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THE CONTRIBUTION OF THE CHURCH TO THE SOLUTION  
OF THE PROBLEMS OF LATER  
ADOLESCENTS

by

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INTRODUCTION

## INTRODUCTION

### A. Purpose of Study and Its Justification

The purpose of this present study is to present, through the medium of the church, a program which adequately meets the problems of later adolescents. The program will be adequate as it seeks to contribute to every area of later adolescent experience.

There is no fact of such significance as the recognition of youth and their function in life.

A nation may save itself physically by protecting and nurturing childhood, but it will advance itself intellectually and spiritually only through adequate provision for the training of its young people.<sup>1</sup>

The necessity is imminent and immanent and determinative. It is imminent because a world crisis in the battle between good and evil forces is with us at the present hour; it is immanent because the necessity demands a mighty appeal to the inner life and involves the incarnation of heavenly values in the glorious soul of youth; it is determinative, because the future, all of the coming destiny-filled years, depend upon the labors of the church of today.

In this study the vital problems of the later adolescent will indicate how

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<sup>1</sup>Mayer, H., Church Programs for Young People, p. 3.

<sup>2</sup>DeBlois, A. K., The Church Today and Tomorrow, p. 148.



necessary it is that the church provide an adequate program. "A Christian church should not look to young people simply for the reason of perpetuating itself but also for the purpose of serving youth itself. In this respect it bears a very definite responsibility to young people."<sup>1</sup> "The church needs to look upon the work with these young people as a specialty, for wherein they fail the loss is beyond computation."<sup>2</sup>

During the summer of 1936 the writer became interested in this study as a result of a young people's missionary conference at New Wilmington, Pa. Upon request the young people submitted any problems which they had. The problems were so varied and of such a serious nature that the writer desired to discover a possible reason for such a situation.

#### B. Method of Present Study

Primarily, the study involves an understanding of the later adolescent himself, that is, his nature and needs. It will be understood that later adolescence covers the period from eighteen to twenty-one years of age. The first chapter will seek to determine the characteristics of the later adolescent by an examination of psychological sources with a view to understanding his problems.

From this foundational study it is hoped that certain needs will be determined. The second step will further seek to understand the later adolescent by the questionnaire method by discovering what are his self-

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<sup>1</sup>Mayer, *op. cit.*, p. 22.

<sup>2</sup>Thompson, James V., Handbook for Workers With Young People, p. 13.

indicated problems. The questionnaire will include all the areas of later adolescent experience as determined by the International Council of Religious Education.

If the church is in "an era of Experimentation" this is an appropriate time in which to evaluate and modify what it is doing. The third chapter must discover then what the representative denominations recommend for later adolescents and by analysis determine how effectively they have met the problems in every area of later adolescent experience. This emphasis being determined, certain underlying criteria necessary for setting up an adolescent program will be stated. These will be determined on the basis of the study of the three chapters. These criteria will furnish the basis for program suggestions. These suggestions will not attempt to be exhaustive but will simply serve as indications of important elements which hitherto possibly have been omitted in <sup>the</sup> later-adolescent program as a whole.

The only program which will be effective in any church will be that which after careful study and prayerful planning seeks to meet the deepest needs and problems of later adolescents.

CHAPTER I

A PSYCHOLOGICAL STUDY OF LATER ADOLESCENCE WITH A VIEW TO  
DETERMINING THE PROBLEMS OF THIS PERIOD

## CHAPTER I

### A PSYCHOLOGICAL STUDY OF LATER ADOLESCENCE WITH A VIEW TO DETERMINING THE PROBLEMS OF THIS PERIOD

#### A. Introduction

In an investigation seeking to determine in what ways the Church may expect to meet the problems of later adolescents it is necessary to study the characteristics of this age group. To know the factors involved in the development of the later adolescent will make possible the determining of his problems. There can be no intelligent planning for these later adolescents unless there is this understanding of this period of development, in which should be noted how it differs from the periods of early and middle adolescence, and the period of adulthood following it. The purpose of this chapter therefore is to present this study of the characteristics of the later adolescent with a view to determining his problems.

