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AN ANALYSIS AND EVALUATION  
OF  
SELECTED PERSONALITY BOOKS  
FOR USE IN THE CHRISTIAN EDUCATION PROGRAM OF ADOLESCENTS

by  
GABRIEL ELOISE WELLS  
A. B., Erskine College

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## INTRODUCTION

AN ANALYSIS AND EVALUATION  
OF  
SELECTED PERSONALITY BOOKS  
FOR USE IN THE CHRISTIAN EDUCATION PROGRAM OF ADOLESCENTS

INTRODUCTION

A. Statement of Significance of the Subject

This subject concerns itself with the adolescent, the individual between the ages of twelve and twenty-five, and with certain personality books which have been written for him. It is during this age period that major adjustments to society and life-situations are made by youth. The adolescent is moving from dependent childhood to independent adulthood. The movement is, for the adolescent, more or less a moving into the unknown. He is inexperienced; he does not see through situations; he does not know what is expected of him.

In recent years, educators and counselors have realized the difficult task which confronts the adolescent as he attempts to become a mature individual and to accept his responsible place in society. Books concerning personality adjustment and dealing with the subject at the adolescent language level are fairly recent. The majority of books of importance have appeared since 1940.

From the standpoint of Christian education, too, there has been an awakening in regard to personality development. Christian youth workers and counselors, and other religious educators

are concerned with the total life of the adolescent, not alone with the religious area, nor with the brief bit of time devoted to religious exercises by the adolescent. The welfare of the individual is important and in a very vital way the personality of the adolescent is the concern of every Christian worker who deals with him. The Christian worker believes and teaches the adolescent that God transforms persons. This is certainly a basic concept for the adolescent, and along with this concept he needs practical guidance. Just as in the physical realm there is an orderly development to maturity, so in the realm of personality there is orderly development. Likewise, there are ways to make the most of such growth and there are things to avoid because they hinder.

Sound books dealing with personality adjustment are of importance both from the adult viewpoint and from the adolescent viewpoint. Frequently the adolescent will read and discover for himself what he will not allow others to tell him.

Such books, then, are of value in the Christian education program of adolescents, and for that reason they are considered worthy of analysis and evaluation to determine the most usable books in that field.

#### B. Purpose of the Study

The need for personality adjustment in the adolescent arises from varied and complex causes. Personality adjustment is necessitated first of all by the physical changes going on within



the adolescent. These physical changes are indicative of a developing maturity, but all too often the adolescent lacks the factual knowledge, and hence the understanding, to be poised and confident. He has no satisfactory understanding of the broadening path from childhood to maturity. The failure to understand his development and the normalcy of his problems make him insecure. In achieving maturity physically, mentally, socially, and spiritually, he finds himself confronted with a very strange individual. His total personality is affected by his confusion and he needs guidance in understanding himself in order to make satisfactory personality adjustment.

Then, too, in social aspects the adolescent is confronted with much that is inexplicable because of his immaturity. He is in the process of changing status in regard to responsibility for conduct, relationship to others, and the determining of his goal in life.

Many of the fears of adolescents could be allayed if he had simple knowledge of his transitional state, and thus he would emerge more quickly into a wholesome personality.

A likable personality is necessary for a happy, satisfactory life. Most adolescents recognize only too keenly this fact. They desire to "belong," to be accepted in their peer group and to be approved by those older persons with whom they come in contact: teachers, friends, and parents as well.

The adolescent needs insights into himself and methods of improvement. He needs to be able to look honestly and clearly at himself. Much improvement can be expected in the adolescent who is

given information concerning personality and the understanding of the practical application of this knowledge. As the title of the book by Crawford and Woodward indicates, the adolescent is desirous of Better Ways of Growing Up.<sup>1</sup>

Briefly, the personality of an individual is his total effect on other people. Given sufficient guidance, the adolescent can make his total effect on others a positive effect, and in doing so will have gone a long way in achieving the goal of a satisfactory life.

This study is made to discover those books which would be of most help to the adolescent himself, and, incidentally, those which would be of most use to the adolescent counsellor in the Christian education program.

#### C. Method of Procedure

The method of procedure will be to study the current trends in society which make it necessary for the adolescent to adjust his personality to meet these problems. Due to the abundance of material in the field of adolescence and its problems it seemed well to spend little time on this aspect. Such references are footnoted in Chapter I. It was thought advisable to consider at length the problems forced on the adolescent by the society in which he lives. By the very fact that these problems grow out of

. . . . .

1. Crawford, John E., and Woodward, Luther E.: Better Ways of Growing Up.

transitional society, they are of necessity transitional. Though the majority of the difficulties arise by virtue of the changes going on in his biological-physical nature and his increasing assumption of responsibility, social pressures have accented these and even created others.

The second chapter will be concerned with the subject material, the basis of selection, the nature and extent of subject material, and the proposed method of analyzing and evaluating the subject material.

The third chapter will contain a general review of each book. The main topics of each book will be shown in chart form. Following this there will be an analysis of each book on the topics predominating throughout all the books. By use of this analysis an evaluation in light of Christian concepts will be made, and then there will follow a comprehensive conclusion on each book.

The summary and conclusion will set forth the value and use of each book in the Christian education program for adolescents.

#### D. Sources of Data

The sources of data include the selected books dealing with the personality of the adolescent, adolescent personality and psychology books, and articles from periodicals. These books are:

Kunkel, Fritz: My Dear Ego.  
Crawford and Woodward: Better Ways of Growing Up.  
Strain, Frances Bruce: Teen Days.  
Daly, Sheila John: Personality Plus.  
Pierce, Wellington G.: Youth Comes of Age.  
Logan, C. Sumpter: How'm I Doin'?

Books on psychology of the adolescent will be used as reference material.

CHAPTER I

CURRENT TRENDS IN SOCIETY THAT CONSTITUTE A NEED  
FOR PERSONALITY ADJUSTMENT

## CHAPTER I

### CURRENT TRENDS IN SOCIETY THAT CONSTITUTE A NEED FOR PERSONALITY ADJUSTMENT

#### A. Introduction

Adolescence is the period in which the individual goes through the crucial and deep process of dissociation from old dependencies.<sup>1</sup>

" . . . The infant is born into the family, and the adolescent is born into society."<sup>2</sup>

For the adolescent, moving into the larger sphere of society is a crisis experience. This crisis experience involves two phases: the biological-physical, and the socio-cultural. The delimitation of this subject makes it necessary to remain within the socio-cultural phase of the adolescent crisis experience, for it is in the realm of the socio-cultural that personality is developed. Certainly though, basic to any understanding of adolescent reactions to cultural forces is recognition of the fact that much of the difficulty of adjustment for this age group results from the strain of rapid physiological change.<sup>3</sup>

. . . . .

1. Blos, Peter: "The Essence of Adolescent Change," Child Study, Winter, 1946-1947, p. 43.
2. Blos, loc. cit.
3. Cf. Young, Marechal-Neil E.: "Understanding the Adolescent," National Conference of Social Work Report, 1946, p. 410.

Personality is made, according to Hymes.<sup>1</sup> People develop into what they are. There are needs within us which must be satisfied, and each individual has a different set of circumstances in which to live. For some the satisfaction of the needs is not a difficult process; for others it is quite a difficult task to meet these needs. "There is interplay here--the needs inside of us, and the chances we have to satisfy them. Out of this personality grows."<sup>2</sup>

Personality must be viewed as an aspect of the individual. Personality is not an isolated area of life, but an integral part. "Although personality builds upon some organic traits which are probably hereditary, the development of the child's behaviour is chiefly a product of learning."<sup>3</sup> "A child's personality, therefore, is principally a learned pattern of behaviour, thought, and feeling. It results largely from (a) the social training he has received in his family, and from (b) his emotional responses to this training, and to the parents and siblings who try to 'train' him."<sup>4</sup>

Blos defines personality as "an integrated system of the individual's habitual attitudes and behaviour tendencies, thus representing his characteristic adjustment to his environment."<sup>5</sup>

Certainly, even the most casual observer of the adolescent has recognized that the personality of the adolescent is in a more or

. . . . .

1. Hymes, J. L.: "Personality Gets An Early Start," Parents Magazine, June, 1947, p. 21.
2. Ibid., p. 21.
3. Davis, W. A.P "How Your Child Gets His Personality," Hygeia, April, 1948, p. 260.
4. Ibid., p. 289.
5. Blos, Peter: The Adolescent Personality, p. 3.

less constant state of fluctuation.

The period of adolescence is the time in which the adolescent makes, if he ever does, an independent and fairly complete adjustment to society and to life. One of the principles fundamental to our understanding of the development of an individual is the recognition that unsatisfied needs persist, and in one form or another profoundly influence an individual's reaction to the changes in his life brought by the passing years.<sup>1</sup>

During the years between dependent childhood and adulthood certain aspects of personality become relatively unchanging; other aspects vary quite markedly throughout life.

The adolescent is struggling to become an adult, to become mature in his thinking and acting. In other cares and in other cultures, this was not a critical process, but in the twentieth century in the United States, the adolescent period is one of the most critical phases in the whole life cycle. Youth has been faced with more decisions concerning his standard of life by the time he is an adult than his elders faced in a life time.

Let us consider the chief trends of modern society as they affect personality. Long accepted criteria of conduct are found wanting.<sup>2</sup>

. . . . .

1. Hall, Mary E.: "Dependency and the Adolescent," Journal of Social Casework, April, 1947, p. 123.
2. Rautman, Arthur L.: "Youth in Search of a Standard," Mental Hygiene, October, 1946, p. 597.



## B. Shifting Standards in Sex

One of the most outstanding shiftings of standard is occurring in regard to the control and sublimation of the sex instinct. Without positive moral and social influences to control and regulate the sex life of the younger generation, the problem is of serious import.

Dr. Kinsey's book regarding human sex life has been widely read and has provoked much discussion among non-readers as well as those who have read the report. Sufficient time has not yet elapsed for the effect of the report on the morals of society to become apparent. According to Kiss the sexual behavior described in the books is definitely below animal level of behavior.<sup>1</sup> At the end of one chapter the authors of the Kinsey report

"claim the authority to express their opinion that the individual has complete freedom in the method of his sex life as he has freedom in his dressing, in his eating, and in the arrangement of his bed. This attitude of the authors will evidently lead to the encouragement of persons who have an inclination toward such abnormalities."

