, particularly regarding the topic of disciplining children. In keeping with the phenomenological tradition, I delayed a literature review of descriptive interpretations of fundamentalist childrearing practices

until after conducting this study and arriving at my own phenomenological meanings (Van Manen, 1990).

My own religious training has been limited to high school and college courses which presented the Bible as history and literature. I claim no formal religious affiliation but respect everyone's religious experience. My main bias as I approached this research project was a personal stance against the use of physical discipline of children. This was coupled with an intense curiosity to understand the perspectives of proponents of physical discipline. I had been aware of the aforementioned stereotype of their belief system's strict parenting practices and wondered about its validity. Coming in contact with members of the Christian fundamentalist belief system through living and working beside them spurred the conception of this project. I was intrigued with the strength of their convictions regarding their religious beliefs and curious to learn their reasons for supporting physical discipline.

Participants

Fundamentalist clergy from the area were chosen as participants because they are spiritual leaders in their communities, besides frequently being parents themselves. Clergy were recruited from newspaper and phone book church listings in Cocke and Sevier Counties in rural East Tennessee. First attempts at recruitment led to little

success. A complete description of recruitment methods employed in this study can be found in Appendix A. The following method yielded the highest response rate. Ministers were first contacted via telephone to briefly introduce the project, followed by a mailing of written material describing the study and informed consent (see Appendix A). After a week had elapsed, another telephone call was made to set up an interview if the clergy person was willing to participate. Response rate to this method of recruitment was fifty percent.

The sample consisted of 10 ministers, all pastors of small, rural Baptist churches at the time of the study. The participants all happened to be white and all were male, as females are not accepted as ministers in the fundamentalist Christian belief system (Dorgan, 1987). They ranged in ages from 28 to 76 years old with a mean age of 42 years and a median age of 39 years. All were married and had children. The average number of children was 2.3, and the ages of these children ranged from 2 to 55 years old. Two of the ministers had grandchildren. The churches they pastored had memberships which ranged from 40 to 160 persons including children.

Data Collection

Hour-long in-depth interviews using open-ended questions were the data collection method. Interviews were conducted

either in the minister's church or at his home, depending on his preference. After obtaining a signed consent form, I proceeded to tape record the interview. The basic interview schedule is in Appendix A (attached), although I added probes when they seemed appropriate. Data collection included interviews with a total of 10 clergy, which I deemed to be a sufficient number using Glaser and Strauss's (1967) guidelines: By the tenth interview, responses had become repetitive, including many of the same themes from interview to interview, and the amount of new material had dropped off sharply.

As the study evolved, a shift in the focus of the questions occurred. Being schooled in the prevalent behavioral methods of discipline, I initially based my questions on the how's and why's of exact methods of discipline. The clergy consistently shifted the focus of their responses to the relationship between the parent and child. Recognizing the pattern of respondents' resistance to focusing on exact disciplinary methods, I decided to start ensuing interviews with a very general question, "What do you think about the way children are being raised today?" This gave respondents the opportunity to focus on methods, relationships, family structure, morals and values, or whatever, and I could simply follow their lead with probes.

Analysis

Data analysis began with the first interview and was an ongoing process of reflection before, during, and after transcriptions. Each interview was transcribed word for word. Using a line-by-line analysis based on Strauss and Corbin's (1990) open coding method, I noted key words from interview to interview. These words were then categorized, based on their connections to phenomena described by participants. Categories became concepts, and further comparing, questioning, and grouping of concepts led to the discovery of relationships between concepts. These concepts formed the basis for themes and subthemes. Two brainstorming sessions with a qualitative research support group focusing on my data helped stimulate the inductive process.

Certain subthemes emerged as the pastors talked about the Bible and its view of discipline and about childrearing and the preservation of their values and beliefs. Quotes pulled from each interview as evidence of these subthemes are listed in Appendix B according to the order of appearance of subthemes in the text. Following each quote is a number which identifies the interview transcript and the line where that quote can be found.

Each subtheme is introduced with a representative pastor's quote. The two main themes which were identified were a) the Bible's relation to discipline and b) the preservation of the subsystem through childrearing practices.

Childrearing subthemes which had a direct relationship to the Bible are listed and supported under the section titled "The Bible and Discipline." Subthemes concerning childrearing practices which are viewed as preserving the fundamentalist subsystem are listed and supported under the section titled "Preservation of the Fundamentalist Christian Subsystem."

Before presenting the results of this analysis, I offer information regarding my experience as researcher in this study, as well as two composite sketches of the ministers I talked with to provide a more complete picture of what I have discovered in the process of conducting the project.

4. My Experience as Researcher

I am sharing some of my experience as researcher in this project in order to provide the reader with some of the context in which I formed my impressions of participants' responses. This section and the two composites which follow serve as a setting in which the reader may place the results of this study.

My interest in this project started during my experience working in a restaurant setting with people who are fundamentalist in their religious beliefs. I became curious as to their childrearing practices. In some ways, they fit the "spare the rod, spoil the child" authoritarian stereotype that is associated with fundamentalism. Yet, there was so much more that did not fit the stereotype. I decided to research the belief system of the people of the rural East Tennessee mountains to get a clearer picture. Reading some ethnographic studies (Dorgan, 1987; Dorgan, 1989; Peacock & Tyson, 1989) and Catherine Marshall's (1967) novel, *Christy*, gave me a new respect for the people of this region. I was most impressed by the commitment to their religious beliefs they have maintained over the centuries since this area was settled. While many of the people in America have succumbed to worshipping the almighty dollar, the people of the Appalachian Mountains in Tennessee have stood fast by their

belief in the Bible for guidance on how to live their lives. This could once be attributed to the relative isolation the mountains provide, but even with the introduction of satellite dishes and cable TV, religion is still a way of life for these people.

As I probed my co-workers about their childrearing, I continually heard references to the Bible. This was their reasoning behind supporting physical discipline. Their understanding of the Bible was gained through a lifetime of twice weekly church attendance. I decided to explore the messages and meanings that fundamentalist ministers have for the discipline of children. I attended several church services of various fundamentalist denominations with a co-worker to familiarize myself with the settings and customs.

Entering one of the older, smaller churches was like stepping back in time. I attended a Sunday service in a Primitive Baptist church that was tucked away in a hollow in the Smokey Mountains. It was a church that was organized in 1884 and had a present membership of 83 persons, although on this particular Sunday there were only about 40 people present. The church itself was very plain, a small white frame building with a wood plank floor and well-worn wooden pews. There were single cushions of various types of floral material that some members left in the pews to mark their places and soften their seats. The room was dimly lit, as the few windows were shaded by trees. My co-worker companion

directed me to the left side of the rows of seats, as the women all sat on the left and the men on the right. A woman recognized my companion because this was the church she attended as a child, and they exchanged greetings. The woman offered us each a cushion from her row, but we declined. The altar was on a raised area at the front of the church and was flanked by two short rows of pews, the deacons on the right side, and one lone woman sat on the left side. The pastors were referred to as elders, and this particular church had four ordained elders. There was a main pastor and the other three elders who preached when the main pastor was unavailable. There was a printed flyer on the table by the front door which described the church and its covenant, listed its members, the articles of faith, and the rules of decorum. One of the rules was that all members were to be referred to as Brother. There was no mention of what the women should be called, but I heard them referred to as Sister. Another rule was that "strict adherence shall be paid to the scripture in all controverted points."

The service was started by the pastor asking for requests for hymns to be sung. The hymnals that were in the back of every pew were very old. The congregation took turns shouting out the numbers of their requests. The pastor would sing a line, and then the congregation would sing the same line in this manner until all verses of the song were sung. This is called lined singing. All songs were sung a capella.

This particular denomination did not believe in using musical instruments in the church, as my companion explained. The only song I recognized was "Wayfaring Stranger." After about 10 songs were sung, the pastor asked if there was anyone we needed to pray for, and one of the male members offered the name of a sick member and also offered a prayer. After this prayer, the pastor said that he didn't know if God had anything to say today or not. He said he would start talking and if the Lord came through him, we would have a sermon, and if He did not, we would all go home. Within a minute or two, the pastor started talking very excitedly and loudly in a sort of chant, holding the Bible in one hand and gesturing with the other. The congregation responded with amens and words of encouragement, acknowledging that the spirit had entered him. He quoted Bible passages and spoke of what we need to do in this world. Much of the sermon was hard for me to understand because of the unfamiliar, rhythmic manner in which it was delivered. The whole service lasted about an hour and a half. Afterwards, everyone went by rows to shake hands with the pastor and all the deacons and then to each pew to shake hands with everyone else. Some women hugged each other. Some people left money on the altar as they shook the pastor's hand. No offering plate was passed during the service. Everyone was very friendly to me and invited me back.

Similarities that I found in these churches were an intense expression of faith, and the minister's belief that if God had anything to say, He would speak through him. For some ministers, there was a transformation, like a rush of energy, when the spirit of God entered their bodies and they began to preach. For some denominations, there is an emphasis on saving souls, leading people to Christ, which is a part of the minister's duty. For others, there is the belief that God has already chosen those He will save, and leading people to be saved interferes with His plan.

I was somewhat intimidated by a church service in which the minister was not going to end a song until all the unsaved people present were saved. The song lasted over an hour before I quietly slipped out the door.

Another similarity that I noticed in the fundamentalist religions is the notion that how a person conducts his or her life is very much the church's business. If someone reports to the congregation a sin that some member has committed, that person is called upon to repent in front of the congregation or be cast out. I am sure different churches would handle this differently, but there is a similar sense of responsibility of church members to look out for each other's salvation.

As I drove to my first interview, I felt very intimidated that I may lose control of the interview and end up defending my religious beliefs. My job was clear to me,

yet I knew that a minister's job never ends. In my head I was planning responses to imagined questions about my religious beliefs in order to keep the interview on track. If I wasn't polite and open, I could lose rapport. I also was aware that I should try to minimize my role as an assertive woman of the '90s seeking a career, which is not valued in the fundamentalist belief system. I wore a plain blue skirt and blouse to each interview, with very little make-up, and I pulled my hair back into a pony-tail. I was friendly and respectful and felt that I was able to gain trust in each interview.

Even though I made an attempt from the start to be open to the minister's world view, the original interview questions I developed showed my bias and lack of understanding. As the study evolved, I felt a need to shift the focus of the questions. Being schooled in the prevalent behavioral methods of discipline, I based the opening questions on the hows and whys of specific methods of discipline. The first few clergy consistently shifted the focus of their responses over to the relationship between parent and child. Recognizing their pattern of resistance to focusing on exact disciplinary methods, I decided to start ensuing interviews with a general question, "What do you think about the way children are being raised today?" This gave ministers the opportunity to set the focus on methods,

relationships, family structure, morals and values, or whatever. Then I could simply follow their lead with probes.

I came away from every interview with great respect for the beliefs the ministers held. I started this research project focused on methods of discipline, convinced that physical discipline is detrimental to a child's social development. What I was hearing in interviews was challenging the stereotypical view of the fundamentalist belief system concerning childrearing, and I was able to view physical discipline from a new perspective.

5. Composite Sketches of Two Ministers

John

John (a randomly selected name) is twenty-seven years old and has been married for ten years. He has three children, two girls, ages eight and six and a boy, age four. He works a regular forty hour week as a construction worker and pastors his church on Sunday mornings and Wednesday nights. His wife stays at home with the children and babysits other children during the day for extra income. Although she prefers the homemaker role, she plans on working part-time outside the home once both children are in the public school. They live in a small, modestly furnished home in a rural setting.

When I met John, there was nothing about his physical appearance that would have hinted to me that he was a pastor. Having just finished his shift at work, he was dressed in jeans and a T-shirt and my first reaction to his appearance was that he must have played football during high school, something he later confirmed. He had a deep voice to match his large frame but was very soft-spoken.

John was "saved" at the age of twenty. He had been hanging out with the guys and drinking and just doing what the "crowd" wanted to do. He described himself as showing no values at that time. He felt like something in his life was

missing. He knew that his parents had a peace that he was not feeling. Shortly after being saved, the Lord called him to preach, which he experienced as a compulsion. There was no ignoring the feeling. After his transformation, his old buddies quit coming around. He explained that people without values do not like to be around people with values. People without values do things that have no meaning and without reason. He gave the example of men who wear an earring in their ear. If you ask them why they do that, John said they have no answer. It is just to be like everyone else who wears one.

John spoke eloquently about his intense faith, commitment to church and family, and his understanding of life. He expressed that, as adults, we can learn much from children because they are so innocent. He quoted in the Bible when Jesus said that we should become "as children." John told me of several instances in which children were smarter than their parents. He claimed that it is parents that teach children to hate others. The one thing children want of their parents more than anything else is their time and they have ways of letting parents know that. John felt that parents today try to appease their children with toys instead of time. It should be up to the parents to show children their values and not to expect a child to have values that the parents do not show.