No definite line of demarcation can be given as to the year when an individual crosses the line into later adolescence. Most psychologists are in agreement that the third division of adolescence falls between the ages of eighteen and twenty-four. In this study the writer will consider the period of later adolescence to cover these

years.

As to the procedure of this study, an examination was made of the following sources, Hollingworth, L. S., Psychology of Adolescence; Midge, E. L., Psychology of Later Adolescence; Rudisill, E. S., Intimate Problems of Youth; Richardson, N. E., Religious Education of the Adolescent; Stewart, F. W., A Study of Adolescent Development; Tracy, Frederick, Psychology of Adolescence; Weigle Luther, The Pupil and the Teacher. These sources were selected on the basis of their value determined by means of a survey of adolescent studies. Few sources give special study of the period of later adolescence.

In an analysis of these sources, the outstanding characteristics of the later adolescent were noted and are reported in the present chapter. In this analysis the writer noted the most characteristic elements of the physical, intellectual, emotional, volitional, social and religious phases of the life of the later adolescent. Following this study the writer sought to discover on the basis of these characteristics the inherent problems in each phase of the life of the later adolescent. These were determined either by means of problems implied by the characteristics noted, or by means of direct statements of problems found in the sources analyzed.

## B. The Physical Development of Later Adolescents and the Problems Related Thereto

### 1. The Physical Characteristics of the Later Adolescent

Physically, the later adolescent has attained almost complete development. The body of the young person from eighteen to twenty-

four years of age increases comparatively little in height, or weight. Growth appears primarily in the maturing and filling out of the framework developed in the preceding years. It is the period of maturing of all bodily functions. Later adolescence represents the time of full physical vigor and vitality, coupled with a growing power of reason and a rich emotional life. The later adolescent has adjusted to life after coming through periods of chaotic and rapid development.

There are characteristic developments in the changing of the facial contours and maturing in other ways, but the later adolescent for the most part may be considered an adult so far as the physical development is concerned.

Growth from now on is a process of discovering and utilizing the possibilities already implicit in the organism, and a sort of hardening or fixing process as the nervous system approaches the relative fixity and stability of adult life.<sup>1</sup>

The whole physical organism is normally in full vigor. "The developed muscles are hungry for exercise and vigorous athletic sports have a deep attraction."<sup>2</sup> The activity of this period is very different from that of childhood. It is more organized, more controlled by the will, and less impulsive. Later adolescents delight in sports and competitions and may be enthusiastically engaged in either work or play at this point of their life. There seems to be no limit to their physical energy. This is also a period in which there seems to be a perfection of bodily control, poise and grace,

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<sup>1</sup> Mudge, E. L., Psychology of Later Adolescence, p. 19.

<sup>2</sup> Ibid., p. 50.

and a nicety of skill. The awkwardness of the other periods is gone. Ease and grace are noticeable. Sex organs have matured and sex differences are established.

2. The Problems Related to the Physical Development of  
Later Adolescents

Young people are very much alive and their problems are altogether real. The earnestness of youth, their questions, and their serious discussion of things that matter to them command attention. These vital points of their life are of great concern to the present study. Because the later adolescent has full physical vigor and vitality, he naturally seeks for activity where he may expend that energy. His problem then is, where will the energy be expended. His sex faculties have matured. Another problem to him is the wholesome expression of those sex urges. Many would like to have the opportunity to engage in sports and athletics of various kinds but they lack the chance to do so. Girls of this age are interested in developing grace and poise but their problem is the opportunity to develop such parts of their physical makeup. The later adolescent finds it a problem to take the time for the proper amount of exercise.