"Modern preventive medicine did not settle the sex problem but created a greater problem. \* \* \* The modern contraceptive devices and confidence in anti-venereal treatments such as penicillin and salvarsan, lead not only to profligacy but to considerable degeneration in the general sex life."

Previously attempts have been made to prevent social diseases by enlightenment through organized informative lectures,

. . . . .

1. Kiss, P. H.: "American Sex Life As Seen by a European," Revelation, November, 1948, p. 469.
2. Kiss, loc. cit.
3. Kiss, op. cit., p. 507.

but medical men recognized that without a dominating moral attitude, lectures like this only aroused the young people and led to the increase of these diseases and practices and other complications.<sup>1</sup> The Kinsy report will have far-reaching consequences if the repercussions already being heard are any indication. In a short time its effect on the present adolescent will be known, for most adolescents will have learned its content through firsthand reading.

The adolescent is faced with control of his sex drives in a complex society.

"The adolescent period begins with puberty, which is nothing more or less than the coming to maturity of the physical sexual characteristics and the internal drives that give them force. It is inevitable, therefore, that the period of adolescence will involve the individual in various problems of sexual adjustment in our kind of culture where taboos on sex expression are extremely rigid.

\* \* \* \* \*

"The conflict between social codes and sex expression is one of the most intense forms of social conflict in the secret life of the individual."

Youth face a problem in obtaining a standard to guide their conduct. Parents, school, and church too often fail to be concrete and specific in their teachings.

"Adding to the complications of adolescents and youths in this field of choice is the indecisiveness of many parents when questioned about behavior . . . Many do not wish to commit themselves dogmatically with a 'yes' or 'no' answer. As a consequence, even when love-making reaches the more dangerous stages of intimacy, the adolescent may be unable to approach the parent for advice or information. Pushed into situations by the folkways of the peer

. . . . .

1. Cf. Kiss, op. cit., p. 469.
2. Landis, Paul H.: "Adolescence and Youth", p. 259-260.

group, he may have difficulty in putting on the brakes. There is always the fear that restraint will make one lose out in love-making in the highly competitive situation which may exist in many school or youth-group situations."<sup>1</sup>

"Studies of premarital sex experience make it clear that, over the past two or three generations, there has been a consistently progressive departing from the ideal of chastity. This greater tolerance in the mores, combined with greater freedom of the youth group from supervision, places the choice of maintaining chastity upon the shoulders of the adolescent-youth generation more fully than at any previous time in American history.

\* \* \* \* \*

"The recent modification of community sex mores, in addition to throwing tremendous responsibility on the shoulders of adolescents and youth for making moral decisions, creates for them many problems of adjustment in personal relations."<sup>2</sup>

#### C. Alcohol

"Americans spent more than \$45 billion dollars in 1947 for beverage alcohol, tobacco, gambling, crime, and commercialized vice. This is almost as many (\$49.3) billions as the entire food bill for the nation during the same period.

\* \* \* \* \*

"Education cost Americans \$5,200,000,000--less than half as much as gambling.

\* \* \* \* \*

#### "Comparative National Expenditures

Crime Cost . . . . .	\$15,000,000,000
Gambling . . . . .	12,581,514,314
Savings and Loan Assn. (assets). . . . .	11,750,000,000
Meat . . . . .	10,800,000,000
Alcoholic Beverages. . . . .	9,640,000,000
Milk and Dairy Products. . . . .	7,000,000,000

. . . . .

1. Ibid, p. 263.
2. Landis, op. cit., pp. 268-269.

Education. . . . .	5,200,000,000
Accidents. . . . .	4,100,000,000
Tobacco. . . . .	3,880,000,000
Advertising. . . . .	3,873,600,000
Bakery Products. . . . .	2,277,000,000
Motion Pictures. . . . .	1,565,000,000
Jewelry. . . . .	1,447,637,629
Church Contributions . . . . .	1,250,000,000
Soft Drink Industry. . . . .	1,000,000,000
Commercialized Vice. . . . .	500,000,000
Beauty Parlors and Barber Shops. . . . .	481,271,000
Toys . . . . .	250,000,000
Musical Merchandise. . . . .	240,000,000" <sup>1</sup>

This statistical data bears vivid witness to the problem of alcoholism which confronts youth.

#### D. The Draft

The Second World War had a profound affect on the adolescent for it affected his sense of security and his sense of values. Wartime influences made of the adolescent of that period a quite different individual from that of peacetime. The compulsory military service in force influences the adolescent in planning for his future and in his attitude toward life, and particularly to the role which he will be required to play.

"The writer talked with a group of high school youngsters about training and making vocational progress in these times. In general, they seemed to feel the war had stimulated them to think more concretely about their futures.

\* \* \* \* \*

"The young people who had part-time jobs said that they now have more understanding of what they do not want to do in future years. Most of them had dull, repetitive industrial or clerical

. . . . .

1. Squires, Fred D. L.: "Prodigal America Spends 45 Billion for Drink, Tobacco, Betting, Crime," The Union Signal, September 18, 1948, p. 535.

jobs. They have some feeling now for the preparation and adjustment demanded in order to succeed. At the same time they are eager to find vocations with a creative appeal.

\* \* \* \* \*

"One sixteen-year-old boy . . . said the threat of peacetime conscription was pretty terrible for him. He wanted medical training, but his plans would probably be interrupted. \* \* \* A second boy, whose brother praises the opportunity for specialized training that military service provided, feels the Army will do the same for him. \* \* \* Thus far school has not meant much; he feels more secure, now, in not having to plan for himself. Military service will do all the planning for him in the next few years and help him prepare for a job at the same time."<sup>1</sup>

The remarks of these two boys in regard to military service reflect contrasting attitudes of adolescents involved in the situation. For many it will mean a delay in achieving normal adult status: income, family, and other things common to adulthood.

"Adolescents are greatly influenced by the group just older than they. They are breaking away from childhood ties; their greatest desires are to be like their young adult friends. Concerned with pending military conscription, younger adolescents are struggling between fear lest everything exciting will pass them up because they are too young, and anxiety lest they be caught up in military training before they have had their fun. The craving to take hold of their lives completely, to do as they choose while they can, is particularly compelling."<sup>2</sup>

"For a boy of sixteen to idealize an eighteen-year-old friend, and adjust and adapt his behavior according to what he sees this older boy do, is one thing; for him to accept the impersonal standards of behavior of a mature army group is something quite different. The standards of behavior acceptable have little in common. \* \* \* The break in behavior for the sixteen-seventeen year old is definite and abrupt; but at least there remains a definite goal that he can see and adopt, no matter how inadequate this goal may eventually prove. The younger adolescent, fourteen-fifteen, however, is too far removed from the army to be able to identify

. . . . .

1. Young, Marechal-Neil E.: "Understanding the Adolescent," National Conference of Social Work Report, 1946, p. 416.
2. Ibid, p. 417.

himself with it; and, being unable to see the goal of peace-time living beyond the war, he often finds himself without a recognized goal of any kind."<sup>1</sup>

#### E. The Economic Situation

For the adolescent, one of the steps forward in attaining maturity is the ability to be financially independent. This independence is achieved normally by obtaining a job. Through the job he not only is earning a living, but gaining in self respect and in the feeling of personal worth.

According to Landis there are various social forces excluding youth from the work world:

(1) The shift from an agricultural to an industrial economy has reduced the number of self-employed persons and has made an increasing proportion of the population dependent upon others for jobs.

(2) The agitation against child labor has increased the age level at which adolescents can find employment in many types of occupation.

(3) Labor unions, which control entry to many occupations, emphasize seniority rights.

(4) Man power is being replaced with machine power in many situations in industry and agriculture.<sup>2</sup>

. . . . .

1. Rautman, op. cit., p. 599.

2. Landis, op. cit., p. 317-318.

"The abnormal employment conditions of the Second World War, produced by unprecedented man-power shortages, drew adolescents and youth into the work world for both part-time and full-time jobs. This circumstance is, however, but a temporary one. The long-term trend toward excluding young people from the labor market will assert itself again in the postwar years."<sup>1</sup>

The transition from dependency to independence and then the return to dependence puts the adolescent in an unfortunate position.

"Economic changes have been vast in their total impact upon our culture in the war years and post-war period. \* \* \* Reports . . . point to an increase in feelings of insecurity and growing fears of having to return to dependent status.

\* \* \* \* \*

"Several counselors report that the advent of high war wages caused an exaggerated emphasis upon material things. \* \* \* These young people suffer from a failure to realize the true place of intangible values in life. The conflict they experience with economic reverses is even harder to bear because, too often, they feel that things that are most worthwhile are those which can be bought with money."<sup>2</sup>

Youth are influenced by the monetary return of a job, but they are also influenced by prestige value of jobs.

"It seems likely that youth's vocational interests are too much influenced at the present time by the prestige value of a job. During the great depression several studies of the vocational interests of youth showed that a much high proportion wanted to get into white-collar and professional jobs than society could expect to have in these positions."<sup>3</sup>

. . . . .

1. Landis, op. cit., p. 321.
2. Young, op. cit., p. 410-411.
3. Landis, op. cit., p. 328.

## F. Summary: Shifting Sense of Values

Kubie characterizes the state of adolescents thus: "the obsessional indecision of adolescence." This is the impression frequently made on adults by those who are still in the adolescent age group. In view of the current trends in society, youth can scarcely be possessed of definite standards or be expected to think and act decisively. The adolescent is faced with insecurity and uncertainty in his every attempt to attain maturity.

"Young people from the age of fourteen to eighteen are living in a world of contradictions. They are expected to possess mature judgment, yet they are not trusted with experiences that will help them to learn. Basically, they harbor strong drives for adulthood, yet they cling to childish patterns for expression. They respond to high idealism, but they feel insecure when they differ from their age-mates' accepted behavior. Even as physiologically these youth are experiencing the uneven changes that accompany growth, emotionally they are struggling with impulses that punctuate their efforts to develop mature control."<sup>1</sup>

"These standards that men live by--the means by which we distinguish between the desirable and the undesirable, the good and the bad, in both social and personal living--are things of the mind. They are ideas and ideals that have their reality only in the minds of men. \* \* \* Superficially we have accepted as the highest of desirable goals the blind worship of size and number.