John said that we should have fun on this earth but that we should always put God first. He noted that some of the older people in the church do not believe a person should participate in sports, dancing, watching TV, or going to places like theme parks. His own belief was that exposure to these things are fine as long as parents teach their children their values and never miss church. John did not feel accepted by some of the older people in the first church that he pastored, citing that they felt he was not too young to preach, but was too young to pastor. He recently had become pastor at another church and felt accepted there.

At the end of our interview, he admitted to me that he was somewhat intimidated to speak to me. I asked him why and he said he thought that I was coming "to pick at" his religious beliefs. This was something he had experienced in the past with other people. He had asked his congregation to pray for him to say the right things to me. I asked him what he thought of my questions, and said he felt they were good and that childrearing was an important topic.

Paul

Paul (a randomly selected name) is 66 years old and has been a pastor and an evangelist for 40 years. He has just spent 8 years pastoring a church and rebuilding its membership to a level of which he is proud. Having completed this task, he is answering a call to go back out "on the

road" to evangelize. He describes his main duty in this life as bringing God into people's lives.

Paul agreed to meet with me at his church. He stood tall in a blue suit, offset by his white hair and smiling eyes. He gave me a tour of his church, which recently had been remodeled, due to money raised from the increased membership. There was a new altar, pews, organ, and a red carpet. The altar was decorated with fresh chrysanthemums. We settled in his office, which consisted of a metal desk and a couple of chairs.

Paul was raised in a large family. He has memories of his mother always having a child in her arms and one at her apron strings. She was his main source of Bible lessons, with which she entertained her children while she worked around the house and in the garden. Paul has five brothers, four of whom are also "preachers." Before Paul was called to preach, he went through a period of rebellion and lived what he termed a sort of "hippie" life.

As Paul talked about families and childrearing, Bible verses rolled off his tongue with ease. Years at the pulpit have given him a mental catalog of verses to fit every lesson to be learned. It was difficult for him not to preach as he discussed his views, and he kept apologizing for doing so. His faith in God was absolute as he viewed all choices in his life as offered by Him.

He shared with me the insight he gained over the years that summarized his style of preaching. He said that people cannot be pushed into accepting the Lord into their lives. He said that a person was like a chain. If you pushed him, he would just bunch up. A person must be pulled with the compulsion of love to know the Lord.

Paul has five grown children, all with whom he has remained close. He spent many years on the road as an evangelist and credits his wife with their good upbringing. I suspect the years have softened his view of discipline. Although he was supportive of physical discipline, his emphasis was on the love and compassion that was necessary to raise a child and, of course, the presence of the whole family in church. He was very supportive of my endeavors to explore the meaning of discipline of children, and he invited my family to visit his church. He had such a friendly and sincere manner that I could easily understand his success as a pastor.

6. The Bible and Discipline

The Bible is at the core of the fundamentalist belief system. Within this system, the Bible is the only acceptable source for guidance in one's daily life. It is used as a reference in settling any dispute over what is right or wrong, and what is written in the Bible is accepted as absolute truth.

"I Don't Doubt the Validity of the Bible." (1464)

It was expressed to me that to not accept any one verse of the Bible would be to deny the validity of the Bible. That would contradict a person's self-definition as a fundamentalist. When asked if he considered himself a fundamentalist, one pastor said, "I don't doubt the validity of the Bible, I accept it as truth. I accept everything in it as truth. And, so, yes, I'm fundamental" (1464). Part of the fundamentalist belief system is a reliance on the Bible to distinguish between right and wrong as clearly as black and white. According to this system, if something is right, it is always right, and if it is wrong, it is always wrong, and if it is stated in the Bible, then it is truth.

Problems may arise when different meanings are attributed to the same scripture. One pastor circumvented this interpretation dilemma with these thoughts:

You really can't just take a verse scripture, you have to take the Bible as, not to take anything away, everything in it is absolute truth, but you have to take the Bible as a whole. You have to look at it as a whole. You can't just pick out scriptures and use them.
(5335)

"The Bible Has a Lot to Say About Correction." (4273)

From the fundamentalist perspective, a prerequisite for understanding the Bible is having been "saved." This is characterized by a person having a strong internal desire to accept Christ as his Savior, as well as a willingness to live a Christian lifestyle and to publically announce this in church. Participants in this study reported a variety of experiences in being saved. A commonality of the pastors' experiences was a compulsion to change their lives after a period of what they perceived as sinfulness. All pastors reported remarkably positive changes occurring in their lives after being saved.

All the ministers I interviewed agreed that the Bible teaches the correct way to discipline children. When one minister was asked how he viewed his role as a pastor, he expressed the view that there is a relationship between being saved and the ability to discipline: "First and foremost to lead people to a direct saving knowledge of Jesus Christ. That relates to this subject because I don't think proper

discipline can be exercised or applied aside from that" (2014). Biblical teachings are viewed as the exclusive way to discipline children, as further evidenced by this quote from the same interview: "Biblical principle is absolute solid foundation for structure of the family for discipline in any situation" (2310). Another pastor said, "Well, parents need, and this is my thinking, parents need to bring a child up according to the Biblical teachings" (7056). When another pastor was asked what methods of discipline should be used with children, he responded, "The Bible tells us how to do it, you know, if you just read it and understand it" (10085).

Pastors quoted specific Biblical passages as being instructive in childrearing. Eight of the ten pastors referred me to Proverbs 22:6, which states, "Train up a child in the way he should go; and when he is old, he will not depart from it." Support of this passage was offered with the explanation that adolescents and young adults often challenge what they have been taught as children but come back to it as they get older. This was an experience each pastor related to me regarding his own life. All of the pastors expressed the need to teach the Biblical principles to children from a very young age. They felt that the older children get, the more difficult it is to teach them values. As one pastor said, "...You can teach a child easier than you can a grown person 'cause it will love you" (11554).

Another passage often quoted to me was, "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from hell" (Proverbs 23:13, 14). I sensed by their need to offer clarifications as to the meaning that these verses clearly made some pastors uncomfortable. No pastor supported discipline which causes permanent physical damage to a child, but all supported physical discipline in principle. One minister said, "I do think that physical discipline is appropriate because the Bible does talk about it. It talks about it in the correct way" (2136). The Bible clearly states that children should obey their parents, and this obedience is viewed as a moral responsibility. Not obeying a parent is viewed as grounds for physical discipline as one pastor said, "Children are supposed to obey their parents, you know. That's clear and plain taught from the Old Testament all the way to the New. Jesus himself even minded his own Mom and Dad" (1385).

Physical discipline is seen as having advantages over other methods of discipline. One pastor said, "Well, sometimes, to me, it [physical discipline] seems like the only thing that will get their attention" (7338). Another pastor explained, "It [physical discipline] teaches them that there's consequences when they do something wrong" (8021). The use of physical discipline corresponds to the ministers' common belief that discipline is supposed to be unpleasant in

some way, as explained by a pastor who said, "The Bible teaches us that there's no correction that's enjoyable at the time it's being put on you. But then it is later that it's enjoyable because you've been taught discipline" (11471).

Parents are to correct their children just as God corrects the parents. This was the analogy presented to me to support their model of discipline. For these pastors, the Biblical stories of God disciplining people serves as an example of how a father should discipline his children. One pastor put it this way: "And if it takes a little correction, the Bible has a lot to say about correction, correction as of God and God, He corrects His own" (4273). When I asked another pastor what he would include in a sermon on childrearing, he made this reference:

God disciplines us, God chastises us, but it isn't because he's angry at us. It's because he loves us and because he wants to teach us, and to save us grief, to save us in the future from things that could bring great harm to us. Why, God can discipline us in different ways, He disciplines us out of love and that's the same way that a parent should discipline their child. (8046)

Strict adherence to a literal interpretation requires one to be well versed in all the books of the Bible, as were these participants. In reality, the Bible as a whole has very little to say about childrearing (Lienesch, 1991). I found that what it does say is piecemeal information,

expressed in different contexts and leaving much to be assumed in the interpretation. The ministers gave me the impression that they believe that the Bible gives unambiguous childrearing guidance. This was hard for me to accept as a social scientist who has viewed childrearing dissected into many different constructs. Yet, the inerrancy of the Bible is central to the fundamentalist belief system. I got the impression that, if one challenged the Bible in any way, it would put one's faith in question.

Since the Bible is accepted by fundamentalist Christians as the only source for childrearing guidance, it stands to reason that they would distrust childrearing experts from the public domain who base their information on something other than the Bible. I found support for this notion. Among the participants of this study, there is an awareness that there is a societal movement against physical discipline that runs contrary to what they see the Bible teaching. Distrust of experts was expressed to me by one pastor when he said, "Most of the time, the ones that are pushing all this, don't whoop them, not to do this, they never had one [a child]. And if you've never had one, you don't know what to do with it" (10468). Another pastor expressed frustration when he commented on society's preoccupation with child abuse:

I think what's happened in our society is we have people at a quote "expert" level telling our kids, "Don't you let your parents do that to you. You have a right, you

have individual rights to stand on your own." And they've taken away the authority of the parents and the administration of the school authorities also. (2217)

In summary, Bible verses concerning children serve as the fundamentalist's sole guide to childrearing, but this is seen as possible only if a person has been "saved." These ministers view the Bible as supporting physical discipline and God serving as a model for how to discipline.

"I Consider the Office of a Parent to be Sacred."
(2227)

When I asked "What would you say to a parent whom you think has gone too far in disciplining his or her child?" pastors were hesitant to provide an answer due to their reluctance to interfere with the parental role. One pastor summed it up very clearly:

I consider the office of a parent to be sacred. It's holy ground. God gave me my children. He did not give someone else my children. I know my children better than anyone else. I know what works best with them and what does not work with them. I would highly resent somebody coming in and telling me how to raise my children properly when I felt that I knew what was appropriate for them and doing what was appropriate for them. (2227)

Ministers viewed disciplining children as the parents' sole right and responsibility and felt that this notion is supported by the Bible. Once again, an analogy to the way God corrects His children was made by one pastor: "No man corrects children that are not his own. And God doesn't correct children that are not His. But every child of God can expect to be corrected by the Lord." (4288)

Pastors all said they would intervene if there was a clear case of abuse, but the determination would have to be beyond a reasonable doubt for them. One pastor said, "I wouldn't go as far as say you ought to beat a child. But I think that all parents ought to have the right to say what goes on in their home" (11209). After qualifying their answers with their hesitation to intervene, pastors gave descriptions of abusive parenting, which included "punishment that would leave lasting effects on a child, whether emotional or physical" (7250), hitting a child in the face, physically disciplining too often, and disciplining in anger. Leaving a bruise was questionable because it was noted by some pastors, some children bruise more easily than others. Once again, the Bible is the guide to determine correct discipline, as this pastor reaffirmed: "When it gets beyond what I think is the Biblical way, it becomes abusive" (4265). Pastors agreed that parents are to decide what is the best method of discipline for their child, based on their understanding of the nature of that child.

Although the pastors supported parents' decisions concerning their childrearing, they did not support parents' decisions not to discipline. When I asked pastors what they thought about the way children were being raised today, their major concern was that parents fail to discipline children. The belief that parents must discipline their children was defended (4132) with a verse from the Bible, "A child left to himself will bring his mother shame" (Proverbs 29:15). Another pastor said, "People who don't discipline their children, they're in for a rough life as far as I'm concerned. You got to" (6020). I formed a clear impression that the pastors' view children who are unruly or disrespectful as a source of shame and embarrassment to the parent. Also, there was a general concern expressed for how difficult a job school teachers have now because some parents do not discipline their children and teachers are no longer allowed to use physical discipline. One pastor stated that the parents of an unruly child should be made to come to school with the child each day to make the child behave properly so the teacher would be able to teach.

Parents who are quick to blame society for the way their children behave are seen as not caring for their children. Also the pastors frown upon parents who put their children in daycare facilities. They see the child's safety and moral development at risk. The child may be learning values from someone the parent does not know well enough. Any parent who

turns parenting responsibilities over to society is seen as not fulfilling their parental duty as prescribed by the Bible. Part of that duty is to rear children in such a way that they will remain within the fundamentalist belief system. Not accepting this parental responsibility may result in children adapting to the greater society, which is not viewed as compatible with the goal of preserving the values of the fundamentalist subculture.