C. The Intellectual Development of Later Adolescents and  
the Problems Related Thereto

1. The Intellectual Characteristics of the Later Adolescent

The intellectual development of this period has reached its maximum. The mental life of youth is approaching its floodtide of power. Reason and will are maturing, and the mind is restlessly

active. Richardson says of the intellect of this period:

Mental powers unfold rapidly during later adolescence. Imagination, memory, attention, skill, and reason respond readily to the influence of education. It is by far the most critical period in the entire mental life of the individual.<sup>1</sup>

This is also a period of specialization for those who have attained normal intellectual life. Stewart writes:

Ranging widely in different fields may also continue, but increasingly the dominant interests assert themselves, claiming a larger share of time and effort.<sup>2</sup>

Later adolescents are more likely to react against the emotional dominance of the middle period and seek to shape their life by reason. Tracy suggests:

As one approaches more and more closely to the adult stage, the instinct for truth, the thirst for knowledge, and the capacity to respond to the demands of logical system, are noticeably strengthened.<sup>3</sup>

This brings one to consider what is perhaps of outstanding significance in this period. The inquiring and testing attitude, the search for a working faith, the unwillingness to accept what someone has said, the refusal to be told what to believe, are but a few of the significant mental attitudes of young people.

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<sup>1</sup>Richardson, N. E., Religious Education of <sup>the</sup> Adolescent, p. 12.

<sup>2</sup>Stewart, F. W., A Study in Adolescent Development, p. 131.

<sup>3</sup>Tracy, F., Psychology of Adolescence, p. 96 .



Because a conclusion has always been accepted is no argument to the late adolescent for its present acceptance. There is a professed intolerance for all that is past, and yet there is a great sensitivity to public opinion in the matter of accepted standards of group action.

This period of intellectual development is almost inevitably a time of disillusionment. The first contact with reality brings great reaction. On this, Weigle writes as follows:

The hopes of early youth were too extravagant, its ideals loved with a passion that did not see how plodding is the path of realization. The world is not nearly so responsive as the boy had dreamed, and the ideals are not so easy of accomplishment. This making a living seems, after all, a sordid business, which knows no law save the survival of the fittest.<sup>1</sup>

Many young people are for the first time upon their own resources economically. They are on their own responsibility in planning the expenditure of the whole or part of their funds. They must more largely than ever before choose their own companions. They become largely self-determinative. This is also a period of intense loneliness. The realities of life are now being met in many cases as a disillusioning shock, necessitating a whole reorganization of their philosophy. There is then an earnest attempt on the part of most young people intellectually to find a working faith.

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<sup>1</sup>Weigle, Luther, *The Pupil and the Teacher*, p. 59.

Tracy says of doubts:

That there should be doubts and questionings at this age is not at all to be wondered at, for this is the time of life when the mental powers expand so rapidly as to break through the limitations of childhood.<sup>1</sup>

For many of the later adolescents this period is one in which principles which they have followed all their lives either are confirmed or rejected. On the other hand for many it necessitates complete reorganization. Intellectual honesty demands that each one for himself shall think through the great questions of life.

## 2. The Problems Related to the Intellectual Development of Later Adolescents

This is a most critical period of mental development. Later adolescence can be either a period of natural mental vigor with keenness of interest or one of premature mental deterioration and discontinued growth. It seems obvious then that there are grave problems for the adolescent of this period. Mudge states:

With proper guidance there is rapid growth in intellectual powers...Because of the vigorous mental power of this period, its fresh moral insight, its tendency to enthusiastic idealism, youth should have a large part in the active determination of moral and social questions.<sup>2</sup>

With the transition of authority from the parents to the youth, questions as to cause, purpose, and values are bound to arise, if they are thinking at all. Many are facing real questions in their

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<sup>1</sup> op. cit.,  
Tracy, p. 98.

<sup>2</sup> Mudge, Psychology of Later Adolescence, p. 23, 24.

search for truth. They question their ability to inquire into vital things and the sources from which they may secure the final authority. Though some might seek to hide their moral obligation behind doubt and skepticism, yet the greater part are honest in their thinking. Some further intellectual difficulties which the later adolescent faces are those in the economic and social fields. The maintaining of his economic existence, the support of parents or home, the selection of friends who are worthwhile, all constitute grave problems for him. The earnest adolescent thinker will be brought to question certain ideals perhaps long accepted by parents and relatives. Through such questioning he will try to discover, no doubt, a basis for a reorganization of those ideals. "Each person evolves his own ideal, for the artificial self breaks down whenever strain is put upon it."<sup>1</sup> With this yearning, if it has not been satisfied earlier, comes the formation of a life philosophy.