\* \* \* \* \*

"Today, however, because America is passing through a period of transition, many of our older ideas of value are no longer acceptable. The younger generation, . . . will need to take thought of its ultimate goals and plot a path to follow if we are not again to end in an emotional and spiritual blind alley.

"A large share of the unrest found among our adolescents and pre-adolescent youth has its origin in this loss of a basic standard of behavior. The criteria of what is desirable and what is undesirable in behavior and aspiration have undergone change even

. . . . .

1. Young, op. cit., p. 419.



during a youngster's short lifetime. The facts our young people were taught in the schools, the ideals that were held up to them by the home and the church, are at variance with those that they see accepted and practiced by the very people who only a short time ago went to great lengths to teach them otherwise."<sup>1</sup>

The inconsistencies (education vs. lack of, thrift vs. extravagance, morality vs. immorality) that the youth of today sees about him confuse him to such a degree that he seriously doubts the right of his elders to establish standards of value for him.

All of these current trends in society force youth into many problem situations and he is faced with a need to adjust his personality in light of these problems and to become a happy, well-balanced individual. The adolescent needs guidance in solving his personal problems. Proper guidance will assist him to achieve the goal of satisfying life.

Special Note: This chapter does not deal in any comprehensive way with the biological-physical changes which constitute a need for personality adjustment. In order to recognize the importance of this aspect of the adolescent, books dealing in detail with it are listed in the appendix.<sup>2</sup>

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1. Rautman, op. cit., p. 604.
2. Post, p.66.

CHAPTER II

SUBJECT MATERIAL DEALING WITH

PERSONALITY ADJUSTMENT OF THE ADOLESCENT

## CHAPTER II

### SUBJECT MATERIAL DEALING WITH PERSONALITY ADJUSTMENT OF THE ADOLESCENT

#### A. Introduction

This chapter will deal with the subject material, i.e., the selected books which are available to the adolescence to guide him in personality adjustment. It will deal specifically with the basis of selection, the nature and extent of the subject material, and the proposed method of analyzing and evaluating the subject material. The purpose of this chapter is to clarify the specific material being dealt with.

#### B. Basis of Selection

In order to delimit the field to that which could be handled adequately within the compass of this thesis, the material is confined to books appearing in the postwar years, i.e., from 1946 to the present.

The Book Guide and The Book Review Digest for years 1946, 1947, and 1948, March through February, were used. The Book Guide was checked under the subject headings, personality, psychology, social adjustment, adolescence, and youth. By checking with The Book Review Digest the books dealing directly with personality development of adolescence were chosen.

Thus the following books will be analyzed and evaluated:

Kunkel, Fritz: My Dear Ego.  
Crawford and Woodward: Better Ways of Growing Up.  
Strain, Frances Bruce: Teen Days.  
Daly, Sheila John: Personality Plus.  
Pierce, Wellington G.: Youth Comes of Age.  
Logan, C. Sumpter: How'm I Doin?

#### C. Nature and Extent of the Subject Material .

The nature of the material is that which concerns itself very specifically with the adolescent between twelve and twenty-five. The material deals with the problems which arise as the adolescent attempts to establish himself as a member of society. Frequently the adolescent seeks only the privileges of society and desires to avoid the responsibilities which adult status necessitates. So it is with the purpose of guiding the adolescent in a constructive personality development, both in terms of himself and in terms of the society in which he lives, that these books deal.

These books which comprise the subject material attempt to guide the adolescent in seeing himself in an objective way. Through such objective viewing of his situation, he then is ready for the positive criticism pointing toward a happier personality adjustment. These books deal primarily with that which is in the socio-cultural area, but occasionally deal with biological-physical aspects. Treatment of the dual aspects of personality is warranted because the adolescent is most of all seeking to become an integrated self.

The extent of the subject material then is that which deals with the adolescent in terms of becoming an integrated self.

#### D. Proposed Method of Analyzing Subject Material

It is necessary to analyze the books in regard to content and thus determine the specific topics dealt with. The topics recurring most often throughout the six books will be used as the basis of consideration for each of the books. A brief review of the viewpoint of the book on each topic will be stated and then the book will be evaluated point by point in light of the Christian concept. A comprehensive conclusion will give the final evaluation of each book.

#### E. Summary

The basis of selection has been clarified and the subject material to be dealt with stated. The nature and extent of the field under consideration is shown to be that of the personality development and adjustment of the adolescent. It is shown that the treatment of the subject material will be by analysis and evaluation, and that conclusions will be drawn in terms of use of this material in a Christian education program for adolescents.

### CHAPTER III

#### AN ANALYSIS AND EVALUATION OF THE SELECTED BOOKS

## CHAPTER III

### AN ANALYSIS AND EVALUATION OF THE SELECTED BOOKS

#### A. Introduction

This chapter will deal with the main topics as revealed by a survey of the books. A chart will set forth the topics discussed by each book. In order to give a comprehensive view of each book a review of each book will be made.

There will then be a review of each book on the set of topics which predominate in the books as a whole, and an evaluation from the Christian point of view will be made on each topic. A general conclusion will be made as to the tone of each book whether secular or Christian or secular with Christian principles underlying.

#### B. Chart Revealing Main Topics Dealt With in All Books

In order to determine the main topics dealt with in the selected books, the books were surveyed. The chart which follows makes graphic the topics. The main topics are determined by the frequency of appearance.

TOPICS	My Dear Ego	Better Ways	Teen Days	Person- ality Plus	Youth Comes of Age	How'm I Doin'?
Egocentric Attitudes in Self	X	X		X	X	X
Toward Mature Attitudes in Self	X	X		X	X	X
Boy-Girl Relations	X	X	X	X	X	X
Indepen- dence and Maturity	X	X	X		X	X
God	X	X				X
Vocation		X	X	X	X	
Responsi- bility of Future Family Life		X				
Understand- ing Physical Self			X			
Recreation			X			
Good Manners				X		



### C. A General Review of Each Book

The content and unique qualities of each book can best be seen by a review of each book. No points of discussion will be set up, but rather each book will be presented in a summary. Such orientation for each book will then make clear the chart of content which follows.

#### 1. My Dear Ego<sup>1</sup>

My Dear Ego, according to the author, Fritz Kunkel, is intended to give the reader some information about himself, and to provide tools for the practical application of this knowledge. One of the dominating impressions that comes through the reading of this book is that the author is giving the adolescent an opportunity to see himself in a real life situation. First of all, the author deals with the ego which he defines as "the ideas, hopes, desires, and fears we have about ourselves." Kunkel thus uses the self as the springboard for the entire discussion. He justifies his procedure thus:

"Self-knowledge should begin with the understanding of our own egocentricity. Without this understanding we cannot reduce our ego and therefore all improvement in our behavior will be exploited by the ego again. Our own ego will pat us on the back, praising our goodness and poisoning it with selfishness."<sup>2</sup>

The understanding, then, of our own egocentricity is basic to personality adjustment.

. . . . .

1. Kunkel, Fritz: My Dear Ego.
2. Ibid., p. 12.

Kunkel next takes up the individual in relation to the group and points up, particularly the attitudes one has toward his failures. His emphasis is on what we make of our doghouse, or failure, rather than on how we arrive there. His conclusion is that there is no doghouse at all, but rather that it exists only in our imagination. It is only the ego that suffers in the doghouse experience, and the doghouse experience can be a stepping stone toward personality development.

"We can walk clear through the doghouse and come out on the other side without our ego. This is what 'maturity' means: living without egocentricity, loving our fellowmen, serving the right causes, sober in success and calm in failure, the best guarantee for happiness."<sup>1</sup>

Kunkel then points out that the way to reduce egocentricity is to replace it with the "we-experience" by which he means a sharing experience. "The rule is that our egocentricity decreases to the same extent as our we-feeling increases."<sup>2</sup>

The we-experience concept carries over into the field of boy-girl relations. Several chapters are spent in this area of development and the stages of growth, privilege, and responsibility are clearly set forth.

The final division of the book deals with the individual, the group, and God. The adolescent is pictured as waging a "war of independence." He is seeking to be free from controls and to chart his own course of conduct.

. . . . .

1. Kunkel, op. cit., p. 26.
2. Ibid., pp. 28-29.

"To grow up means to become independent. We have to develop our own personality, our own judgment, our own style of life, as separate and apart from the styles, judgments, and personalities of our environment."<sup>1</sup>

\* \* \* \* \*

"To grow up means to become independent of personal approval and disapproval, of smiles and frowns; to understand justice, to accept the law, and to submit to the objective necessities of life."<sup>2</sup>

Also in becoming mature there is the necessity of developing one's own philosophy of life and thus avoiding the strain of agreeing with every philosophy that is presented. A great measure of stability comes in determining one's thinking on matters of basic life principles.

The concluding chapter of My Dear Ego turns to the relation of the individual to God. Once again Kunkel chooses a unique terminology to express his ideas, and so puts the Christian concept into a framework that is easily visualized by the adolescent.

"Picture religious teachings, handed down from one generation to the other, as a huge pyramid. Its top is the concept of God as creator and ruler of the universe, its base is the moral law which God wants us to observe."<sup>3</sup>

\* \* \* \* \*

"We can think of the experience of the Presence of God in terms of a pyramid again. At the top is God, the infinite power. At the bottom is His presence in everyday life.

"No let us put the two pyramids together, the intellectual one pointing up, the emotional one pointing down. At the high tide of a religious movement, the two pyramids appear as one great living organism. Emotional and intellectual experiences complete and balance each other."<sup>4</sup>

. . . . .