***"They Should be Corrected for Their Own Good and Not for the Parents or Anybody Else, but for Their Own Benefit."* (9374)**

The word *correction* was used in response to my questions about discipline. The word *punishment* was rarely used. When a child does or says something which is unacceptable within the fundamentalist value system, pastors felt that he or she should be corrected in order to learn the right way. The purpose of correction is "...to communicate a principle to help the child be what it should be when it grows up" (2283). What I sensed as the ministers' perceptions of what the child should be was someone who adopted the fundamentalist Christian beliefs and lifestyle. According to pastors, the motive in disciplining should be love because the parent wants the child to be a better person. For this reason, the pastors stressed the importance of disciplining without anger. If anger is the motive of discipline, then pastors

believed the parents' actions are for the parents' benefits, not the child's. Controlling one's anger is of utmost importance to these pastors. This was one reason given for the recommendation that something other than the hand should be used when applying physical discipline. When I probed this notion, it was explained to me that the time it takes to cut a hickory switch or find a paddle gives the parents time to calm down if they are angry. One pastor said that "the hand was too handy" (9394), and another said that "the hand bruises" (11151). Hitting a child in the face with a hand was viewed as humiliation and abuse, not correction. It was stated to me that the hand should be reserved for expressions of love, not punishment.

Another often quoted Biblical verse was "Fathers, provoke not your children to anger" (Colossians 3:21). According to several pastors, too much physical discipline can lead to a child's rebellion and sense that he or she is not loved. Other methods, like taking away privileges, were recommended, and physical discipline was to be reserved for more severe cases. It is important to these pastors that the behavior being corrected is emphasized so the child understands the connection between his or her actions and the discipline being used.

"It's Not Going To Do Any Good If They Don't Know What It's For." (10243)

Pastors expressed the concern that correction cannot be accomplished if the child does not understand why he or she is being disciplined. They felt that children should understand the rules and what is expected of them, as well as consequences for breaking the rules. Pastors stated that, in order for children to know that the parent disciplines out of love, love should be expressed at the time discipline is administered. Emphasizing the necessary balance between love and discipline, one minister explained:

After you spank them, you need to hold them and tell them you love them and explain why they were disciplined....and their punishment wasn't because you dislike them as a person. It was the actions that they did that was wrong. And we don't do enough of that.

(1107)

Pastors felt that children who are too young to understand discipline should not be physically disciplined. When I asked what age is appropriate to physically discipline a child, one participant said,

A little child that can't even talk, well it wouldn't even know what a whoopin' was. But they don't know what any kind of punishment is. It's not going to do any good if they don't know what it's for. (10243)

These pastors view the correct administration of discipline as a process in which learning should always occur on the part of the child. The child's understanding of what behavior is being corrected is seen as a part of learning values. If a child doesn't understand the reason for the discipline, then pastors consider the discipline to be harmful to the child or, as one pastor labeled it, abusive.

"And the Bible Says if You Don't Spank Them, You Don't Love Your Child." (6295)

The pastors considered disciplining one's children to be an act of love. They expressed the notion that if parents love their children, they want them to grow up to be good people, as defined by the fundamentalist belief system. One pastor said of his own child,

I love my son in there and I want to see him do right and really that's why I correct him. Because I care as how he's going to be down through life. I want him to be somebody that's well respected. And if parents don't love their children, they don't care how they turn out.
(7182)

The pastors believe that children who are disciplined according to the Biblical way will recognize their parents' love and will return that love. After quoting several Biblical passages concerning childrearing, a pastor explained:

Your child ought to understand that when you discipline it's because you love them, and I think if you discipline your child in the right way they would love you more. They understand. They'll understand that you do it because you love them and you want to teach them right. (8203)

The pastors view children who challenge authority as *wanting* to be disciplined. Regarding children who are not disciplined at home, a pastor said, "They [the parents] could care less about them [the children]. And it shows. And the poor children grow up, they probably wish they could get a spanking from their parents" (6148). Discipline is viewed as an affirmation of a parent's love. Ministers interpreted their own parents' disciplinary actions as acts of love, as witnessed by this pastor's comment when I asked him how he felt about his own upbringing: "I thank him [father] for every lick he ever gave me" (11146). Several pastors quoted Proverbs 13:24 to support the notion that discipline is an expression of love: "He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes." When questioned about methods of discipline, another pastor said,

And I think that a little spanking wouldn't hurt anything. It never hurt me except in one place. But I'm glad that my father did apply the paddle every once in a while. But it wasn't very serious, but it was

enough to make me know that I'd done wrong and that he loved me. (4238)

***"The Parent Ought to Respect the Child, Too."* (7172)**

The importance of having respect for one's child was expressed by the participants in many different ways. Several stressed that parents should get to know their children's personalities in order to be able to discipline in a way that is best for each child. Pastors spoke of love, compassion, trust, praising children for accomplishments, and keeping a door open for communication. They believe that a child knows whether a parent disciplines out of concern and love or out of concern for self.

The Bible states, "Children are a heritage of the Lord and happy is a man that has his quiver full of them" (Psalms 127:3-5). In these verses, children are viewed as a gift from God. Also the Bible instructs people to be like a little child. When I asked one pastor to tell me some passages in the Bible that are instructional for parents in childrearing, he offered:

About children, it says in there [the Bible] about little children, the disciples rebuked the little children and Jesus picked one up and set it on his lap and said, "Forbid them not, for such is the kingdom of heaven." See, what he's saying is a little child is humble. Such is the kingdom of heaven. In other words,

if you're going to heaven, you're going to have to be like this child. (11549)

In contrast, another quote I heard from pastors was "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him. Chastise thy son while there is hope" (Proverbs 22:15)(6129). Apparently contradictory messages from the Bible concerning children's nature were cited.

7. Preservation of the Fundamentalist Christian Subsystem

The second major theme identified in this study is the importance of childrearing practices in preserving the fundamentalist Christian subsystem as a unique lifestyle within the larger societal system. Bruce (1990) discussed the elements of modernity that challenge the maintenance of the fundamentalist belief system. Science and technology are obvious challenges to Biblical text. Another obstacle to preservation as a subsystem is the very pluralism of American society that allows subsystems to exist here. The children of fundamentalists are faced with many choices regarding religions, lifestyles, and careers. Parents struggle to instill and maintain values in their children, who are constantly tempted by the pleasures of what is seen as a hedonistic society. A hundred years ago the mountains of the Eastern Tennessee area isolated its inhabitants from mainstream society. Today, the area's children are exposed to a full range of ideas and beliefs through the public schools and the media. Preserving the fundamentalist belief system has become increasingly challenging for parents.

A basic question I put to all ministers after the first couple of interviews was, "What do you think about the way children are being raised today?" This gave them the

opportunity to describe the differences between their beliefs about childrearing and those of society at large. Also they were able to describe the processes they use to keep children within their belief system. Some of the subthemes which emerged from the interviews I perceived as strategies to preserve and perpetuate the belief system. They involve parents gaining respect from children, spending time with children, setting a good example of the Christian lifestyle for children, and guarding boundaries of the belief system. Each subtheme will be introduced with a pastor's quote.

"Respect Is a Thing That Has to Be Taught and Has to Be Learned, but it Also Has to Be Deserved." (4327)

All of the pastors I spoke with were concerned that children today are not being taught respect--respect for parents, elders, teachers, and other people's property. The Bible teaches that children should obey and honor their parents with the reward of a long life (Ephesians 6:1-3). Respect was reported to be the most important value children can be taught by parents. Disrespectfulness was identified as backtalking or sassing a parent and as warranting physical discipline. Pastors had an awareness that too much physical discipline would not gain respect. One pastor said, "Your discipline oughtn't cause your children to hate you. It ought to teach your children to love you and to respect you" (8200). Another pastor had a similar comment: "I believe if

you get too carried away there, you lose some of the trust and the respect" (9217). Expressing interest in a child is one way pastors felt that parents could gain a child's respect, as evidenced by this quote: "You have to love them and that's how they gain respect for you, is to love them and talk with them " (8394). Respect for the parent is seen as benefiting the child as much as the parent. Pastors view the parent as a source of knowledge and experience for the child. Pastors acknowledge that, without respect for the parent, the child is less likely to take advantage of this important source of knowledge. When I asked one pastor to tell me more about gaining a child's respect, he answered, "If we'll take time to show them that they do mean something, then they have respect for us. If a kid doesn't have respect for you, then you can't teach it anything, because we've got to have respect" (10391).

One pastor expressed the importance of respect for authority in order to have structure and stability versus chaos in our society (2201). Many pastors commented on there being disruption in the educational system today due to children's lack of respect for teachers and administrators. Pastors felt that respect was not being taught at home and that teachers have lost the power to discipline.

Learning respect for others is viewed as a necessary prerequisite to having respect for oneself. I believe the point the pastors were making was that parents holding

expectations of their children show children that they are valued. A pastor shared the following experience after I asked him to tell me more about children who are not disciplined:

I grew up with some boys that just never had to work, just never had to do nothing. And they had it rough. They've got it rough today, because there was never any respect in it. They don't learn respect. We need respect. (5166)

Gaining a child's respect is viewed as a necessary means to teaching the child one's values. Pastors felt that, without respect for the parent, the child will most likely be lost to the fundamentalist Christian belief system. Pastors used the term *lost* to describe anyone who was not "saved," or who had been saved but had gotten away from the beliefs and practices of the fundamentalist ideology. Several participants described people they knew who had left the church because of what the pastors termed a "too strict upbringing." Thus, gaining respect is not seen as just a matter of demanding obedience, but rather of keeping the child within the belief system.

"Most of the Time, a Christian Family, They Take Time for Their Children." (11315)

Another main point that pastors expressed concerned the amount of time that parents give to their children. Several

participants voiced the sentiment that in a fast-paced society, parents do not think about how to rear children, what values they want their children to have, or how certain experiences might affect them. Pastors noted that children want their parents' time, and yet parents do not seem to have time for them. One pastor, in discussing the importance of parents spending time with their children, commented, "It seems like today, the time we live in, that people just want their children out of their hair" (11567). The same pastor compared the present with his past: "When I grew up, Mom and Dad got what they needed, not what they wanted" (11589). Parents today are seen as valuing possessions more than relationships. Pastors perceive parents as being too busy earning money. After lamenting people's lack of time for church and fellowship, another pastor explained his feelings this way:

We've got too much stuff and a lot of times when we try to acquire all this stuff for our kids, we use that as an excuse. Hey, I'm trying to do this for them, when you're actually destroying what they really need. What they want is your time. That's what they want. They don't want you buying them presents. They want you to spend time with them. And that's the main thing is spending time with them, showing them love and then the correction will kind of just work itself out. (5112)

When I asked another pastor how a child should be disciplined, he quoted the Bible to make his point: "The Bible said that a child left to himself will bring his mother to shame. And you can't make a babysitter out of a television set, because it's heartless, lifeless, and most of it sets a bad example" (4252). Pastors assume that, if children are not taught values by their parents, they will adopt the values of their friends, teachers, and the media, which may or may not be acceptable to the parents. Spending time with one's children is seen as a way to transmit one's own values. Telling children what is expected of them is viewed as a good form of guidance, and setting a good example is perceived to be even better.

"...They'll Do More by My Actions Than They Will by My Words." (10156)

A theme common to most interviews was that parents cannot expect children to show values or self-control that the parents themselves do not show. A parent must set a good example of a Christian lifestyle "... living it day by day, day-in and day-out, 7 days a week, 24 hours a day," (2050) as one pastor emphasized. Children were described to me as being smart enough to notice inconsistencies in what parents say and do. This leads to a lack of respect, as one pastor noted when referring to his beliefs: "Kids will think we're just fools if we don't live it" (10440). The example set by

the parent is what pastors believe the child learns to identify as right. One pastor provided an interesting observation when describing how perceptive children can be:

If you want to know how the parents are, you can talk to the kids. You know, that's the reason most people when you go up to their house and if they've been doing stuff that they're trying to hide, they don't want you to talk to the kids. Kids will tell it, because they don't know wrong and if they see you doing it, they think it's alright. The kid can tell you how the parent is, and that's where we need to be at with them, is knowing that they know just how we are. I can't cover it up, I can't hide it. My kids know how I am and what I believe in, they know. (10614)

So providing good examples of Christian fundamentalist values seems to be another way to keep children within the fundamentalist subculture. The three subthemes I have discussed thus far as preserving the subculture (gaining respect, spending time, and setting an example) are centered within the family context. The last subtheme requires parents to take an active involvement outside of the family in order to monitor outside influences on their children.

"Society Has More Time With Them Than I Do." (2303)

The statement, "Society has more time with them than I do" (2302) represents a problem fundamentalist parents face when their children enter the public school system.