#### D. The Emotional Development of Later Adolescents and the Problems Related Thereto

##### 1. The Emotional Characteristics of Later Adolescents

"Later Adolescence is a period of deepening and enriching of the emotional life."<sup>2</sup> The life of feeling is at its flood. Mudge leads us to believe that:

The essential processes of adjustment continue at a

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<sup>1</sup> Cf., Hollingworth, L. S. , Psychology of Adolescence, p. 177.

<sup>2</sup> Tracy, op. cit., p. 58.

decreasing rate through middle adolescence. Later adolescence is usually the closing period of the process of harmonizing the reactions of body and mind.<sup>1</sup>

In many cases it seems to be a time when extremes of emotional experience are frequent, and when the emotional life has a greater range and quality than before. Even though the emotions are normally more vigorous than ever before, yet they are being brought under the control of the will. There are many cases through this development, however, of inner conflicts resulting in a high degree of stress and strain.

Normally later adolescence is a period less erratic, less ready to respond to emotion, more thoroughly self-controlled than in earlier periods. Tracy says:

In the later years of the period the tides of feeling are somewhat better regulated, and their ebb and flow are just a shade more sober and steady; not because feeling itself is any less strong, but because it has become subject in a larger measure than before to the control of the higher thought powers.<sup>2</sup>

In the midst of such varied reactions, ideals of life are being crystallized. This period brings a new contact with reality, for many new problems arise when the later adolescent finds himself in a world of competition.

This is also a period of romance. There is a growing interest in each other on the part of both sexes. Mudge says of this new

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<sup>1</sup>Mudge, op. cit., p. 50

<sup>2</sup>Tracy, op. cit., pp. 75-76

interest:

In this great universal impulse of life between the sexes God has placed high potencies for the development of mankind. Here is a great spiritual energy which may be so perverted as to lead to all that is gross or debasing or which may be so guided and elevated as to contribute to all that is noble and sacred.<sup>1</sup>

## 2. The Problems Related to the Emotional Life of Later Adolescents

During this period the later adolescent is seeking an outlet for his emotional life. The period resolves itself into several very definite problems. First, he wonders whether he should dissipate his emotional being by thoughtless excitement or whether his emotional being shall have direction. Further, he wonders how he may have legitimate satisfaction of emotions. Then, too, he questions whether he has the proper outlet for wholesome emotion without feeling frustrated. On this, Tracy says:

Nothing can be more important and necessary than the diffusion of the forces of feeling by opening up to them as many legitimate channels as possible; and few things could be more disastrous than the concentration of the emotional energies upon any limited number of apperception fields, whether the sexual field or other.<sup>2</sup>

In addition, he is puzzled as to how emotion can be controlled without abolishing it. Other important problems to him are those

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<sup>1</sup> Cf., Mudge, op. cit., p. 61.

<sup>2</sup> Tracy, op. cit., p. 76.

which have to do with his love life. "It is during later adolescence that these impulses come to their highest energy."<sup>1</sup> He must deal with the question of how to make the expression of love wholesomely modern; or further on the same problem, he puzzles how seriously marriage should be regarded.

Emotion to be maintained at the desirable peak should have stimulation. This desirable stimulation of his feeling life is wonderfully accomplished through contacts with personalities. His question is how shall he make those contacts?

Many times the church or other organizations stimulate his feeling life for service or great endeavor and then fail to provide an outlet for such service or endeavor. At times this furnishes a major problem to the later adolescent. During this period the later adolescent is seeking an ideal personality to whom he may surrender himself and to whom he may attach his full loyalty.