1. Kunkel, op. cit., p. 98.
2. Ibid., p. 107.
3. Ibid., p. 131.
4. Ibid., p. 135.

"Our task is not only to restore the connection between the top and the bottom of our pyramids, but also to bring the two pyramids together; the intellectual and the emotional sides of religious reality have to be accepted as two inseparable aspects of the same reality."<sup>1</sup>

The book concludes with this concept of the relationship to God. He speaks of God as the Great Magnet and says that "the power of the Great Magnet is the power of creation itself."

2. Better Ways of Growing Up<sup>2</sup>

Better Ways of Growing Up, by John E. Crawford and Luther E. Woodward, has as one of its purposes helping the adolescent to understand his own personality. It is, as its title indicates, a guide to better ways of reaching adulthood. The authors recognize first of all that each individual has great potentialities for personality development and that with understanding and guidance he can go far in developing these potentialities.

The book is notable for the number of self-quizzes, check lists, and self-improvement charts contained throughout. In the table of contents there are listed forty-two such self-evaluation scales.

The book is divided into two sections; Part I: Today and Tomorrow; Part II: And Through the Years.

Chapter 1 is devoted to developing the right understanding of oneself. The authors state that "right ideas about ourselves enable us truly to be grown-up in personality at any age."<sup>3</sup>

. . . . .

1. Kunkel, op. cit., p. 136.
2. Crawford and Woodward, op. cit.,
3. Ibid., p. 3.

The next several chapters are concerned with the growth toward maturity both in the physical realm and in the realm of personality. The authors remind their adolescent readers that "perfectly balanced personality hardly could be expected, but comfortable balance for wholesome happy everyday living is possible for each of us."<sup>1</sup>

"Growing up is more than waiting patiently for the years to add height to your stature and poise to your personality. \* \* \* Self-insight and self-control in plenteous measure are needed everyday if you want to grow up well balanced."<sup>2</sup>

"Mastering Troublesome Emotions," Chapter 5, is profitably spent in helping the adolescent to view his emotional problems in an objective way. The authors point out that these emotional problems may be fairly difficult to deal with, but that when they are recognized in the earlier forms they are much easier to deal with. Various manifestations of emotional problems are made clear, and it is then shown how these certain kinds of reactions point to the deeper feelings of insecurity, inferiority, or hostility.<sup>3</sup>

Chapter 6 turns to the more positive note of "Living Comfortably with Affection." The importance of happy, well-balanced home backgrounds is stressed. It is in such a mature background that the individual can develop a strong, dependable personality.

"Feelings of being wanted -- and of love for those who give you this sense of security -- crystallize after a while into affectionate attitudes and ways of behaving. Your courage and deep faith have these roots. Had you felt unwanted and unloved, however unfounded your feelings might actually have been, your insecurity might have crystallized into fearful or hateful attitudes toward everything."<sup>4</sup>

. . . . .

1. Crawford and Woodward, op. cit., p. 53.
2. Ibid., p. 54.
3. Cf. Ibid., p. 68.
4. Ibid., p. 90-91.

The development of such affection requires effort but it is one of the very necessary things in personality development. "Affection is like a bright fire on the hearth of your personality, warming and cheering all of life."<sup>1</sup>

Two chapters are concerned with the matter of vocation. These chapters primarily set forth the various factors to be considered in planning a career or choosing a vocation.

The matters of emotions and ideals are dealt with again in chapters 9-12. The emphasis is on independence and growth toward maturity.

The mystery of God and his relationship to individuals is dealt with in chapters 13 and 14. The attempt is made to give the adolescent a broad, general concept of God, what his relationship to Him is, and what God's relationship to the earth is. The concept of God's relationship to us is stated thus:

"By endowing us with power to think, aspire, and create, God has breathed into us a spark of Himself. This liberty is so real that God Himself refuses to interfere with whatever way we choose to use it in marking our destiny. We can, in a fashion, think God's thoughts after Him. We can build into our lives values that will outlive our years; we can find friendship that will span death's gap."<sup>2</sup>

The necessity of faith is stressed and a general summary is given of Jesus' teachings in the social realm. The keys to God's kingdom in a life are set forth as follows:

. . . . .

1. Crawford and Woodward, op. cit., p. 100.
2. Ibid., p. 181.

1. "Wholesome acceptance of God as my heavenly Father.
2. "Readiness to recognize His grace and mercy in my everyday affairs.
3. "Steady faith in His infinite love and understanding of us all.
4. "Healthy ambition to develop and use my talents in His service.
5. "Willingness to give His purposes full sway in my life as far as I can see them.
6. "Continuing desire to be friendly toward other people."<sup>1</sup>

The result of faith is summed up in this way:

"Wholesome fellowship with others gives our own lives more meaning and purpose. Regular church attendance has as valuable a place in our lives as any other kind of fellowship.

"A conscious fellowship with God brings a solidarity and buoyancy into our lives in a way we never feel otherwise. Prayer becomes an amazing channel of personal confidence to us when we take God as a partner in our daily living."<sup>2</sup>

The final chapters of the book deal with marriage and the responsibility of future family life. Here too, are considerations of maturity--tests of wisdom, and, lastly, a challenge to the highest best of which the adolescent is capable.

### 3. Teen Days<sup>3</sup>

Teen Days, by Frances Bruce Strain, deals in part with the biological-physical development of the adolescent, but also with the socio-cultural aspect which involves the personality.

As stated by the author:

"The first aim of Teen Days is to allay the frequent fears and uncertainties which fill boys and girls during their maturing years. With the release of fears and the building up of confidence will come greater accomplishment in every field of endeavor, in their education, in home adjustment, in social adaptation, in sexual development.

. . . . .

1. Crawford and Woodward, op. cit., p. 205.
2. Ibid., p. 212.
3. Strain, Frances Bruce: Teen Days.

"The second aim of Teen Days is the furtherance of democracy in a nation becoming increasingly rich in the heritage of many lands as their citizens come to our country."<sup>1</sup>

Mrs. Strain points out the changing status of the adolescent. They are reaching maturity in physical ways and they must be assisted in becoming mature in personality development. They need encouragement and guidance in their efforts in order to derive the most pleasure from the growing experience.

"It is the purpose of Teen Days to interpret to young people and their parents the changes that are taking place in various interlocking segments of the adolescent's development. Like a jigsaw puzzle, young people seem to fall apart under the disrupting of adolescent change. They become disintegrated, don't fit together, are all edges and corners. Yet, if they are not pushed around too much, are not jostled unduly, they gradually begin to take on form and symmetry. Their conduct begins to have meaning. Outwardly there is better cooperation with others, inwardly there comes a greater sense of unity. Personal balance, stability, accomplishment follow, for they have found themselves."<sup>2</sup>

Mrs. Strain, in Chapter I, sets the stage for the material that is to follow. Here she explains to the adolescent reader that she is going "to reveal some of the mechanisms which Life has evolved and devised for the guidance of her children."<sup>3</sup>

An entire chapter is devoted to the discussion of the various glands of the body and how they affect growth. There follows a chapter on the physical self which clarifies for the adolescent the differences in stature, weight, et cetera, of those in his peer group. A chapter each deals with the reproductive self in boys and girls, respectively. A further chapter deals with the conception, growth and birth of the

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1. Strain, op. cit., pp. vii, x.
2. Ibid., p. xi.
3. Ibid., p. 2.



infant, and still another chapter which is concerned with the chromosomes and the hormones. Thus seven of the thirteen chapters pertain to the biological-physical development and a right understanding of the functions of the body. Such knowledge and proper understanding is important in terms of personality development, for mistaken ideas and confused thinking in any realm, but particularly in this area, can and often do lead to warped personalities.

Chapter VIII then turns to the matter of jobs both at home and outside the home. School work, well done, is shown to be important in terms of future jobs.

"If you make the most of the searching, explorative years of school, if when you have made your choice of occupation you work persistently toward your goal, you will be on the highroad to accomplishment and with good luck you should arrive."<sup>1</sup>

The use of leisure time is considered in Chapter IX. Mrs. Strain urges proper use of recreational time.

"The question is not so much the number of hours spent in recreation as it is what you get out of these hours. Sometimes idleness -- just doing nothing at all can be recreation. It is if it really does something for you, if it brings you renewal of energy, zest for action, good spirits. If, that is, it really 're-creates' you."<sup>2</sup>

Chapters X-XII present dating and boy-girl relations. These three chapters very adequately cover the factors involved in these relations. Mrs. Strain points out the social structure up which the adolescent climbs. She calls this social structure the Dating Pyramid.<sup>3</sup> It moves from group dating to double dating, single

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1. Strain, op. cit., p. 104.
2. Ibid., p. 107.
3. Cf. Ibid., p. 130.

dating, going steady, on through courtship, engagement and marriage. This procedure makes clear the broad basis of group companionship on which stronger friendships grow. The movement is toward a gradual narrowing down to one person in marriage itself.

The final chapter is one pointing toward maturity. The challenge is given that the adolescent's possibilities and achievements are far greater than he realizes. The utilization of one's potentialities comes through belief in one's self; through such belief one draws upon the enormous reservoirs with which one was endowed.<sup>1</sup>

#### 4. Personality Plus<sup>2</sup>

Sheila John Daly wrote Personality Plus because "growing up is so important". . . and because the process of becoming a well-balanced adult is so important."<sup>3</sup>

Throughout the book, in every aspect, the author is dealing with the matter of how to get along successfully with others and thus to enjoy and be enjoyed.

Chapters 1 through 5 deal with arranging one's time schedule so as to include the necessary and normal activities of the adolescent. Beginning with Chapter 6 the discussion turns to dating and other phases of boy-girl relations. Chapters 14 through 21 deal with etiquette and other matters of attractiveness.

. . . . .

1. Cf. Strain, op. cit., p. 177.
2. Daly, Sheila John: Personality Plus.
3. Ibid., p. x.

The chapters from 22 through 25 treat the importance of good school work and move from this into the matter of choosing a vocation, and related matters.

The concluding chapter contains challenges to live up to the ideals set forth throughout the book.

5. Youth Comes of Age<sup>1</sup>

Youth Comes of Age, by Wellington G. Pierce, was prepared as a text for use in discussion groups in high schools, churches, community groups, or summer conferences. In the preface the author states that:

"This book is concerned with a number of the problems of personal relations that high school boys and girls frequently discuss in their informal groups -- friendships, dates, brother-and-sister arguments, parent problems, and the long look ahead to marriage and a home of their own.