Monitoring or closing the boundaries of the subsystem in order to shield children from exposure to society's values are responses parents may incorporate into their childrearing strategies. Although I did not specifically address this aspect of childrearing in interviews, it was brought up in his own way by each pastor. Pastors expressed that, even if parents are providing the perfect Christian atmosphere for children at home, society is still a threat to children's maintaining fundamentalist values. A pastor bemoaned the fact that "...they're taught that [respect] at home, then they get out in society and they're taught completely the opposite" (2300).

I was told that very young children should be kept close to home. While discussing parental roles, one pastor explicitly did not view daycare as an option: "I'm not saying the daycare isn't good to them, but I'm saying it's not the place for the children. Children ought to be brought up by their parents, not by a babysitter" (11370).

Description of the parental role included careful monitoring of the influence that the public school has on their children's development. Pastors expressed the idea

that the morals of school teachers should be considered by parents. Regarding teachers, one pastor said,

They might be smart in book sense or whatever, but I think that if somebody's going to be teaching my children that they ought to live a good moral life, too, because if they have a loose life style, it's going to show up somewhere in the classroom. And I think that our school teachers need to be good moral people.

(7417)

Pastors caution that parents also need to monitor what their children are learning from books at school. Concern was expressed over a specific book by one pastor who said,

It's like anything goes at school. It's like *The Martian Chronicles*. I don't know how you feel about that book. I haven't read it, but I have a little manuscript of the words in it and it just basically, it's full of cuss words, G. D., you know, damn, hell, shit, all kinds of stuff. It's full of it and it's leading towards you're your own person, you know. Hey, you're in charge of your life. (5381)

One pastor expressed a willingness to close the boundary to exclude the public school if it is deemed necessary. His comment was:

I know, well, my son, if it ever comes across to where some of his textbooks has got that [homosexuality] in it and is teaching that it's alright, why if I can't get

something done about it, I'll pull him out and put him in a private school. (7293)

Guarding the boundaries of the belief system goes beyond monitoring the impact of public school on children. The church can reinforce parents' beliefs and childrearing practices. Keeping one's children in church is viewed as an essential part of boundary maintenance. However, the church must be "strongly Bible-oriented," as one pastor said. He continued, "There's a lot of churches out there that are not too Bible-oriented" (7470). The pluralistic society of the United States includes many competing religious orientations. Fundamentalist parents are engaged in what they perceive to be a life-and-death struggle over the souls of their children as they attempt to keep the children within the spiritual walls of their life-giving religion.

The Bible is viewed as teaching the correct way to discipline, but keeping children within the fundamentalist system, even as they become adults, requires something more than Biblically-guided discipline. Children must have genuine respect for parents, and parents earn that respect through spending time with their children and providing a good example for them. Parents also monitor the impact of their children's schools and social networks in order to intervene if they deem it necessary for preserving the belief system.

8. Discussion

French and Raven's (1959) model of five social bases of power provides a framework for interpreting participants' descriptions of childrearing practices in the fundamentalist Christian belief system. The five social bases are *coercive*, *reward*, *legitimate*, *referent*, and *expert* power. The source of power drawn upon during any given interaction is determined by what the recipient of power responds to. Applying this model to the parent/child relationship, when a parent has the power to physically force a child to comply or threatens physical punishment, then that parent has *coercive* power. When a parent can control a child's behavior by offering or threatening withdrawal of something the child wants, then the parent has *reward* power. When the child is convinced that the parent has a right to demand obedience, then the parent has *legitimate* power. If a child complies because he identifies with and wants to remain close to the parent, then the parent has *referent* power. And when a child heeds a parent's reasoning for doing or not doing something because the child believes the parent is right, then the parent has *expert* power.

The stereotypical view of fundamentalist Christian parents commonly held is that they rely solely on coercive power (i.e., physical discipline) to control their children's

behavior. However, participants in this study did not report a strong reliance on physical discipline. Rather, they recommended reserving it only for major offenses. They viewed excessive use of physical discipline as more likely to be aimed at short-term goals, stopping the child's immediate behavior, considering it an external control for behavior. One of the main long-term parenting goals for these pastors was to internalize control within the child. Not only did they not recommend that parents rely on their coercive power, but they emphasized rather the reliance on referent power. Parents' development of referent power is associated with nurturing behaviors. The identified subthemes of parents spending time with their children, gaining their respect, and setting a good example are all examples of developing referent power. French and Raven recognized referent power as having the widest range of all the power bases. Since children's interactions with the greater society are a source of concern to those trying to preserve fundamentalist Christian values, parents having a wide range of influence over their children would be seen as benefiting both the parents' and the community's goals. Ministers reported sensitivity to this type of influence, which is a functional aspect of childrearing style not emphasized in previous literature evaluating fundamentalist Christian beliefs. Themes which emerged from the interviews in the present study described a strong emphasis on drawing upon the other three

power bases as well. For example, fundamentalist parents have legitimate power when their children accept the Biblical doctrine of honoring thy father and mother. Ministers spoke of praising and encouraging children and the withdrawal of privileges, which would be examples of reward power. Parents have expert power when their children believe in the Biblical principles taught them by their parents.

In today's mainstream United States society, there is much talk about spending *quality* time with children. The pastors in this study emphasized the *quantity* of time spent with a child. The quantity of time a parent spends with the child is connected to the subtheme of setting a good example for the child. Since a Christian lifestyle may not be exhibited by the people a child interacts with outside the home on a daily basis, a parent spending time with the child provides more opportunities for role modelling what the parent perceives to be acceptable behavior. Quality time of short duration does not seem considered by these pastors to be sufficient for the purposes they assign to spending time with children.

Lienesch (1991) has done an in-depth study of Christian fundamentalist parenting practices through critical analysis of the most popular Christian-authored childrearing books (e.g., Dobson, 1977; LaHaye, 1977). His bias is clear in his emphasis on extreme examples of strict parenting practices and their negative consequences for parents and children. I

children. I see the authors of these books relying on sensational anecdotes to emphasize dangers and immorality they believe to be pervasive in the general society. I question whether these books paint a true picture of fundamentalist Christian families' attitudes and values. The authors Lienesch cites may not be representative, but rather simply successful entrepreneurs of their ideas. Lienesch views these childrearing books as campaigns against the greater American culture. He finds their childrearing advice "... often ambivalent, and sometimes bafflingly self-contradictory" (Lienesch, 1991, p. 218). He states that they appeal to parents who, if they do not see themselves in their adult children, consider themselves to be failures as parents.

The analysis of the present study turned up contradictions in ministers' views of children. Some Bible verses which were quoted portrayed children as foolish, and other verses portrayed children as humble. My belief is that the ambivalence created by these contradictory messages is actually a way in which the Bible accurately reflects the experience parents have with their children. Sometimes one's children are perceived to be innocent and delightful, and sometimes they are judged to be belligerent and frustrating. When viewed in this way, I find the fact that the Bible describes children in both ways to be not so much a

contradiction as an accurate reflection of the wide range of parenting experiences.

Many of the same themes found in Lienesch's analysis emerged from the data in the present study, but here they were viewed positively by the participants. One of the main divergent points between the interpretation of the two studies has to do with the necessity of achieving a balance between love and physical discipline. Like the authors in Lienesch's study, the ministers in the present study believe in the use of physical discipline to correct willful disrespect. However, the ministers warn against physical discipline's overuse. A paradox which both Lienesch and the ministers in the present study identified was the idea that parents should never physically discipline a child when they are angry, and yet willful disrespect is an offense that naturally stirs up anger in the parent. The ministers admitted that it is difficult to set aside that anger but stressed that it is essential to do so if parents are to discipline correctly.

I have questioned whether the childrearing practices described by the ministers were descriptive or prescriptive, i.e., I wonder if they were accurately describing how the parents in their churches behave or if they were simply outlining how parents *ought* to behave. This cannot be evaluated without first considering how the fundamentalist Christian experience may affect childrearing practices. As

an outsider looking in at this subculture, I am limited. I can judge only from my own parenting experience, knowing how difficult it can be to discipline without anger and to be conscious of one's motives in disciplining. It would be easy for me to ignore participants' references to being guided by God through religious experiences such as prayer. Poloma (1989) points out the tendency for academicians to deny the reality of religious experience because it has been considered beyond the realm of scientific method, yet reducing religious experience to a collection of rituals and beliefs does little to lend understanding to how religious experiences affect a person's behavior. All ministers in this study reported to me that their religious experiences brought about dramatic changes in their lives. They expressed confidence that God would guide them to make the right decisions. Does religious experience lead to increased reflection on one's actions? Is there greater self-awareness through prayer or does religious experience just reinforce religious teachings? These are questions I have considered in pondering whether the ministers' views on childrearing reflect their true experience.

I suspect that the meaning of child discipline for these ministers is connected to their religious experiences, especially to prayer. Bible study and prayer are used by many people as resources to solve problems of daily living.

The ministers' religious beliefs as described to me seemed to pervade all aspects of their lives.

I was surprised to not find the doctrine of Original Sin referred to in the data. Instead of viewing children as inherently sinful, which is an assumption of this doctrine, the participants more often described children as innocent and humble. Physical discipline was not described to me as a means to exorcise the devil out of a child (literally), as some social scientists (e.g., Straus, et al., 1980; Lienesch, 1991) assume to be its purpose in the fundamentalist Christian belief system. Instead, pastors expressed the necessity of leading children to Christ so they would not go to hell. One minister commented that some people were possessed by the devil but made no reference to children in that regard, and some pastors pointed out to me that some children, by their very nature, do not require physical discipline. I did not specifically question pastors about the nature of children, but several commented that every child's nature is unique, thus requiring parents to choose discipline that is appropriate to the child. Pastors also expressed that different offenses warranted different types of discipline. Discipline was emphasized by pastors more as being correction, not punishment.

Analysis of data collected in the present study challenges the stereotypical view of the fundamentalist Christian with regards to what constitutes appropriate

childrearing practices. The picture of the fundamentalist Christian family that has emerged from the information shared by the clergy respondents in this study does not support the very extreme view that is commonly held. According to Baumrind's (1971) descriptions of parenting styles, childrearing practices expressed by the participants would be more aptly described as *authoritative*, even with the limited use of physical discipline, rather than the authoritarian label which is assumed in the stereotype of the fundamentalists. Some pastors mentioned knowing an occasional religious leader from their past who was bad-tempered and too strict to his children, a style they clearly did not support. The pastors were equally, if not more, unsupportive of the passive style of parenting, than they were of the authoritarian style. They viewed guidance and control as synonymous with love. Providing a child with maximum autonomy without guidance or control was viewed as synonymous with hating one's child.

From my personal observations, disciplining in anger, whether it be threatening or hitting a child, is a convenient method for any parent in our busy times. The use of coercive power is quick and easy when one person is bigger and stronger than another, and most parents are bigger and stronger than their children. Physical discipline is a childrearing method that is claimed to be used by at least half the parents in the American culture (Brown, 1994), and

quite possibly its use is largely a matter of convenience. There is no definitive data which prove that physical discipline used with restraint and balanced with love is dangerous or harmful to children (Brown, 1994). Proponents of physical discipline (e.g., LaHaye, 1977; Dobson, 1977) stress that corporal punishment adds an emotional intensity to the parent/child relationship which gives parents an opportunity to share tender, loving moments with the child after discipline is administered. Less punitive discipline may not elicit as loving a response from parents after it is administered, and neither may children be as emotionally vulnerable toward their parents. Berscheid and Walster (1974) state that heightened physiological arousal, whether positive or negative, intensifies feelings of love. Physical discipline, when followed by expressions of love, may strengthen the bonds between parents and children. The fact that fundamentalist Christians have found childrearing to be an important enough topic to seek out guidelines in the Bible and to take a stand on what they consider acceptable is commendable in and of itself. Since taking a public stance invites criticism, fundamentalists have received their share, perhaps more than their fair share.

The level of moral development to which these ministers aspire for their children would be considered Stage 4 in Kohlberg's (1967) model of moral development, a stage characterized by respect for authority and maintenance of the

existing social order (Thomas, 1992). Stage 5 in Kohlberg's model includes the ability to change the social order by critically examining standards and reaching a societal consensus. Proposed changes in the social order are relative to societal members' personal values. In order for people to develop to Stage 5, they must have opportunities to role-play diverse situations that will let them learn to take others' perspectives. Ministers in this study discouraged the idea of perspective-taking because of priority given to the subculture's boundary maintenance. Developing to a Stage 5 level of moral reasoning would threaten the preservation of the belief system. It stands to reason then that guarding their subsystem's boundaries, thus limiting exposure to diversity, would serve to maintain the belief system. Kohlberg's model can help explain the endurance of beliefs and practices in the fundamentalist Christian belief system because the level of moral reasoning which is valued by members does not permit challenging their existing social order.