#### E. The Volitional Development of Later Adolescents and the Problems Related Thereto

##### 1. The Volitional Characteristics of Later Adolescents

The volitional development involves two phases of life, the moral realm and the realm of the will. This is perhaps the truest period of morality for this is the time when conduct is regulated from within rather than by outward authority. Tracy believes:

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<sup>1</sup> Midge, op. cit., p. 61.

The most marked moral development takes place between the ages of twelve and twenty-four, the age when life-ideals take form, and judgments are made as to the absolute worth of this or that type of character. It is the age of passionate devotion to those ideals, and to those persons in whom they seem most nearly realized... Some of the highest aspirations, and some of the lowest lapses, may be found in the same person. No ideal is too exalted to be cherished by persons at this age. His conscience, for the most part sane and reasonably sensitive, may at times appear callous and depraved on the one hand, or morbidly scrupulous and exacting on the other.<sup>1</sup>

There is greater insight into the essential value of morality.

Moral traits are being developed. Mudge states that:

Here we find an optimism, a moral sensitiveness, a readiness to respond to noble ideals, an enthusiasm for what they believe highest and most worthy which are characteristic of youth.<sup>2</sup>

The will affects decisions. Life is marked by decisions before this period, but this age is most critical in the matter of decisions which vitally affect the remainder of life. Again Tracy says:

Thought is beginning to overtake feeling. Action is less frequently the outcome of impulse, and more frequently the outcome of deliberation. The higher centers of ideation are involved in the responses of the individual to the impressions that come into his consciousness. Impression issues in expression.<sup>3</sup>

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<sup>1</sup> Tracy, op. cit. , p. 163.

<sup>2</sup> Mudge, op. cit., p. 47.

<sup>3</sup> Tracy, op. cit., p. 111.

## 2. The Problems Related to the Volitional Development of Later Adolescents

The possibility of a wrong decision which will cause unhappiness in home or occupation necessarily concerns the later adolescent. Out of a vast number of conflicting ideas about marriage and the home, the later adolescent must choose those values of true worth. He wonders what constitutes the fitness of his mate, what traits of character the other individual should possess, what education, personality or intelligence are essential. There are many elements for deliberation in his decision for a life work. Native capacities, such as interests, and tastes; personality traits also, such as assurance, interest in detail, speed of decision and many others are involved. Concerning the work itself, he may ask: Is it ethically sound? What are its rewards; social, financial, intellectual, and spiritual? What leisure time will it assure for recreation and avocations?

Many impressions have been made up to this period of his life. Those things which he puzzles about are; first, what expressions shall I give to my impressions? Then, what motives shall govern my expressing those impressions? Control can be both negative and positive. Tracy implies the same problem when he says:

On the positive side control means direction and regulation of action; on the negative side it means repression of undesirable acts, or inhibition of the promptings to such acts. Both these are important. From the standpoint of education, the power to inhibit is as necessary as the power to initiate; and both should become fixed in the structure of



habitual behavior.<sup>1</sup>

Though the adolescent may realize the necessity for initiating as well as inhibiting he will question the value of either at this period at various times. In this respect he is open to suggestion by others. Because this is a habit reforming and stabilizing period it becomes a problem on what basis he shall discriminate between good and bad habits. If he can successfully solve this, he will have the solution to his problem of adjustment to life.

#### F. The Social Development of Later Adolescents and the Problems Related Thereto

##### 1. The Social Characteristics of Later Adolescents

Though middle adolescence is the period when customs and conformity are most powerful, still they are very evident also in later adolescence. Mudge believes:

Young people of this age are tremendously concerned with social approbation. It has become important to them now to conform to social standards in speech, manners, clothing, tastes, and interests.<sup>2</sup>

Mudge says further,

A normal later adolescence involves the regular

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<sup>1</sup>Tracy, op. cit., p. 111.