"Young people are eager for reliable information and sound viewpoints that will help them master their many problems of growing up. The discussion in this book represents an honest effort to meet this need."<sup>2</sup>

The family and its importance in the development of the members of the family is treated in the first chapter. The chapter is called "Your Adventure in Understanding." This understanding necessarily begins at home because "the family makes us what we are."<sup>3</sup>

"As we learn more about human behavior and search for solutions of our great social problems, we see that all human endeavor has its basis in family experiences. We now realize as never before how essential family relations are in all of our contacts with people. We know now that when family living is improved all other human relations are also benefited."<sup>4</sup>

. . . . .

1. Pierce, Wellington G.: Youth Comes of Age.
2. Ibid., p. vii.
3. Ibid., p. 7.
4. Ibid., p. 8.

Quite naturally the chapter following deals with family relationships and ways of learning to enjoy the family. Suggestions for happier home life are as follows: recognition of other members of the family as individuals in their own right; use of the family council; courtesy and thoughtfulness of others; family group activities; agreement as to hours away from home, money problems, use of the car, school and study programs, and home duties.

One further chapter deals with the family relationship and treats specifically the family's influence on the individual. Each person follows to a great extent the pattern of behavior formed by the experiences within the family group.

"Each . . . individual -- happy or unhappy, useful or dangerous -- is the product of a home life that conditioned his development as a person."<sup>1</sup>

The influence of family affection and direction is pointed up. In such affection and guidance the child finds a sense of security and is well on his way to a strong and confident maturity. Certain undesirable combinations, which make for insecurity, are noted as follows:

1. "Too much love with too much control.
2. "Too much love with too little control.
3. "Not enough love with too much control.
4. "Not enough love with too little control."<sup>2</sup>

To a great extent the kind of adult one becomes is determined by the kind of affection and control experienced as a child. The well-balanced person results from a home life in which love and

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1. Pierce, op. cit., p. 60.
2. Ibid., p. 67.

discipline were kept in proper balance. The reader is not left, however, to feel that unless his background was right he cannot achieve happiness or poise. Other factors than home environment are involved, so the more comprehensive statement of personality development is this: Personality equals heredity times environment times personal response.<sup>1</sup>

The adventure in understanding moves on to a larger circle of relationships. The new area, discussed in Chapter 4, involves the relationships outside the home. Normally love and concern for others plays an important part as a person moves toward maturity. Pierce sums up the growth toward maturity in emotional responses as the changing of concern for one's self "to family, to playmates, to the childhood group, to special chums, to boy friend or girl friend, to mate, to one's own children, and finally, with full adulthood, to all humanity."<sup>2</sup>

The chapter on the maturing of the affection well prepares the reader or student for the next three chapters, 5-8, which present three goals:

- "1. To get along well with boy and girl friends.
- "2. To have dates and enjoy them.
- "3. To understand how poise in boy and girl association is aided by a sound attitude toward sex."<sup>3</sup>

Guideposts for learning to be likable are: (1) To observe well-liked persons; (2) To develop interest in people; (3) To form

. . . . .

1. Cf. Pierce, op. cit., p. 80.
2. Ibid., p. 103.
3. Ibid., p. 107.

habits of friendliness.<sup>1</sup> Chapter 6 takes up the various aspects of dating and clarifies standards of conduct. "A Sound Attitude Toward Sex," Chapter 7, reveals that adolescents share a common problem. There are suggestions for ways of obtaining wholesome information and reforming patterns of thinking.

Chapters 8 and 9 are introduced with the following statement concerning the finality of our choices.

"The choice of a life philosophy, a life vocation, and a life-mate --these are the most important decisions that you will make in your lifetime. Each choice has an important bearing upon the other, and all three exert a mighty influence upon your happiness and well-being."<sup>2</sup>

These two chapters discuss at length the qualities that make for maturity and the acceptance of responsibility in family life. The choosing of a life mate is discussed. The following qualifications of the life mate are set forth: mature love, health, ancestry, background and interests, practical abilities, and personality traits.<sup>3</sup> In determining the age when one is old enough to assume the responsibility of marriage, Pierce suggests the consideration of age thus: the biological age, when the physical being is ready for parenthood, which is generally accepted as approximately eighteen; the economic age, that is, when financial conditions adequately permit; the legal age, which is decreed by law; and the social or emotional age, when two young people prove by their attitudes and actions that they are reaching the responsible behavior of the adult.<sup>4</sup>

. . . . .

1. Cf. Pierce, op. cit., pp. 122-131.
2. Ibid., p. 194.
3. Cf. Ibid., pp. 199-214.
4. Cf. Ibid., pp. 244-246.

The marks of attaining maturity are present in Chapter 10 as: "Assuming personal responsibility," "being a part of society," and "taking an interest in things outside yourself."<sup>1</sup> The attainment of these earmarks of maturity prove one is ready for the responsibility of marriage. Chapter 11 proceeds to elaborate on personality characteristics that make for better marriage adjustment.

A clear and concise picture of changing conditions in family life is presented in Chapter 12. The family pattern is entirely different from that of half a century ago. Social trends account for the shifting pattern: the development of machines, the growth of cities, the changed status of women, the confusion of ideas and ideals.<sup>2</sup>

The meeting of family crises is discussed in chapter 13. It is the person who has reached maturity in all aspects of his life that can stand the strain and lift morale when there is a family crisis.

The final chapter is entitled "Success To You!" A brief summary is made of the points discussed throughout the book and then there is presented the inspiring story of Marie and Pierre Curie -- the story of a happy and successful marriage.

#### 6. How'm I Doin'?<sup>3</sup>

How'm I Doin'? by C. Sumpter Logan was prepared as a study course on Christian conduct. It attempts to guide youth in thinking

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1. Pierce, op.cit., pp. 253-255.
2. Cf. Ibid., pp. 313-325.
3. Logan, C. Sumpter: How'm I Doin'?.

on their most pressing problems which were determined by the questions asked over a period of years.

The author states that his purpose is ". . . to travel beyond personalities to principles, making the ideal and the real one as the Bible makes them."<sup>1</sup>

"The Pattern of Life" is the title of the first chapter. The first main point that Logan deals with is that we came into this world with a definite pattern; i.e., made in the image of God. The second main point with which he deals is that man has the freedom of choice. Topics dealt with in relation to these main topics include: The Genesis account of creation, Adam and Eve and the fall, sin, the example and power of Jesus Christ, forgiveness, love, the unpardonable sin and the authority of the Bible.

Logan points out the false thinking that sometimes prevails in regard to God and His commands, but he also encourages pressing toward the goal.

"Men make mistakes and do sin and hold on to incorrect views of Christian conduct, and God speaks to us about all this in the Bible. Too, God speaks to us, saying that strength comes through weakness struggling on, and that the journey is worth the effort."<sup>2</sup>

Chapter II deals particularly with the matter of personality, though this matter is a part of the whole book. Popularity and service are contrasted and examples cited of those who followed each path.

. . . . .

1. Logan, op. cit., Introduction.
2. Ibid., p. 10.



"Any of us can make a success, but according to whose standard do we gauge it? Take a long look. Judas got what he was after. Whenever you see that which is wrong winning the ball game for a while, just remember the game is never over until the last batter is out. Jesus was apparently defeated. Wrong go the upper hand and won - for a while."<sup>1</sup>

Logan then challenges the young Christian to become aggressive. Such aggression should permeate the personality of the Christ-like person. Become aggressive over your emotions, over your tongue; become aggressive by being God-controlled, not man-controlled. Become aggressive by renewing your mind. Become aggressive with Jesus as the pattern.<sup>2</sup> The importance of absolute honesty and the acceptance of responsibility: "either we become honest and responsible, or a little less well all along and stew in our own juice."<sup>3</sup>

Sex and morality are next dealt with. The necessity for right teachings is emphasized, and there follows a discussion of the control and sublimation of the sex instinct. There is a brief treatment of courtship and marriage. The chapter concludes with a summary interpretation of the family life of Jesus.

Chapter IV, entitled "Christian Living" presents a discussion of social relations, with specific attention to groups against which there is prejudice. Equality before God is stressed.

"There are no private wires in the spiritual realm. There are no subway connections in the spiritual realm. The Christian life is to be lived out in the open, within sight and within reach of all. God has no favorites.

. . . . .

1. Logan, op. cit., p. 15.
2. Cf. Ibid., pp. 18-19.
3. Ibid., p. 23.

"There is no such thing as a 'favored race,' 'pure stock.' The destiny of all races, all stocks, is to reflect the character of God, otherwise intimate fellowship with God is impossible."<sup>1</sup>

Logan then challenges the young people to defy convention and promote Christian love among all men. In this way there can be a unity among peoples.

"All the peoples of the earth are a single family. We are all brothers. We have three great races: the Caucasian, the Mongoloid, and the Negroid. No man has a choice in which race he begins this life at birth. \* \* \* Character and intelligence are not native to any race."<sup>2</sup>

A recapitulation of the main ideas of the book are set forth in Chapter V. Personality is defined as "the sum total of what we have become,"<sup>3</sup> and a wholesome personality involves integration of body and soul. The soul and mind are given to control the body and its functions. It is important to note that when feelings and thoughts are living in the mind and heart, which cannot be expressed by word or action, then they may find expression through some organ or organ system of the body.

The author then turns to the standards of personality and shows that there are no set standards for personality, but he does suggest certain guides to normal personality of the Christian:

". . . (1) having a satisfactory working knowledge of the Beatitudes, (2) being able to love someone other than self, (3) unhampered by mental conflict, which means that one will have to set Christ up in his heart, for we all have a certain amount of conflict."<sup>4</sup>

. . . . .

1. Logan, op. cit., p. 42.
2. Ibid., p. 47.
3. Ibid., p. 50.
4. Ibid., p. 51.

Whenever the problem of inferiority arises in personality it should be dealt with and replaced with love, for love is the preventive of inferiority complex. Christ is the ideal personality and through Him and because of Him we can learn to love. It is necessary for us to remember that Christian love is agape rather than eros. In agape, God's love is fundamental and man's love for himself is absent, while in eros man's love for himself is fundamental and God's own love is absent. Agape is the height of personality development for the Christian.