The parenting model described by these pastors is not a collection of parenting tips for fundamentalist Christians. It was presented to me as an all-or-none model of parenting. Since it is based on Biblical principle, it is not viewed as adaptable to suit to one's own needs and situations. Being "saved" is a prerequisite for its employment.

Even with the all-or-none nature of this parenting model, I believe there is something which outsiders can gain from it. The results of this study have implications for all parents who desire to maintain a close relationship with their children throughout life. One need not be a part of a particular subculture in order to desire that one's children adopt enough parental values to keep lines of communication open between the generations. Participants in this study complained that, in general, parents today are not gaining their children's respect (by whatever means), not setting a good example for their children by their own lifestyles, not spending enough time with their children, and not monitoring the values of the people with whom their children interact. Following these childrearing practices helps to preserve transgenerationally a family's belief system and to maintain congruity between generations. I believe that the generation gap is fundamentally about incongruity of values. When parents' and their children's values do not overlap, emotional and physical distance may result. The family can be a valuable resource for all family members, especially for elderly parents. Cutoffs between the generations constitute a reduction in resources for elderly parents in need.

The perceived breakdown of the American family may be a reflection of a breakdown in the transmission of values by parents to their children. Therefore, I suggest there is something valuable to be learned from fundamentalist

Christian childrearing practices, especially by those who seek to preserve their own belief system. Fundamentalist Christians in East Tennessee have been successful in preserving their belief system for several centuries, so their track record is impressive.

Denton (1990) provides considerations for professionals assisting fundamentalist families in order to work *within* rather than *against* their belief system. He suggests the use of quoted Biblical passages and directed prayer to introduce insights to family members. The present study suggests that professionals working with fundamentalist parents concerning their childrearing practices would benefit from using a Biblical framework in their approach. Many passages can be found in the Bible which balance disciplining and nurturing children, as noted in this study.

My personal position against the use of physical discipline with children has softened somewhat as a result of my experience in this project. I still do not support physical discipline as an option in childrearing, yet I no longer consider it abusive if it is applied with restraint and balanced with love. As the pastors I talked with pointed out, children who are neglected by their parents may suffer more pain than do children who are physically disciplined by nurturing parents.

The fundamentalist Christian belief system has an appeal for its adherents that has eluded most outsiders. The

intense commitment to faith and family has been maintained in the face of today's myriad lifestyle choices. Pastors in this study all reported a time in their youth when they drifted from their upbringing, but all came back with a renewed commitment. The fundamentalist Christian belief system evidently fulfills some basic needs, and I predict it will not be abandoned any time soon.

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Appendices

Appendix A

Introductory Letter

CHILD & FAMILY STUDIES
Rm. 419, Jessie Harris Bldg.
University of Tennessee
Knoxville, Tennessee 37996
Date

Dear Pastor,

I am a graduate student at the University of Tennessee studying the discipline of children in families. One of parents' greatest concerns is the effective discipline of their children. I am especially interested in the discipline of children from the rural East Tennessee clergy's point of view. There exists a lack of knowledge in understanding how different religious belief systems influence acceptable goals and methods of discipline in families and in their communities.

Because you are a spiritual leader in your community, I am interested in learning your views concerning discipline. I seek to understand the meaning, goals, methods, and limits you assign to discipline. Enclosed is a "Project Information Form for Informed Consent" which describes my project in detail. Please read it at your convenience and consider being a participant. I will telephone you in about a week to ask for your decision on whether or not to participate. Thank you for your time and any interest you take in my project.

Sincerely,

Barbara Taylor
Graduate Student

Project Information Form For Informed Consent

The purpose of this research project is to learn how rural East Tennessee clergy view the role of discipline in parenting. Methods and goals of discipline will be explored, as well as Biblical influence. The benefit of this research will be a better understanding of the belief systems of families in rural East Tennessee communities for agencies providing supportive services. As a participant, you will be interviewed for about an hour by the researcher who will ask you questions concerning your views and advice on discipline in families. There are also a few personal questions regarding your own upbringing and your call to become a clergy member. No questions will be asked concerning your own practice of discipline as a parent. If any of the questions make you feel uncomfortable, you may decline to answer. Your participation is purely voluntary and you may choose to discontinue at any time without penalty or prejudice. With your permission, interviews will be taped on a cassette recorder, but will be held in strictest confidence. Nowhere on the tapes or in the research report will any participants be personally identified. If a participant's response is quoted in the research report, it will be reported in such a way which would prevent identification of that participant and/or the participant's church. The research report will in no way condemn any participant's beliefs or views. The confidentiality of the written records identifying the participants on the tapes will be maintained by keeping the records locked in a filing cabinet in Room 419, Jessie Harris Bldg., The University of Tennessee, Knoxville. Only Dr. Julia A. Malia (my major professor) and I will have access to them. Tapes (which will be stored in a locked filing cabinet in my home) will be

erased and identifying records will be destroyed at the completion of this research project.

Physical discipline is a sensitive and controversial topic, in part, because sometimes it's hard to distinguish from child abuse. I will attempt to minimize the risks to you by not asking for your personal experiences in disciplining children or for any specifics about any of your parishioners, but only for your views and the advice you would give to others on discipline. I will respect your need for confidentiality. I am providing you with this information because Tennessee law states that any person suspecting the existence of child abuse must report such harm to the appropriate officials. I define child abuse as serious physical or mental injuries inflicted by an adult which would impair a child's ability to function or cause permanent or temporary disfigurement. I do not expect you to report specific incidences of child abuse with identifying information to me, as I would be obligated to report that information to the proper authorities.

If you have questions regarding this research or your rights as a participant, please feel free to contact me, Barbara Taylor, or Dr. Julia A. Malia, Child and Family Studies, Jessie Harris Bldg., The University of Tennessee, Knoxville, Phone # 974-6292 or 974-5316.

I have read and understand the explanation of this project
and agree to participate.

Name _____

Signature _____ Date _____

(This form fit on a single page in the original font.)

Questionnaire

Part of Interview to be Written (Confidential):

Name of Clergy Person:

Age at last birthday:

Age at Entry into Clergy:

Church Denomination:

Number in Congregation:
in

Number of Children
Congregation:

Married? Children?

Ages of Children at
last Birthdays:

Grandchildren?

INTERVIEW QUESTIONS

Part of Interview to be Taped:

1. What do you see as your role in the community? How often do parents come to you for counseling or advice concerning childrearing?
2. What are some of the main values or messages that you think children should be taught by their families to carry them into adulthood?
3. What are the most important messages for children to receive from the church?
4. What kinds of discipline do you see as best for parents to use in order to instill those messages? How important do you think the topic of discipline is to the members of your congregation? If you were giving a sermon on discipline, what one or two points would you emphasize?
5. Are there instances in which you would (or in what instances would you) recommend physical discipline, which I define as spanking or hitting a child? Would you

recommend the same or different discipline for boys and girls?

6. At what age is a child too young to be spanked? Too old?

7. What do you feel are the advantages or disadvantages of physical discipline over other methods of discipline, such as denial of privileges, time out from activities, or ignoring undesirable behavior and rewarding good behavior?

8. What would you consider as going too far in physically (or otherwise) disciplining a child? What would you say to a parent who goes too far?

9. What limits would you set on physical (or other preferred) discipline? What is acceptable to you in terms of methods and frequency?

10. Do you think the local schools share your views on discipline?

11. What role do you see for yourself in setting community standards such as what goes on at school?

12. What are your thoughts on anger as it relates to discipline?

13. What are your thoughts on the Bible as it relates to discipline?

14. What methods of discipline did your parents use with you? How do you feel about the way you were disciplined?

15. At what age did you receive your calling to preach? Would you care to tell me about your experience?

First Attempts at Recruitment

The first recruitment method considered was to obtain clergy introductions through fundamentalist church members who were acquaintances of the author, but this method was discarded because it would not guarantee confidentiality of participation in the study. Therefore, the names of clergy members were obtained from newspaper and phonebook church listings. The first attempt at recruitment was discouraging. Response rate was a dismal 15 percent, which was attributed to the sensitivity of the topic. Prospective clergy had been sent a letter of introduction along with information about the study and an informed consent form. Since the topic was the discipline of children, it was necessary to include information regarding the mandatory reporting of child abuse, which in Tennessee includes hearsay. This made the topic all the more sensitive. Another recruiting problem was difficulties making telephone contact after mailings were sent out for varied reasons (e.g., wrong numbers and unattended church telephones).

At this point, a second strategy was decided on: sending clergy a questionnaire which could be filled out anonymously and returned in a self-addressed stamped envelope. A dollar was included with each questionnaire for "appreciation of their time." Of twenty questionnaires mailed, only three were returned. Although questions were open-ended, participants' answers were very short. Because

of the low response rate and the expense for sketchy data, I decided to abandon the questionnaires.

Finally, I hit upon a method that worked. First, an introduction was made by phone, describing the research and asking permission to send more information. In this way, I was personally introduced and able to establish rapport, get a correct address, and spark their interest. This was followed by sending written material describing the study and an informed consent form. After a week, another phone call was made to set up an interview with clergy willing to participate. The response rate increased to about 50 percent. I credit the success of this method to the initial telephone introduction which allowed potential participants to become comfortable with me and to get immediate answers to questions about the study. I suggest that any recruitment of participants in a study involving a sensitive topic could benefit from initial telephone introduction of a friendly and respectful researcher.

Appendix B

Quotes Supporting the Theme of "The Bible and Discipline"

The following quotes are presented as evidence in support of the subthemes found in the section titled, "The Bible and Discipline." The order of subthemes matches their appearance in the aforementioned chapter. Each quote is followed by a number which identifies the interview and the line where it can be found in the original data.

"I Don't Doubt the Validity of the Bible." (1464)

I don't doubt the validity of the Bible, I accept it as truth. I accept everything in it as truth. And, ah, so, yes, I'm fundamental, but I'm conservative in my fundamentalism. (1464)

I'd label myself a conservative fundamentalist, in that I believe in the fundamental principles of the Scriptures of the Bible that speaks to our issues. That it ought to be the book that we base our final moral decisions on, and making a stand on what the Bible says is right what I need to be doing and teaching my church to do so. (1474)

Everything I want to say is based upon the authority of the Scripture, OK? (2064)

You know, so, you can't really just take a verse Scripture, you have to take the Bible as, not to take anything away, everything in it is absolute truth. But you have to take the Bible as a whole. You have to look at it as a whole. You can't just pick out Scriptures and use them. (5335)

"The Bible Has a Lot To Say About Correction" (4273)

Children are supposed to obey their parents, you know, that's clear and plain taught from the Old Testament all the way through the New. Jesus, himself, even minded his own Mom and Dad, you know. (1385)

First and foremost to lead people to a direct saving knowledge of Jesus Christ. That relates to this subject cause I don't think proper discipline can be exercised or applied aside from that. (2014)

I do think that physical discipline is appropriate because the Bible does talk about it. It talks about it in the correct way. (2136)

Because the Bible does talk about physical discipline as well as other kinds. It doesn't emphasize physical discipline, but it presents it as an option. (2240)

Biblical principle is absolute solid foundation for structure of the family for discipline in any situation. (2310)

And if it takes a little correction, the Bible has a lot to say about correction. I meant to look up some Scriptures where I could read them, correction as of God and God, he corrects his own. (4273)

There's a tact to teaching. You can't compel anybody unless you can compel them with the compulsion of love. Paul said something about that when he said, "Know in therefore the terror of the Lord, we persuade men." (4493)

Jesus said love is the fulfillment of the law. When you teach your child love and your child has love, that child, if I love you, I will not hurt you, if I love you, I'm not going to steal from you, I'm not going to covet you, I'm not going to murder, I'm not going to do any of those things against you if I love you. So therefore love is the main thing, the main key and of course love only comes from Christ. There's no love outside of Him. (5100)

Well, the Bible says, "Spare the rod and spoil the child." Now I'm going to tell you. God don't put these things in there to be a killjoy and He didn't put the 10 Commandments in there to be a killjoy. He put them in there for my protection and yours if we'll listen to them. They're good for us and we'll live longer, healthier, and all these things. (6035)

Like 5 verses, all Proverbs, you know that talk about it, and they all talk about "withhold not correction from the child for thou beatest him with the rod, he shall not die." That's kind of heavy. I don't know. I guess He's talking about, if you don't correct a child, he'll, I don't know, he'll grow up a criminal life. It says "foolishness is bound in the heart of a child, but the rod of correction shall drive it far from

him. Chastise thy son while there is hope." These may sound in this day and time kind of rough. (6129)

Well, parents need and this is my thinking, parents need to bring a child up according to the Biblical teachings and stuff. (7056)

If I had advice for some young parents, or parents of any age as far as that goes, about what they should do, I believe that it should be based on, a lot of it on the Biblical stuff. If you've got a good Biblical background, there's a moral sense or right and wrong there. You know there's a lot of things that I consider that a kid ought not do which some of my friends and people that I work with that don't go to church, they don't see no harm in it. (7061)

I believe you need to have a good solid spiritual background and you base your life on the Bible, then all these others is going to fall in place down through life. Live according to what the Bible teaches, you'll have respect, you'll love your neighbor, you know, try to help one another, try to be good to one another. (7102)

Train up a child in the way that it should go, and it'll not depart from it. And I've come across several times in that to the children to honor their parents and obey their parents. The Bible teaches that. If they obey their parents, their life will be long on the earth. You know, I've, my message is, I've come across things for parents and children both. (7132)

God disciplines us, God chastises us, but it ain't because He's mad at us. It ain't because he's angry at us, but it's because He loves us and because He wants to teach us, and to save us grief, to save us in the future, uh, things that could come that would be, bring great harm to us. Why, God can discipline us in different ways, He disciplines us out of love and that's the same way that a parent should discipline their child. (8046)

You know it says it in one of the Commandments, the 10 Commandments. It says for "children to honor their father and mother." And God promised us, you'll have longer life, he promised in the Old Testament you'd have a longer life if you'd obey your parents and the Lord. But it says for the "fathers not to provoke your children to anger." (8195)

Raise up a child in the way it should go and it will not depart from it when it is old. (9103)

Most of them that's in the church raises them the way the Bible teaches them. (10030)

I don't, you know, the Bible teaches not to provoke your children to wrath, you know. But if they do wrong, you ought to discipline them. You know, people today don't believe in whoopin one but I believe that there's sometimes they need a whoopin. And there ain't nothing wrong with it. You oughtn't mistreat them but you give them a whoopin if they need a whoopin. (10047)

The Bible tells us how to do it, you know. If you just read it and understand it, you know. (10085)

If we'll watch children, we'll learn a lot about them. The Bible tells us to become as little children. (10096)

One thing about little children that Jesus told them, to harm one or mistreat it, I can't say it, just how it is [in Bible], but it would be better for us to put a millstone around our neck and cast ourself into the sea. (10090)

God told us not to make our children to rebel against us. (10305)

I also think that the Bible teaches us that if we spare the rod, we spoil the child. But if you spare not the rod, you save it's soul from hell. So we have to go by that, too, you see? (11053)

You start teaching a child to respect you and respect its Mom and respect its Grandpa and Granny and teach them about Jesus and the Bible says then when they're old, they'll never depart from. (11078)

The Bible teaches us that there's no correction that's enjoyable at the time its being put on you. But then it is later that its enjoyable because you've been taught discipline. (11471)

God loves us and He corrects me. Now He don't come down and take a stick and beat me over the head with it. But He does it through my conscience. My mind. (11481)

Sometimes I have to speak with authority. Now if I speak with the wrong tone, the Lord's going to correct me before I turn around. (11491)

About children, it says in there about little children, you know, the disciples rebuking the little children and Jesus picked one up and set it on his lap and said, "Forbid them

not for such is the kingdom of heaven." See what He's saying is a little child is humble. Such is the kingdom of heaven. In other words, if you're gonna get to heaven you're gonna have to be like this child, and you take a child...you can teach a child easier than you can a grown person. Cause it'll love you. So there's things that people really ought to consider when they think about children. (11549)

I think what's happened in our society is we have people at a quote "expert" level telling our kids, "Don't you let your parents do that to you. You have a right, you have individual rights to stand on your own." And they've taken away the authority of the parents and the administration of the school authorities also. (2217)

He said the way that women brought up kids, they knew how to raise their kids. A lot of times, some of them that tells us not to do this with kids, maybe they never had a kid. I couldn't tell nobody if I didn't have kids. Most of the time, the ones that are pushing all this, don't whoop em, not to do this, they never had one. And if you've never had one, you don't know what to do with it. (10468)

"I Consider The Office Of A Parent To Be Sacred"

(2227)

But I think that's a choice [when to spank] that the parent has to determine in that child's life. When they are developmentally to the point where they can understand. (1089)

We need encouraging parents, but we don't need passive parents either. (1056)

And so there are good points and there are bad points to physical discipline. That's up to a parent to weigh those issues, I think. (1173)

I think both parents have the responsibility to do, to use the discipline as they've discussed among themselves to use. (1155)

In being so concerned about abuse we've decided that maybe no discipline at all is the answer. (2195)

Because this generation that's coming along has no respect for authority. Because of a lack of discipline in the home and in school, because we've had too much of a concern

probably for abuse and not enough concern for the principle of discipline to begin with. (2201)

I consider the office of a parent to be sacred. It's holy ground. God gave me my children. He did not give someone else my children. I know my children better than anyone else. I know what works with them and what does not work with them. I would highly resent somebody coming in and telling me how to raise my children properly when I felt that I knew what was appropriate for them and doing what was appropriate for them. (2227)

Because some school administrators I think have become so frustrated, by the intervention of the law, by the intervention of parents, who look to the school to raise their children for them. (2266)

And then if they get that family, God makes that man by virtue of the fact that he is a man, he makes him the head of the family, he makes him the deputy sheriff in the home. That means there's a greater responsibility on him than there is on the mother. But you can't take the place of a mother's love or guidance. (4108)

Well, I'm concerned very much about the way children are being raised and reared today. The Bible says that, "a child left to himself will bring his mother to shame." (4132)

That's in Hebrews, I think, Chapter 10. "For the Lord loveth every son that he receiveth and chasten every one and if any man be without chastening, chastisement, with all the particulars, then he is a bastard and not a son." He said, "No man corrects children that are not his own." And God doesn't correct children that are not his. But every child of God can expect to be corrected by the Lord. (4288)

But if they get unruly and disobedient like some of them will, some more than others, it's up to him to chastise them. Now I think that fathers got a perfect right, regardless what everybody says about it, to discipline his children. It's not the government's place to come in and discipline children, of course I can understand how they will if the parents don't and probably they should. (4298)

And the Bible says that every man, because they had no king, every man did that which was right in his own eyes, and that's where we are today. Nobody wants to be told to do anything. Little children grow up like that. There has to be some lines drawn. Parents are supposed to draw them and they're supposed to be parents instead of tyrants and boisterous, raucous kings and all of that. (4334)

I believe that little children ought to know Jesus. I believe that it's the responsibility of the parents to bring them to Christ and I believe they ought to teach them how to trust Him and how to hide under his wings because the storm gets mighty rough in this life and the enemies get mighty close. (4383)

You know, we can't judge that parent by what we see but we don't know what's going on. Now I know where there's a lot of cases where it's abuse. It breaks my heart. But you know, sometimes we don't know what's going on. (5154)

You've got to discipline your children. It's simple. If you don't it's going to cost you. It's a payday and I see it in our church. People do not want to discipline their children, maybe cause they were beaten or abused or whatever. So they don't discipline their children at all. It's terrible really. People who don't discipline their children, they're in for a rough life as far as I'm concerned. You got to. (6020)

If I don't spank my children and let them do anything they want, more than likely, I don't care for them. Letting them fend for themselves. (6298)

I think that parents have gotten awful lax in their parental duty about raising children. Today, seems like they'll let a kid get away with stuff that as kids we never thought about getting away with. (7005)

Like, I say, that's a sensitive subject to a lot of people. They don't like to be told how to raise their kids or something. (7143)

Really I believe it should be the right of the parent to discipline their child, it ought to be their responsibility to try to discipline their child. (8118)

The Bible tells you to train up a child in the way he should go and when he is old, he'll not depart from it. It says to not withhold correction from your child. It says to spank your child and to teach it and to discipline it. And it would, you know, it would cause your child to be a better person. (8190)

We live in a fast time, and uh, I think when parents think about what their children's done, you know even though they'd done wrong, they think "Well, it's just the world we live in, I can't help it." I don't think they care. (8355)

I think that the school ought to call the parent and that parent ought to be responsible for making that child obey in the classroom. (8477)

One thing about little children that Jesus told them, to harm one or mistreat it, I can't say it, just how it is [in Bible], but it would be better for us to put a millstone around our neck and cast ourself into the sea. (10090)

And you can tell, talking to a kid, how its parents was. And that's who's fault it is, people blame kids, but it's the parents' fault, because if we'd raised them and done what we should have done, then they would have been different. (10176)

A little kid, it don't know, you know, like I said about the little 5 yr. old boy. He couldn't be held accountable because he didn't know right from wrong yet and he really didn't. When they oughta been doing something with his parents or the teacher and stuff that was gonna just give up on him. They're the ones that stand accountable for it. (10209)

But I believe they ought to be corrected. I believe they ought to be taught and in my opinion, people fail when they don't start teaching a child when it's 3 or 4 yr. old. (11076)

And so the way I look at it is if you and your husband, you ought to respect the children, you ought to love the children, but you also ought to be able to correct. (11080)

Well, I'm not much for butting in other people's business, man and wife. I never butt in on them. But if I was to see somebody mistreating a child, I'd have to stop them if I'd seen it and then I'd talk to them about it. (11179)

I wouldn't go as far as say you ought to beat a child. But I think that all parents ought to have the right to say what goes on in their home. (11209)

I'm not saying the daycare isn't good to them. But I'm saying it's not the place for the children. Children ought to be brought up by their parents, not by a babysitter. (11370)

**"They Should Be Corrected For Their Own Good And Not
For The Parents Or Anybody Else, But For Their Own
Benefit" (9374)**

It is like Dr. Dobson says, "The hand ought not to be the instrument of punishment." When a child sees a hand, it ought to come out as a loving, caring thing, and not to be used to , you know, in some of the child abuse cases that I have witnessed, you know, parents beat their children with their fists and their hands, you know, and the child cringes when an adult comes to them with hands out. (1098)

But, I think you need to count to 10 and you need to understand why it is you're punishing them, because you're mad? Because you're nervous? You know, and you're tired of hearing the racket? One's racket is a part of common childhood. (1128)

Ah, I don't think you should ever take your hand and backhand a child, ah, it's just, it's just a weapon. It can be a weapon, an instrument of love, and it can be an instrument of death. (1291)

I think when a child is very young, maybe in the first 7-8 years of their life, that a good spanking on the backside with some, you know, most who are supposed experts in this area would say have some kind of object in your hand like a paddle or something that is not gonna kill 'em but something that's going to get their attention, so you don't use your hand physically. (2094)

And make sure you're chastising not because of anger but because you're trying to communicate a principle to help the child be what it should be when it grows up. (2283)

And I think that there is a way that you can discipline them, but I believe that when they are disciplined, it ought to be not when you're angry. Not when you got yourself all flusterated. But you ought to do it and let them know why you're doing it. (4236)

You know, there's a time comes when your spanking only makes them mad. It doesn't help. It's not a corrective method. (5188)

I can go back here to all these Scriptures that says don't spare the rod, it's better to correct them and save them from hell. And you're not going to kill them when they cry, you know, and it says persuade them. (5029)

"You without sin, cast the first stone." And to me, that's a great lesson in looking at my own self and how Jesus looked at that woman. Even though she had faults, Jesus showed compassion. And he showed an understanding to her. I've got to, first I've got to first become a friend to my children. (5034)

I don't believe in beating a kid, but if one needs a paddling, give him a paddling, you know. You don't have to kill him to correct him, I think. (7019)

I don't want to see no kid abused and I wouldn't care a bit to report to the authorities for abusing one but now there's difference in abuse and correction. (7163)

Like I love my son in there and I want to see him do right and really that's why I correct him because I care as how he's going to be down through life. (7182)

An older person, through life, I mean they know that there's consequences, but a child, they have to learn that. And it's a, it might save a child a lot of grief in the future if they's taught that earlier. (8024)

I believe they ought to wait to get over their anger and then discipline their child, you know. You oughtn't to discipline your child just out of anger, but it ought to be out of love. That ought to be the motive, and that's one point that I'd bring out you know. (8054)

The Bible tells you to train up a child in the way he should go and when he is old, he'll not depart from it. It says to not withhold correction from your child. It says to spank your child and to teach it and to discipline it. (8189)

Well, it was what they called a "hickory" you know. It was just a small limber limb. Very few times with a belt. And uh, she never did believe in hitting anybody with her hand. She didn't. She always used a hickory. (9171)

He remembered why his mother would not use her hand in disciplining. It was because she said the hand was "too handy", too easy to use when you were angry. Going outside to cut a hickory switch gave her time to cool off and the ability to discipline without anger. [conversation after interview ended] (9394)