The final chapter is called "My Chart" and consists of a series of self-evaluation questions under the heading of the physical, the mental, the social, and the spiritual. There follows a list of prayers from The Bible which are suggested as making the questions meaningful and fruitful.

Each chapter abounds in Scripture references as proof and illustration of points being made.

#### D. An Analysis and Evaluation by Topics of Each Book

##### 1. My Dear Ego

###### a. Review of the Book in Terms of Topics

###### (1) Egocentric Attitudes

The egocentric attitude is discussed and the conclusion is drawn that with right understanding of self the ego can be reduced. The means of reducing egocentricity is to increase the we-experience, and further chapters deal with the matter of developing the we-experiences.

## (2) Toward Mature Attitudes in Thinking

Examples of egocentricity, or immaturity, are presented.

The characteristics of these immature individuals is very vividly shown, followed with a brief discussion of the failure that eventually results from egocentricity. It is also shown how the experience of failure can be used as the beginning of progress and real entrance into a new life. The conclusion drawn is that such failure rightly received is the stepping stone to maturity. Maturity means "living without egocentricity, loving our fellow men, serving the right causes, sober in success and calm in failure, . . ."<sup>1</sup>

## (3) Boy-Girl Relations

In order to control the sex urge and to enjoy boy-girl relations two things are declared to be necessary: the scientific information of the facts of life and the deeper meanings of causes and goals. "Our own understanding, our free will, our self-discipline provide the only way to win happiness, mutual respect, and mature love."<sup>2</sup> Self-imposed restraint leads to mature conduct.

"Unless we conquer these inner beasts, which represent egocentric greed and unwillingness to wait, we will relapse into . . . sexual primitiveness . . . ; though we may replace our natural emotions by egocentric sophistication."<sup>3</sup>

Kunkel declares that adolescents are kept from the dangers of sexuality by the we-experience, by genuine love. Youth learn to express their feelings, to enjoy their love mentally and physically,

. . . . .

1. Kunkel, op. cit., p. 26.
2. Ibid., p. 71.
3. Ibid.

and still to control it, and to check themselves before they go too far.<sup>1</sup>

"Where the we-experience prevails--and that is what we mean by the word 'love'--the high voltage of sexual attraction turns into something very positive. Love draws boy and girl together, and the same love teaches them to keep their distance in order not to injure each other."<sup>2</sup>

#### (4) Independence and Maturity (Conduct)

Adolescents are shown to be fighting a "war of independence" with their parents and with other authoritarians in their lives. It is shown that growing up means more than just the control of one's conduct, that it is the becoming independent of personal approval and disapproval. It also means individual thinking and personal responsibility.

#### (5) God

The relation of the adolescent to God is dealt with in very general terms. God is called the "Great Magnet" and is shown to be the creator and ruler of the universe with a moral law which He wants us to observe. The need for keeping a balance between intellectual and emotional experiences is pointed out. The experiencing of God in our lives is stated thus:

"We all are serving something or someone far beyond our knowledge. To become aware of this pull is religious awakening. To accept this power which draws us to unknown goals, and to serve willingly its purpose, though we do not yet know what this purpose may be--that is the beginning of religious life."<sup>3</sup>

. . . . .

1. Cf. Kunkel, op. cit., p. 47-48.
2. Ibid., p.48
3. Ibid., p.139

The fact that the power of the "Great Magnet" cannot be used for bad purposes is also made clear. It is the power of creation and cannot be used for destructive purposes. The understanding of God comes both from intellectual and mental training and from experiences with God which change our character.

(6) Vocation.

This topic is not treated in My Dear Ego.

b. Criticism of My Dear Ego in Light of the Christian Concept

(1) Egocentric Attitudes

The egocentric attitude and its opposite, complete selflessness, are illustrated in the verse in Mark 8:35: "For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." Egocentricity is replaced by complete surrender to Christ, which results in such a person's living out Paul's declaration "... it is no longer I who live, but Christ who lives in me..." (Galatians 2:20) Such selflessness is evident by we-experiences (sharings) in terms of fellowmen, and even in more than we-experiences, the consideration of others above self. Christ is the source and power and the we-experience the manifestation of such development.

(2) Toward Mature Attitudes in Thinking

To point out specific guideposts toward mature attitudes in thinking from the New Testament Scriptures is a difficult task, yet the Christian faith certainly involves maturity in thinking. Two things Paul points out in I Corinthians: "Knowledge puffs up, but love builds up," (8:2) and "...not taught by human wisdom but taught

by the Spirit . . ." (2:13). In maturity there must be a balance between knowledge and love and such wisdom is given through the Spirit. The Christian must seek his wisdom from God and the wisdom that God gives is tempered by love. It is not so much failure that leads to the seeking of God's wisdom, though it might do so, as it is the realization of one's own inadequacy. Thus maturity would be evidenced by the presence of God's wisdom, whereas Kunkel says that maturity is evidenced by living without egocentricity.

### (3) Boy-Girl Relations

Boy-girl relationships are not dealt with as such in the New Testament and so no principles of conduct are stated. However, the teaching is clear that the body is the temple of the Holy Spirit within,<sup>1</sup> and that all conduct must be for the glory of God. Kunkel states that adolescents are safeguarded against the dangers of sexuality by genuine love which results in mutual consideration of the other, but there is not the power of control and sublimation outside the love of Christ. This area must be brought under the control of Christ through definite surrender to Him.

### (4) Independence and Maturity (Conduct)

As the adolescent matures there should be an increasing degree of independence and an increasing acceptance of responsibility for one's conduct. Within the Christian experience the independence from home and persons increases and the dependence on Christ increases.

. . . . .

1. Cf. I Corinthians 6:19, 3:16.

Galatians 2:20 bears out the centrality of Christ in the life of the Christian: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." When Christ is thus central, all of the life is dependent on Him and permeated by His presence. It is a matter of becoming independent of other persons, but it is more--it is becoming dependent on Christ.

(5) God

Our relationship to God is one of sonship. God reveals Himself to us and we can know His revelation both in history and in our own experience. Our response to God is not one of blind acceptance, but rather a surrender to His purpose, knowing that we can trust Him. "We know that in everything God works for good with those who love him, who are called according to his purpose." (Romans 8:28). True it is that we cannot use God and His power for our own ends. Here again love predominates. God teaches us through His servants and we also grow in our relationship to Him and thus He transforms us into His likeness.

(6) Vocation

This topic is not treated in My Dear Ego.

c. Conclusion in Regard to My Dear Ego

For the most part the psychology is sound, though in places it varies with the Christian concept. The book falls a little short of the Christian standard in its dealing with egocentric attitudes. This is also true of the treatment of mature attitudes in thinking.



The topic of boy-girl relations is very wholesomely presented and the Christian principles are underlying, though in no way stated. However, his emphasis on the control of the sex urge as conscious and continuous exercise of self-restraint again falls short of the Christian concept. The author gives a very adequate discussion of the need for increasing independence from home ties and authoritarianism, but fails to mention the need for increasing dependency on Christ.

## 2. Better Ways of Growing Up

### a. Review of the Book in Terms of Topics

#### (1) Egocentric Attitudes

With the right understanding of self we can take our place in society as a well-balanced, responsible individual. The authors declare that "our greatest needs today are more knowledge of ourselves and wiser application of that knowledge."<sup>1</sup> Before we can begin to understand ourselves and others clearly the false concepts and thinking must be replaced with right beliefs and straight thinking. Proof of a well-balanced personality is the ability to get along with others, particularly those who are inferior intellectually.

#### (2) Toward Mature Attitudes in Thinking

The authors treat the matter of dealing with problems and state that the methods we use to meet problems exert good or bad influences on our personalities. The basic way of meeting problems is to think things out realistically. This is being objective and it

. . . . .

1. Crawford and Woodward, op. cit., p. 4.

keeps emotions out of the picture. "Reality-thinking stays close to facts, and proposes practical remedies for a problem."<sup>1</sup> Another factor in managing life's problems is self-insight. Realizing present problems for what they really are, and viewing them objectively, goes a long way in solving them.

Another factor in mature attitudes of thinking is to recognize that though heredity and environment may have produced undesirable personality traits, these traits can be changed into positive traits.

In addition to self-insight self-control is needed to produce well-balanced personalities.

Emotional problems must be cleared up and feelings of insecurity, inferiority, and hostility replaced with positive, wholesome attitudes.

There must be spiritual height for real personalities. This spiritual height is a desire for spiritual room for all the great and good things in life.<sup>2</sup>

### (3) Boy-Girl Relations

The authors place the difficulty in boy-girl relations in part upon the lack of practical information on sex, and upon the lack of help and wise counsel on the subject when needed. The desire for knowledge is good in itself, but it can lead to difficulty.

"Healthy curiosity about sex certainly is not bad, though it can lead to serious trouble when it ends in selfish gratification of the sex urge outside the wholesome and mature love-relationships

. . . . .

1. Crawford and Woodward, op. cit., p. 29.
2. Cf. Ibid., P. 138.

of adult men and women who are really married and living together in harmony."<sup>1</sup>

There is emphasis on marrying for love. "To marry for less than love somehow would not be good."<sup>2</sup>

(4) Independence and Maturity (Conduct)

Suggestions for guidance in growth to mature conduct are suggested. The value of older and wiser friends who can give counsel is pointed out. Home and family factors do not enter in, but relationships with other people are discussed.

(5) God

The relationship of the individual to God is quite vague and general. God is creator and He has placed in us a spark of the divine. We can think God's thoughts after Him and we can build into our lives high ideals.

It is a purely social gospel that is presented, and the concept of God appears more unitarian than trinitarian. The result of faith is a wholesome fellowship with others and a conscious fellowship with God. Prayer leads to personal confidence when God is thought of as a partner in our daily living.

(6) Vocation

Vocational plans must be practical; i.e., solidly based on the individual's capacities and aptitudes and interests. Valuable traits to consider especially in regard to vocational plans are self-confidence and self-reliance. These are important elements in

. . . . .