The parents shouldn't correct the child for any other reason than for the child's good, for it's own good. I'm a pastor, and I kind of question sometimes am I doing this for my child's good or is it because, to make, for what people think

that I should do. Ah, any time they're corrected, they should be corrected for their own good and not for the parent's or anybody else, but for their own benefit. (9374)

Sometimes you'll whoop them and they'll learn from it but sometimes you can whoop one, and it'll not learn, it'll rebel, and then you've got to show it something else, like not let it watch television, cause I have some kids that well, they get used to a whoopin and it not mean nothing to them and they get meaner but you've got to have feelings when you do discipline your kids and raise them. (10102)

I've seen kids that they'd be out in public or something or another and they make their parents mad and the parents just haul off and smack them. That humiliated the kid, it didn't correct that kid. (10417)

Now I don't mean I beat them to death or anything like that, I just corrected them. (11013)
But children ought to be corrected, I believe that. Like I said, I don't believe they ought to be beat to death or bruised and beat up. But I believe they ought to be corrected. (11074)

The hand bruises. They'll bruise a child. And if anybody smacked me in the face, I couldn't take that. That would be abusing a child in my point of view. I raised 2 boys and 3 girls and I never smacked one of them. If I did, I don't remember it. Never smacked one. I'd take a little hickory and correct them and let them know I was Daddy. That's all I had to do. (11151)

**"It's Not Going To Do Any Good If They Don't Know What
It's For" (10243)**

I wouldn't think a child should start being spanked until they're old enough to comprehend right from...you know, what parents wants them to do and not do. (1080)

After you spank them, you need to hold them and tell them you love them and explain why they were disciplined, you know. You can fly off the handle. Anybody can do that at their child, and regret what they've done. But I think you need to explain to a child that what they did was wrong and their punishment wasn't because you dislike them as a person. It was the actions that they did that was wrong. And we don't do enough of that. (1107)

And I think that there is a way that you can discipline them, but I believe that when they are disciplined, it ought to be not when you're angry. Not when you got yourself all flusterated. But you ought to do it and let them know why you're doing it. (4233)

Pretty much, I guess, pretty much, try to be that best friend for them to start with and once you've established that relationship with them, you know, it's something you have to build. Then if they need correcting, they're going to understand it. Other than, you know, if Daddy don't never come home and all of a sudden he comes home and all he does is beat you, you know, what's that? (5052)

Make it a rule. Hey, I'm never going to spank you when I'm mad. Plus it let's them think about it a little while, too. My Mom and Dad always let me think about it. (5300)

I think that kids should know that when it comes to a spanking that's the biggie (laughter). You know. And if they get a spanking it should show them that they've really done something severely wrong that they ought not. (7349)

You ought to teach a child, you know, your rules or your maybe not rules but what you expect out of them, they ought to understand that. That ought to be clear to them, you know. What's expected out of them. (8140)

And teach them what they should do and then and then you know be clear on the discipline for that. You ought to tell your child, "Now if you do this, this is going to happen to you." (8144)

Sometimes if the child has done something severe, probably both parents should set down with that child and discuss it, discuss the discipline that's going to be taking place and probably the father should be the one that carries out the discipline in a severe case. (8166)

Your child ought to understand that when you discipline it's because you love them and I think if you discipline your child in the right way they would love you more. They understand. They'll understand that you do it because you love them and you want to teach them right. (8203)

And I always knew what I's getting it for. I don't think that you ought to spank a kid if it don't know what it's getting it for. (9210)

I think that rules should be set and if you break these rules, you have a punishment. (9251)

A little child that can't even talk, well it wouldn't even know what a whoopin was. But they don't know what any kind of punishment is, it's not going to do no good if they don't know what it's for. (10243)

The disadvantages would be for a time done it, a kid might not know why or not know the reason. That'd be abusing a child. (10328)

We oughtn't whoop them when we're mad. We oughtta settle down. Because if the kid thinks it's getting a whoopin just cause the parents are mad or upset, the kid needs to know if it was unruly, that that was the reason it was getting a whoopin, not just because the parent wanted to whoop it. (10423)

**"And The Bible Says If You Don't Spank Them, You Don't
Love Your Child" (6295)**

And I think that a little spanking wouldn't hurt anything. It never hurt me except in one place. But I'm glad that my father did apply the paddle every once in a while. But it wasn't very serious, but it was enough to make me know that I'd done wrong and that he loved me. (4239)

Well, the Biblical way is to love them first of all and I think if you do love them you want them to be the right kind of children. And if it takes a little correction, the Bible has a lot to say about correction. (4275)

"My son, despiseth not thou chastening of the Lord, nor faint when thou art rebuked of him." That's in Hebrews, I think, Chapter 10. "For the Lord loveth every son that he receiveth and chasten every one and if any man be without chastening, chastisement, with all the particulars, then he is a bastard and not a son." (4287)

But every child of God can expect to be corrected by the Lord. Now God has got an order and got a principle and a family ought to be just like God and his children. And I think that if a man does love his children, he wants them to be the best children that he can raise them to be. (4293)

I've seen children that were never taught to mind. And I've seen how they turned out. But a lot of those kids were not taught to mind were not actually loved in a family home. (5049)

I think discipline is not just a matter of taking your hand to somebody. It's in a matter of having them to grow up knowing that everything's not just wretched to them. You can spoil a child, you know, not just by not whipping them, more so by just giving them everything they want, just to get them to hush and I think that's terrible. (5164)

But when it says for, If you spoil the rod, you hate your child, and it says if you don't discipline your child then it's gonna be a payday down the road for you. (6040)

Especially the children who are not disciplined at home and their parents just don't love them. OK? It's a simple fact. All their parents think about is getting high or getting drunk or just partying and their children? They could care less about them. And it shows. And the poor children grow up, they probably wish they could get a spanking from their parents. Some of them probably do. Now they wouldn't say that but they do. Their parents care nothing about them. Nothing! (6148)

And the Bible says if you don't spank them, you don't love your child. And so that's one of the ways. Now you may spank them without showing them you love them. But if you do love them you're going to. So in other areas of life that you, not just spanking, but if I don't spank my children and let them do anything he wants, more than likely, I don't care for them. (6295)

I mean if you don't discipline them, more than likely, you don't love them any of the time. You know what I mean? Not just that. One particular minute, 24 hours in a day. That shows you that you love your children and you want something out of them. And you want them to be more than what you were and you want them to not go through what you went through. (6312)

Like I love my son in there and I want to see him do right and really that's why I correct him because I care as how he's going to be down through life. I want him to be somebody that's well respected. And if a parent don't love their children, they don't care how they turn out. Of course, every parent wants their children to turn out good or looks to me like they would. You know, I love him and that's why that I try to help him to where that he will have a better life for himself and for others down through life. (7182)

Your child ought to understand that when you discipline it's because you love them and I think if you discipline your child in the right way they would love you more. They

understand. They'll understand that you do it because you love them and you want to teach them right. (8203)

When you're raising children, you're not just taking care of them for that day, but, you're preparing them for life. (9105)

Int. After I turned the tape off and was walking out the door, he had one other thing to add. He wanted to say that parents who don't discipline their children are not showing their children that they love them, because if they did love them, they would discipline them. He said that some people quote spare the rod and spoil the child as a Bible quote and he said he's never found that in the Bible, he said what it really says is that if you spare the rod, that you hate your child, also that's when he explained that to discipline them, is an expression of love. That you do love your child if you discipline them because you want them to grow up to be the right kind of adult. (9385)

And you know that would hurt if you heard your Momma say that she was through with you. (10055)

We might say we don't know, but if we'll look we'll know why God's chastising us. He said that if we wasn't chastised, then we wasn't His kids. And that's the same way with my kids. (10247)

Children shouldn't never just have their priveleges took away. That's not love, they ought to be corrected. And then their priveleges took away. (11106)

"The Parent Ought To Respect The Child, Too" (7172)

A lot of people fail to understand, that in child discipline you have to understand, if you can, the personality of the child and the nature of the child. (2102)

Once a child gets into adolescense, physical spanking is a very damaging thing to their self-image. (2127)

We all had love and compassion at home. That goes a long way. If you get a child that feels like you don't love him, pretty soon he'll start feeling like nobody loves him and he'll go on the defensive. (4314)

I've got to first become a friend to my children. I try to be their friend, you know. I want to be best buddies with them. I don't worry if [daughter] goes out here and she gets in school, she can come to me with a problem. And she's not

afraid to come to me. If everytime she comes to me and I'm just continually bashing on her and beating on her, you know, there's not any love in that. You know, if it's concern out of love, she's going to see that. They know the difference. (5037)

There'd be a lot of preachers would just chew me out, but I don't, I don't see, if you don't have the respect from there to start with, it's not doing any good. Well, you think, I can cure everything with a whip, well, you can't. (5219)

I think that you ought to, the parent ought to respect the child, too. And if the child does something good, be ready to offer praise, the same as if he does something bad, you offer punishment. (7172)

There should be respect there for each other. And love for each other. If you've got love there one for another then the parent and the child, you know that's going to take care of a whole lot of things right there. (7179)

I believe, you know, if you spank your child all the time for everything, and every little thing he does wrong, you spank him for it, then I think they might come to think "Well you know, maybe my parent just hates me." (8223)

One thing that I believe children are not getting today is, seems like they're not being, uh given responsibility to where they can, feel like that they can be trusted to do certain things. (9107)

If a child that you've trusted with something or to do something and they don't do it, you give them another opportunity real soon, you don't just say, "I can't trust you." (9118)

We ought to, to an extent, we ought to give them the choice of what they want to do in life, not try to make them what we want them to be but let them be what they want to be. (10261)

And a kid, it might fear a parent and when that parent's there it might act like it's going to do something, but when the parent leaves, the kid won't do nothing. Where if it's got love for the parent, when the parent leaves it will still do what it was told to do. (10335)

Ah, talk to it like it's a human being. Show it, it's got feelings just like you do. If parents, sometimes they could listen to theirselves, the way they talk to their kids, they'd understand why their kids didn't have no respect for them

because they talk to them like they're a dog, you know. A lot of times we need to just stop and think. Think of the kid's feelings, not that the kid, you know, let him have his way, but, not just take one side. (10393)

Like I say, if we don't show the kids respect, and that's just showing them, they're a person and their feelings matter. (10402)

And because kids, you've got to trust your kids. Like I said, if we done wrong, we was disciplined, but if we needed to talk, it wasn't just a shut door. You could talk. (10475)

You know, and when you go in your home, you ought to respect it. You ought to respect your children. (11204)

And to me if you show your children love and concernment, and you teach them. (11417)

That's the first thing a parent has to do is treat his children alike. Now you can't treat them all alike as far as discipline, because all kids are not alike. But you treat them all alike as far as respect, giving and taking care of. (11441)

Quotes Supporting the Themes of "Preservation of the Fundamentalist Christian Subsystem"

The following quotes are presented as evidence in support of the subthemes found in the section titled, "Preservation of the Fundamentalist Christian Subsystem." The order of subthemes matches their appearance in the aforementioned chapter. Each quote is followed by a number which identifies the interview and the line where it can be found in the original data.

"Respect Is A Thing That Has To Be Taught And Has To Be Learned, But It Also Has To Be Deserved" (4327)

You know we can send them to their rooms, we can, eh, we can take their priveleges away from them for less serious offenses, but when they start backtalking and getting to the point where they, disrepecting you as a person, then you need to have some firmer, firmer measures I think. (1051)

I believe that there's degrees, you know, ...disrespect for people and people's property is certainly something that doesn't need to be tolerated now. Because if they grow up they might grow up to respect nobody. (1144)

Children still know that what the Bible says about honoring and respecting authority and their parents, in specific, is still the thing to do, regardless of whether the parents set an example, regardless of, whether or not the parents are in a right relationship with Christ. Children still, if they're going to have the kind of relationship with Christ and then carry that out in a subordinate situation with their parents, they have to understand, that what the Bible says about honoring and respecting your mother and father is still true. And to live by that, even though parents aren't consistent sometimes, they're still our parents. (2068)

The problem is there's no discipline anywhere. And I don't say every young person is this way, but I say a good majority of our young people just really don't have respect for

authority like they should, and I think we're headed for a time of anarchy. Because this generation that's coming along has no respect for authority. (2198)

I think one of the things we miss about discipline is we need not only teach our children to respect their parents but they need to respect other elderly people. And Biblical....if we do that I think we'll have an easier time at home. My children are taught to respect anybody of an age that they could be their parent or older. And the same way they do me. (2293)

But I think they should be respected, because any society that has order, rather than chaos has that kind of structure and has younger people who respect older people to realize they have something very valuable to offer them that would help them to grow up in a more stable way than they are doing at the present time. (2306)

Respect is a thing that has to be taught and has to be learned. But it also has to be deserved. (4327)

And I have never in my life ever seen children that were any more obedient and more respectful. And nothing but peace and tranquility reigned in that school. (4347)

I grew up with some boys that just never had to work, just never had to do nothing. And they had it rough. They've got it rough today. Because there was never any respect in it. They don't learn respect. We need respect. (5166)

Children's got to, in other words, I think they got to respect what's being taught them. (7037)

Respect for other people, respect for themselves. Seems like kids, today, a lot of them, you know, we still got good kids. But a lot of them don't have respect for other people's property. I'm not talking about land, I'm talking about belongings to other people. They just don't care anymore, don't respect people. I believe that if they've been disciplined right and taught that respect why they would look at things a lot different. (7044)

Rudeness and things you know, back when I was little, if you was rude to somebody, that's good grounds for a spanking right there. And I know my wife in school, she says it's pitiful how kids backtalk the teacher and things like that. (7073)

I've seen children have less respect for their parents than what I believe they used.....children used to be raised and

I know, from the way I's raised and the way I see children today, I see a lot of difference in the respect for parents and honor for their parents. I see a lot of difference now, a lot less. (8003)

Well, I'd bring out you know the Bible teaches that, ah, that a parent, that a child should obey his parents and the Lord, uh, that you know, that they are to respect their parents. The Bible teaches you, you know to honor your father and your mother. (8037)

I don't believe a child should talk back to their parent. I don't believe they should uh, we called it sassing their parent or talk back. I believe when a parent tells a child something they ought to, you know, they oughtn't to just disrespectfully talk back to a parent. I believe a child, they ought to respect what their parents tells them and if they don't, if they don't do that, you ought to discipline your child to teach them to have that respect for you and the only way you can do that is to be consistent in your discipline for your child. (8151)

Your discipline oughtn't to cause your children to hate you. It ought to teach your children to love you and to respect you. (8200)

You have to love them and that's how they gain respect for you is to love them and talk with them, you know, that's my view. (8394)

Taking away priveleges is uh, that would be more for you know, somebody 14 and on up. I believe that would be a better way for an older child. But I don't think that those ought to be severe either. I believe if you get too carried away there, you lose some of the trust and the respect. (9217)

If we'll take time to show them that they do mean something, you know, then they have respect for us. If a kid don't have respect for you, then you can't teach it nothing. Because we've got to have respect. (10391)

Because you know, that would tear me up for my kids to not to have, whether they get saved, that's on their own, but to have no respect for my belief in Jesus or my salvation. (10441)

Well, in my opinion, people show their children love, but they don't teach them to have respect like they ought to have for their elders and for their parents. (11004)

You start teaching a child to respect you and respect its Mom and respect its Grandpa and Granny and teach them about Jesus and the Bible says then when they're old, they'll never depart from. (11078)

My Dad, if him and my Mother was talking, you wasn't allowed to talk, you was to listen and sit until you had your opportunity. You weren't to butt in while the grown people was talking. You was to respect that. And when I was growing up, the elders went to the table and eat, you know, and then the children would eat. There was always plenty for everybody, but that was just respect, you see, teaching respect. (11087)

We raised in my opinion 5 wonderful children. They're today, they respect us just as much as they did then. You couldn't get my children to talk back to me today at all. They wouldn't do it, they never have. The respect is taught. (11430)

**"Most of the Time, a Christian Family, They Take Time
For Their Children" (11315)**

The Bible said that a child left to himself will bring his mother to shame. And you can't make a babysitter out of a television set. Because it's heartless, lifeless, and most of it sets a bad example. (4252)

I've got a TV, and I've had one for many, many years. But I didn't allow it to become a babysitter for our children. We controlled that like we controlled everything else. (4320)

We got too much stuff and a lot of times when we try to acquire all this stuff for our kids, we use that as an excuse. Hey, I'm trying to do this for them, when you're actually destroying what they really need. What they want is your time. That's what they want. They don't want you buying them presents. They want you to spend time with them. And that's the main thing is spending time with them, showing them love and then the correction will kind of just work itself out. (5112)

My Mom and Dad were just wonderful parents. Raised us up and were just there every minute. Anything we'd done, they was with us. I think that's a big help, too. Like [daughter]'s in basketball. We try to go everywhere she goes. Let her know we're behind her. (5251)

Ahh, probably the main reason is because of uh, they get so caught up in their own work time, they ain't got time. A lot of parents today, they've got their job, they've got different things that they're involved in, their time with their children is a very small amount, ah, used to, you know, most of the time the mother, she'd be home with her children, you know. A lot of mothers are working, mother and father both are working. A lot of times there's very little time that they even spend with their child. (8123)

It's probably just a lack of time, lack of communication, we don't talk to our children and spend time with them just like we ought to you know. (8133)

You ought to spend time with them, you ought to teach a child, you know, your rules or your maybe not rules but what you expect out of them, they ought to understand that. (8140)

That's the biggest thing. Spend time with a kid because they know whether or not you take time out for them, you know. Even I've had mine, if I don't take time with them or get tied up with something else, they'll tell you that your're not, you're not showing them no love. (10037)

If we'll take time to show them that they do mean something, you know, then they have respect for us. (10391)

Parents today, they've not got to work like most of them does. It's because of their wants that they're working 2 jobs. But if they'd think about their kids, they'd forget about their wants and maybe work one job. (10447)

You know it's the little things we do with them, not the great big things, not that I can give them whatever they want, but if I don't spend no time with them then it don't mean nothing to them. (10645)

I really think parents don't take time for their children. (11277)

Most of the time, a Christian family, they take time for their children. They're raised in church theirself and they try to raise their children in church. (11315)

The children, to my opinion, if they stay with their children, raise their children, teach their children and not try to, it seems like today, the time we live in, that people just wants their children out of their hair. (11567)

In my opinion, where a lot of folks of today fail is put too much emphasis on things of the world and they got their mind on it. Well, one thing, when I grew up, Mom and Dad got what they needed, not what they wanted, they got what they needed. And they wasn't no big bunch of bills. (11589)

Most parents nowadays, they work 2 jobs. I know some families that the husband works 2 jobs and even the wife works 2 jobs. They couldn't have no time for their children. So they don't teach their children what children need. (11284)

"They'll Do More By My Actions Than They Will By My Words" (10156)

They love their children and they teach their children and they learn, and they have their..., they don't openly discuss their Christian principles in the classroom, they can't. But through their lifestyle, the children see something different in them. Yea, they learn that way. (1370)

If parents would first set the example, a lot of times parents require things of their children that they will not do themselves or that they do not do themselves. And kids are not stupid. They're pretty smart. And they see the inconsistency and that's why that parents have difficulty leading their children in the right direction, one of the reasons, not the only reason. (2045)

Um, parents must first of all come to a saving knowledge of Jesus Christ, a personal relationship, and set the kind of an example that they would not have to apologize for or make excuses for. And then they would have the kind of foundation that they could stand upon to lead their children in that same direction also. And it is definitely being in that relationship, and then living it, day by day, day-in and day-out, 7 days a week, 24 hours a day. (2050)

Now I'm not gonna sit here and tell you that I believe that you can pass religion on to a child like you can pass mumps or measles. It don't work like that. But the life you live and the examples you set and the teachings they get from the word of God will convict them of sin and then they'll see the Savior and come to him and they'll be the right kind of children. (4189)

Ah, the best way they can ever learn is by watching Mom and Dad do it. You know, you can't do something and then when

they do it, turn around and beat them for doing what you're doing, you know. (5071)

And most times, children is going to, they're going to live the kind of life that they've been brought up as. (7484)

I mean it's hard to teach your child the right ways, and it's hard to teach your child to be, uh, good discipline, you know, if you can't show it yourself in your own life. (8071)

But that's mostly how kids will learn and that's by watching. A lot of times they don't listen to what you tell them, but they'll watch what you're doing and they'll follow after you. So we try to live by, according to what we believe. (10164)

Well, showing them in our life does more than anything. I can tell my children not to, or to have respect for another person, not to show that, but if I go out there and show that, they'll do more by my actions than they will by my words. You know, if I go out, I try to tell my children not to use bad words and not to cuss, not to...and if my kids hear me cussing, well, they're going to cuss. (10156)

And that's what Lot done. He lost his testimony and his kids thought he was foolish. Kids will think we're just fools if we don't live it. (10440)

And kids, if you want to know how the parents are, you can talk to the kids. You know, that's the reason that most people when you go up to their house and if they've been doing stuff that they're trying to hide, they don't want you talk to the kids. Kids will tell it. Cause he don't know wrong and if he sees you doing it, he thinks it's alright. The kid can tell you how the parent is, and that's where we need to be at with them is knowing that they know just how we are. I can't cover it up, I can't hide it. My kids know how that I am. And what I believe in, they know. (10614)

"Society Has More Time With Them Than I Do" (2303)

Teach them values of God and country, you know, just things that children need to know to help them be, ah, good citizens. (1035)

So I would advise the parents to keep their children in Sunday school and in church. And teach them and live before them at home and give them the right principles and teaching at home. It's not enough to let a child sit in a Sunday School class for one hour on Sunday and that be all of the religious teaching that he gets. It's not enough. We know

that the way the school system is set up, they don't get that training in the school anymore. I can understand that. I have no quarrel with it, because they go to school to be taught the fundamentals of life. And yet it seems to me that righteousness and fear of God ought to come before anything, but that can be taken care of in the home with the right teaching and exhortation. (4082)

It's like anything goes at school. It's like *The Martian Chronicles*. I don't know how you feel about that book. I haven't read it, but I have a little manuscript of the words in it and it just basically it's full of cuss words, G.D., you know, damn, hell, shit, all kinds of stuff, it's full of it and it's leading towards you're your own person, you know. Hey, you're in charge of your life. (5381)

A lot of things that I disagree with is some of the texts that schools use now. Some of their textbooks and that how that they come across maybe trying to say that homosexuality is alright and things like that. And I don't think it is you know, and some of the textbooks leans that way now. I know, well my son, if it ever comes across to where some of his textbooks has got that in it and is teaching that it's alright, why if I can't get something done about it, I'll pull him out and put him in a private school. Because ah, just common sense will tell you that it's wrong. (7293)

They might be smart in book sense or whatever, but I think that if somebody's going to be teaching my children that they ought to live a good moral life too, cause if they have a loose life style, it's gonna show up somewhere in the classroom. And I think that our school teachers need to be good moral people. (7417)

The church is all about doing good and it tries to teach children and parents to do good as you go down through life. It teaches you to love one another, to respect one another. (7429)

Just keep them in church. You know, one that is strongly Bible-oriented. They's a lot of churches that are not too Bible-oriented. I think it's important to have them in a good strong sound church. (7469)

Ah, well, like in a smaller child, you know, maybe below the age of 12 or something. You hitting another child or ah, maybe ,ah, going somewhere where he wasn't supposed to go, maybe he didn't tell you that he was leaving somewhere and he went further than he was supposed to and you didn't know where he was at. (8175)

The church ought to teach a child to respect their parents, to do what their parents says. The church ought to teach the children to respect other people, to obey the ways of God, the right ways you know. The church ought to be involved in teaching children not to use drugs, alcohol. They ought to teach children that, they ought to abstain from sexual activities before they're married. (8291)

We as parents , we have to, no matter whose child it is, we have to show children that we love each other. That's, to me, that is the main thing. (8386)

Of course I don't believe in homosexuality at all. (9045)

You know, we ought to think about our neighbors and think about the other people. (10152)

I told her the only time she couldn't play is when church is going on and I don't know if that's why a lot of older people is so set against it, is because people miss church to go play ball, people miss church to watch their kids play ball. And that's wrong. Which it's wrong for me to put anything before the Lord. (10503)

God wants us to have a good time down here. (10509)

Because kids, you can't just shut them up. You've got to just teach them your values and that's what people's not got today, values. (10519)

Today, you know kids their values is on if they've got brand name shoes on their feet. And most boys you see running around with earrings and you ask them what the earring in their ear is for, and they don't know, they just got them. They've not got no values, that's the reason anything goes. (10528)

If we've taught them that, they'll stay with that [about values]. (10562)

Some of my friends quit coming around because I got values and a person who's got them, one that don't have them, they won't stay around no more. (10594)

I taught them about the Lord Jesus and I think that's the main thing in this life. (11021)

A lot of times the morals breaks down the family values all along and to my opinion nowadays, morals are very weak, very low all the way across. For instance, here's something that disturbs children, you know it does. A woman wanting to be a

man, and a man wanting to be a woman. Now these things, that to me, that's morals. (11341)

VITA

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