1. Crawford and Woodward, op. cit., p. 95.
2. Ibid., p. 216.

the well-balanced personality.

b. Criticism of Better Ways of Growing Up in the Light of the Christian Concept.

(1) Egocentric Attitudes

The authors put their emphasis on the need for the individual to understand himself and to make use of this knowledge. Christian thinking would agree that this is true, but it is not the satisfactory or ultimate way of growing into a mature and responsible individual. Paul in Ephesians 4:12 states the goal of the Christian as the attainment of unity of faith and knowledge, becoming a fullgrown man in the measure of the stature of the fullness of Christ. It is knowledge of self in light of Christ that leads to victory over egocentric attitudes and not a mere knowing of self and use of this knowledge.

(2) Toward Mature Attitudes in Thinking

The general conclusion drawn by Crawford and Woodward is that we grow in mature thinking by keeping problems objective and thinking them out realistically. Contributing factors are self-insight and self-control. There should be the recognition that negative traits of personality can be changed into positive traits. These conclusions do not necessarily run counter to the Christian concept, but the self-sufficiency of man is all too dominant. There is no recognition of God's purpose or of His guidance in facing problems. One of the major concepts of Christianity is confidence in the transforming power of Christ; He changes personality traits. The Christian recognizes the power outside Himself to guide and transform, and he recognizes his own inability.

### (3) Boy-Girl Relations

The authors' stress is on proper knowledge of sex facts and proper use of such knowledge. Proper use of information rules out selfish gratification and thus boy-girl relationships can be maintained on a wholesome basis. This is true but it is far less than the recognition of the body as the temple of God.

### (4) Independence and Maturity (Conduct)

Only the guidance of older friends is suggested. There is no suggestion of the guidance of God. The matter of decreasing dependency on the family and other people is not discussed, and neither does the matter of increasing dependency on Christ enter in.

### (5) God

The presentation of God is vague and His influence in the life of the individual is a rather general inspiration toward high ideals. The creativity of man's love for his fellows is treated, but the treatment neglects the foundation of this love in God Himself. The final conclusion that faith results in a wholesome fellowship with others and a conscious fellowship with God is quite sound but in the light of the discussion which precedes these ideas, his terminology is unwarranted. The tone of thought is not completely Biblical.

### (6) Vocation

From the completely secular point of view, the consideration of vocational plan is quite adequately handled. From the Christian point of view, the failure to take into consideration God's place of service for each individual is evident. No attempt is made to consider

vocations from the Christian point of view.

c. Conclusion in Regard to Better Ways of Growing Up

This book is primarily a book of self-evaluation by self-examination using the numerous tests throughout the book. The method of approach to mature personality development is self-improvement based on self-knowledge and techniques of improvement. None of the subjects treated is completely Christian or reaches the height of Christian thinking. From a psychological point of view the discussions of egocentric attitudes, toward mature thinking, and vocational planning are quite adequately presented. The discussion of God might also be satisfactory from the psychological viewpoint. The discussions of boy-girl relations and independence and maturity (conduct) are inadequately presented. The principles are not basic or truly life-centered. The outstanding feature of the book is the evaluation tests interspersed through the chapters. These tests are quite usable, and herein lies the chief value of the book.

3. Teen Days

a. Review of the Book in Terms of Topics

(1) Egocentric attitudes

Teen Days does not treat the subject of egocentric attitudes.

(2) Toward Mature Attitudes of Thinking

Teen Days omits consideration of material in terms of mature attitudes of thinking.

(3) Boy-Girl Relationships

The social climb in boy-girl relationship is represented

by a pyramid, beginning with group dating and through the tapering process of double dating, single dating, going steady, courtship, and engagement, to the apex of such experience, marriage. Mrs. Strain states that when sex attraction and personal attachment are combined then true love is present. She points out three progressive stages of love-making: general friendly interest in a single person, then a period of more close contact--a prolonged form of love-making, and finally marriage.

(4) Independence and Maturity (Conduct)

The chapter is brief and gives only a general challenge to make the most of possibilities and achievements. The realization and utilization of potentialities is attained by belief in one's own self, and by drawing on one's natural endowments.

(5) God

This subject is not dealt with in Teen Days.

(6) Vocation

The emphasis is on a job well-done at each level of development. The significant thing is the attitude toward and manner of performance of the task. The conclusion drawn is that success in life's occupations depends on the individual.

"If you make the most of the searching, explorative years of school, if when you have made your choice of occupation you work persistently toward your goal, you will be on the highroad to accomplishment and with good luck you should arrive!"<sup>1</sup>

b. Criticism of Teen Days in Light of the Christian Concept

(1) Egocentric Attitudes

. . . . .

1. Strain, op. cit., p. 104.

This subject is not discussed in Teen Days.

(2) Toward Mature Attitudes of Thinking

Teen Days does not deal with this matter.

(3) Boy-Girl Relationships

Mrs. Strain's consideration of boy-girl relationships is well-balanced and wholesome. Her suggestions are practical and clear. Though Christian principles are not explicitly stated they are implied.

(4) Independence and Maturity (Conduct)

The ideas expressed are quite good, but purely from the human point of view. Achievement results from confidence in one's self and in using one's natural endowments. In Christian experience the highest realization and utilization of potentialities is brought about by Christ, and this stands in contrast to the point of view expressed by Mrs. Strain.

(5) God

This subject is not treated in Teen Days.

(6) Vocation

Though no Christian principles are stated, Christian principles are implied. The tone of the entire discussion is at a very high level in terms of the individual's attitude and conduct.

c. Conclusion in Regard to Teen Days.

Mrs. Strain's consideration of the topics discussed above is quite in line with Christian thinking. The book deals with all subjects from a secular point of view but Christian principles are prevalent throughout the book. The book is a quite adequate and wholesome presentation of biological-physical and socio-cultural



development of the adolescent, with consideration of problems that relate to these phases of development.

#### 4. Personality Plus

##### a. Review of the Book in Terms of Topics

###### (1) Egocentric Attitudes

Egocentric attitudes are discussed in contrast to being a real friend. The approach is negative: ten easy lessons for losing friends because you don't know how to be a friend yourself. Self-centeredness is contrasted to being a good sport. The conclusion drawn from the discussion is that egocentricity can be replaced by genuine friendliness for others.

###### (2) Toward Mature Attitudes in Thinking

The presentation is in terms of giving the personality a retread. The method of procedure is to set up rules for one's self and determine a type of punishment for each failure. It is a disciplined life that leads to mature thinking.

###### (3) Boy-Girl Relationships

The basic problems of boy-girl relationships are not dealt with. The discussion is limited to a superficial treatment of dating techniques.

###### (4) Independence and Maturity (Conduct)

Personality Plus does not deal with this subject.

###### (5) God

There is no consideration of the relationship of the adolescent to God in this book.

(6) Vocation

The advantage of planning toward a career while still young is stressed. The values are broadened thinking and deeper interests in job possibilities. The significance of summer jobs is discussed and the values of such work pointed out.

b. Criticism of Personality Plus in Light of Christian Concept

(1) Egocentric Attitudes

The principles expressed are compatible with Christian thinking, but the height of Christian experience is lacking in the treatment given here.

(2) Toward Mature Attitudes in Thinking

It is true that a disciplined life leads to mature thinking, and this is true both in secular thinking and in Christian thinking. However, it is a life disciplined by Christ that results in the highest attainment of mature thinking.

(3) Boy-Girl Relationships

The treatment in Personality Plus of boy-girl relationships is so superficial that it cannot be placed on a basis of comparison with Christian thinking in this realm.

(4) Independence and Maturity (Conduct)

This subject is not dealt with in Personality Plus.

(5) God

Personality Plus does not deal with the relationship of the adolescent to God.

(6) Vocation

The thoughts suggested here are agreeable to Christian

thinking but the subject is rather superficially treated. From the Christian point of view, early thinking of God's purpose for us is advocated. Such planning leads to a focus of interest that otherwise cannot exist.

c. Conclusion in Regard to Personality Plus

Personality Plus is a superficial treatment of material in regard to the adolescent period. It is completely secular and few of the specific subjects under consideration reveal any Christian principles at all. It is interesting reading for the adolescent but scarcely more, except in terms of etiquette.

5. Youth Comes of Age

a. Review of the Book in Terms of Topics

(1) Egocentric Attitudes

Consideration of other people is the primary concern suggested here. Good personal relations involve thinking of the well-being of others at all times. The foundation of such relations are laid in the home. If the atmosphere of the home is one of affectionate home relationships, then the attitude of individuals of that home will likely be one of friendliness, confidence, and cooperativeness toward others.

From the individual adolescent's point of view, good adjustment begins with self-discipline--self-established control from within.

(2) Toward Mature Attitudes in Thinking

The chief concern, as presented by Pierce, is happy and

complete living in each stage of growth as preparation for advancement to the next. Mature attitudes in thinking involve most of all a sincere friendly interest in other people.

### (3) Boy-Girl Relations

Personality involves four basic elements: physical, mental, spiritual, and social. These elements contribute toward good fellowship with others and it is necessary to keep them in proper balance if personality is seen at its best. The best preparation for wholesome expression of the sex drive in marriage is to achieve prior to marriage a well-balanced life of happy relations. "A well-poised attitude toward sex is as important as are accurate facts."<sup>1</sup>

Basic thinking should include:

1. A developing interest in the welfare of others.
2. An accurate understanding of the physiology of sex.
3. An intelligent attitude toward sex and personality.<sup>2</sup>

Sex is shown to be a normal, essential function of human life. It is treated as the basis of all creative effort. "All will find that happy, wholesome association with boy and girl friends is the setting in which this sound attitude toward sex gets its best chance to develop . . ."<sup>3</sup>

The well-rounded young person is neither afraid of sex nor repelled by it, yet he does not center his attention upon it as though

. . . . .

1. Pierce, op. cit., p. 185.
2. Cf. Ibid., p. 165.
3. Ibid., p. 188.

nothing else mattered. He recognizes sex as an important factor in human well-being that should be respected, accurately understood, and intelligently directed.<sup>1</sup>

(4) Independence and Maturity (Conduct)

Independence is shown as a gradual process of freedom from dependence on the home. This gradual process of freedom is the movement from baby dependence and self-centeredness toward the responsible, self-governing conduct of an adult.

(5) God

This subject is not dealt with in Youth Comes of Age.

(6) Vocation

This subject is not dealt with directly. There are some general indirect references to future occupations, but these are insufficient as a basis of discussion.

b. Criticism of Youth Comes of Age in Light of the Christian Concept

(1) Egocentric Attitudes

This book deals with egocentric attitudes only in terms of consideration of others before self. The concept here seems almost Christian in its concern for other persons. Pierce recognizes that the foundation of such selflessness is in the home, and all the more can the Christian home foster love of others. Pierce states that good adjustment begins with self-discipline and, though self-discipline is necessary, it is basically the discipline of Christ

. . . . .

1. Cf. Pierce, op. cit., p. 180.

that leads to Christian personality adjustment.

(2) Toward Mature Attitudes in Thinking

The treatment of this subject is within the realm of Christian thinking and involves using to best advantage the knowledge and understanding one has, and of growing in understanding.

(3) Boy-Girl Relations

The sex drive is not discussed as a major concern by Pierce, but rather he allows it to take its proper place along with other drives. His presentation is quite wholesome and the basic principles are Christian.

(4) Independence and Maturity (Conduct)

Here again the treatment is quite wholesome though the field should include more than is considered here. The basic principles are Christian. The stress is on independence from others and the assuming of personal responsibility. This presentation falls short of the Christian point of view for it omits the need for a growing dependence on Christ.

(5) God

This subject is not dealt with in Youth Comes of Age.

(6) Vocation

This topic is not dealt with in a way sufficient to summarize and evaluate from the Christian point of view.

c. Conclusion in Regard to Youth Comes of Age.

The book as a whole treats the subjects in an adequate manner. The book is written as a text and the manner of presentation is good. Christian principles are underlying throughout all the discussions,

though in several places the force of the subject could have been strengthened by a more thorough reliance on Christian teachings. This is true particularly in regard to egocentric attitudes, and boy-girl relations.

6. How'm I Doin'?

a. Review of the Book in Terms of Topics

(1) Egocentric Attitudes

Logan's first emphasis is on the fact that we are made in the image of God. It is necessary to keep this fact fundamental to the entire consideration of egocentric attitudes. It gives a perspective for attainment. The next consideration is that of forgiveness. Because Christ has forgiven us we learn to forgive others and on this basis a real attitude of love is founded. Logan shows that the solution to this problem on the practical level is aggression. He defines aggression as the right conduct through right usage of one's faculties. The proof of Paul's victory over egocentricity is found in his statement in Galatians 2:20: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Logan sums up personality thus: personality is the sum total of what we have become. A wholesome personality must have integration of body and soul.

"Personality depends not only upon the opinion that other persons have of an individual, but also upon the attitudes that a person has toward other people, and upon the attitude of a

person toward himself."<sup>1</sup>

Jesus' command is to love others as we love ourselves.

"The normal personality is one (1) having a satisfactory working knowledge of the Beatitudes, (2) being able to love someone other than self, (3) unhampered by mental conflict, which means that one will have to set Christ up in his heart, for we all have a certain amount of mental conflict."<sup>2</sup>

Christ is the ideal personality. We have no set standards for personality, but we have more, we have an example of the perfect personality. With Christ in the heart, one can become a new type of personality, namely, a well-integrated and whole being.

### (2) Toward Mature Attitudes in Thinking

This subject is presented in terms of popularity versus service. The attitude of mind determines one's aim in life. The concept of course is entirely Christian.

### (3) Boy-Girl Relationships

It is shown that one of the drives of the human body is the sex instinct. This instinct moves to action but does not guide to its performance. Intelligent control of this sex instinct then comes through what is called "sublimation." After careful consideration of these and other closely related matters, Logan turns to the Christian point of view on our bodies. The body is a temple, a sanctuary: it is the sanctuary of the Holy Spirit. ". . . and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (I Corinthians 6:20).

. . . . .

1. Logan, op. cit., p. 50.
2. Ibid., p. 51.



#### (4) Independence and Maturity (Conduct)

Independence from the family relationship is not dealt with. The matter of growing dependency on Christ is treated throughout the book, rather indirectly.

The only specific matter of mature conduct that is treated is the matter of consideration for people of all races. Honest and thoughtful consideration of other people and their feelings, their rights, and their happiness determines the extent to which one is unselfish. One cannot be prejudiced and at the same time be truly Christian in his conduct. God has no favorites and neither can we if we act in accordance with our belief that we are made in the image of God.

#### (5) God

It is difficult to determine the specific teachings of God in this book since it is Christian throughout and the teachings of God are inherent in each discussion. The following specific points are revealed: God made us, and He made us in His own image. He has given us freedom of choice. We have freedom of will to obey or to disobey. God is the Creator of the universe. God forgives us, which means He restores us to a place of perfect confidence in His sight and with affection and high regard. God has forgiven us of sin for all eternity. There are other teachings touched on throughout the book but these are the dominant teachings in regard to God.

Certain teachings concerning Jesus are present. Jesus Christ was man and Jesus Christ was God--He is God-man. He laid aside His

divine nature and assumed human form and became obedient to the death of the cross. God exalted Him and He is in heaven at the right hand of the Father. Jesus has power to give to those who come to Him and He offers us new life in His school.

Teaching about the Holy Spirit is limited to the fact that He dwells in the believer.

Inherent in all the discussions of the book are teachings concerning God's dealing with men and these add to the specific teachings stated above on the Trinity.

(6) Vocation

This book does not deal with the matter of vocation.

b. Criticism of How'm I Doin'? in Light of Christian Concept

No criticism of this book in the light of the Christian concept is necessary since this book is Christian in its entirety.

c. Conclusion in Regard to How'm I Doin'?

How'm I Doin'? is an excellent presentation of personality growth in Christian thinking.

## SUMMARY AND CONCLUSION

## SUMMARY AND CONCLUSION

Various problems were presented in Chapter I and shown to constitute a need for personality adjustment. In the summary of this first chapter it was pointed out that primarily the adolescent is insecure and uncertain because of the absence of a basic standard of behavior. Though not a comprehensive study of the problems confronting the adolescent, as pointed out in Chapter I some of the dominant problems are: shifting standards of sex, alcohol, the draft, and the economic situation. These problems have resulted in an overall shifting sense of values. The world in which the adolescent lives presents him with an array of standards and he is left to choose from the array. Even in the attempt to choose uncertainty and insecurity cause confusion.

In understanding himself and in knowing what is required of him as he grows to adulthood, the adolescent can develop his own standard of behavior. When such a standard is developed by the Christian adolescent he is well on his way to being a well-balanced, mature personality, for once there is a basic standard insecurity and uncertainty tend to disappear.

Personality books, then, are of value in helping adolescents to make personality adjustments. They give the adolescent a better understanding of himself and his nature, and they guide him in personality development. They provide guideposts in the bewildering fog of growing up, of making the transition from dependent childhood to independent adulthood.

Because these books are of value in the personality adjustment of the adolescent, they have value for the Christian education program. In a well-rounded program for adolescents, all areas of life are taken into consideration for the Christian concept involves the entire life. Growth in Christian experience is growth in personality. The New Testament provides all that is necessary in Christian principles of growth, but for the adolescent there is need for concrete guidance on the specific problems that confront him. Personality books written from the Christian point of view are the solution for this situation.

The following evaluation will show to what extent the selected personality books relate to the insecurity and uncertainty (or to specific problems) and thus to what extent they are of value for the adolescent.

My Dear Ego. Christian principles are inherent in the treatment of subjects. The book is excellent from the psychological point of view and can be of much value to the Christian. It guides the adolescent into a deeper understanding of himself and his problems. As the adolescent assimilates the principles given here he will become secure and certain for he will have established for himself a basic but flexible standard of behavior. The only specific problem dealt with is the sex problem. Kunkel deals only with general principles concerning sex, but the principles given are sound.

Better Ways of Growing Up. Christian principles are involved but in many instances the force is taken out of the Christian concept and the secular and socialistic viewpoint predominate. The

book's chief value lies in its self-analysis quizzes. These are quite good in giving the adolescent a picture of himself, but the remainder of the book does not give sufficient guidance toward maturity. The book deals with the sex problem chiefly in terms of the future--the ultimate responsibility of the home and family. No other problems are specifically dealt with in this book.

Teen Days. The treatment of the subject material is secular but Christian principles pervade the whole presentation. Teen Days points toward maturity in that it attempts to allay fears of the adolescent concerning himself. The certainty and sureness which this book seeks to develop is purely within the adolescent's own knowledge and understanding of himself. It does not concern itself particularly with the social aspects, and thus in one sense falls short of being an adequate guide to personality adjustment. It deals with the sex problem specifically and and briefly with the matter of part time jobs.

Personality Plus. This book is completely secular and the treatment of topics is quite superficial. It is of little value, other than for entertaining reading. Its emphasis is on the social aspect of all points discussed and there is no consideration of causes of insecurity or of aids in personality growth or adjustment.

Youth Comes of Age. Christian principles are involved but the treatment of the subject could have been strengthened by a more thorough reliance on Christian teachings. This book guides the adolescent toward understanding his status in terms of his own family life. The book tends to deal with that which is rather ideal and thus avoids

extensive discussion of problems the adolescent faces. It aids in giving the adolescent an understanding of the role he should play as an adult. It deals specifically with the matter of sex and with the matter of part time jobs.

How'm I Doin'? This book is an excellent treatment of personality growth from a thoroughly Christian point of view. It presents the Christian concept of personality development and adjustment. The emphasis is on being a Christian first of all, and then developing the personality in line with Christian teachings. Logan stresses the fact that Christian love is the necessary basis for a truly wholesome personality. Specific discussion is made of the matter of sex, but no other problems are dealt with as such.

As a whole these selected personality books have a contribution to make to the adolescent's understanding of himself and his status, and thus they have a contribution to make toward his sense of security and certainty.

## APPENDIX



APPENDIX

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