<sup>2</sup>Mudge, op. cit., p. 83.

development of social impulses, attitudes, and habits. The young person thus normally trained in social living will become the socially minded and normally adjusted adult.<sup>1</sup>

In later adolescence, the youth attains the needed principles, judgments and controls of his own in a social way. The awakening social consciousness comes to possess a wider horizon than before. It advances to the point of including all people in its scope. Rudisill further adds to our understanding of the social development of the later adolescent when he says:

This is the time during which the assembled and integrated personality is put to trial. While the attitude of criticism remains it turns more and more to appreciation and personal application.<sup>2</sup>

Young people of this age seem to need companionship. Many coming to the larger cities for employment find themselves practically exiled as far as companions are concerned. Their normal social progress is thwarted. The selection of intimate companions at this time makes it necessary for advice and direction to be given to them. The selection of a life companion who is worthy is the responsibility of this age. In this period the development of the "gang instinct" looks forward toward a further development of the relation of young people in groups.

## 2. The Problems Related to the Social Development of Later Adolescents

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<sup>1</sup> op. cit.,  
Mudge, p. 74.

<sup>2</sup> Rudisill, Intimate Problems of Youth, p. 57.

A major problem of the social life of the later adolescent is the necessity for wholesome contacts whether in college or business. This involves, as the writer has stated, wholesome companions in a wholesome environment. Young people want the opportunity to form acquaintances and in their circle of many friends to have the opportunity to choose their more intimate associates.

Social obligations and responsibilities make the adolescent wonder how he can be able to work out all the problems connected with them. The prominence of organization in connection with groups of later adolescents is evident. How far should they organize? How loyal to organization should the later adolescent be?

The later adolescent desires to be an effective leader.

Mudge says along this line:

Throughout childhood and the earlier period of adolescence the qualities of leadership have been developing, but authority has been largely superimposed by adults. Our young people's organization should recognize as a chief function the development of leadership in the young people themselves.<sup>1</sup>

Young people need and desire recreation, but it is a problem to them how to secure it. Mudge says further:

With the tremendous social interest of young people in later adolescence, it is not strange that social play becomes of very great importance.

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<sup>1</sup>  
Mudge, op. cit., p. 79.

Somewhere in a wholesome or an evil environment, our young people will assemble for play, for some type of recreation.<sup>1</sup>

G. The Religious Development of Later Adolescents and  
the Problems Related Thereto

1. The Religious Characteristics of Later Adolescents

At this time in life, religion makes a great appeal to the later adolescent in the light <sup>of</sup> the whole of his experience. This is a period in which religion may easily be lost, either through misuse or doubt. It is the period in which youth gradually leaves the church. The new freedom permits him to stay away from church and it becomes easy to stay away. As was true of the intellectual development so it is of the religious development that the later adolescent is also beset with religious doubts. It is true too that during this period youth is more likely to experience the joy of thinking things through to a satisfactory conclusion.

Prayer now becomes more personal, vital and intelligent. It should embody a deepening sense of dependence, a loftier aspiration, and greater satisfaction. Gradually it may become less self-centered and world-wide in its scope. Worshipful experiences now become a real part of his religious life. Mudge leads us to believe:

In the latter years of adolescence in particular

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<sup>1</sup>Mudge, op. cit., p. 85.

may appear an interest in the intellectual aspects of religion, an effort to scrutinize and redefine doctrine and to examine the foundations of creed.<sup>1</sup>

This experience is wholesome for when doctrine becomes the individual's then it becomes meaningful. Here is the opportunity for the personal dedication and enlistment in Christ's service. Mudge believes:

The condition of human progress is the utilization of youth. The spirit of youth, keen and thoughtful, impelled by wholesomely developed emotion, applied to worthy tasks and waiting problems -- this is a great need of the world.<sup>2</sup>

This is the time when youth are most ready for a noble and worthy challenge for service. The courage and daring of this period of youth leads him into causes which no other group will attempt. Hollingworth indicates that:

Having achieved a satisfying and illuminating point of view upon life as a whole, either through the acceptance of an established religion or through some other mode of thought, the adolescent of good intellect may feel moved to share his enthusiasm with others by converting them.<sup>3</sup>

## 2. The Problems Related to the Religious Development of Later Adolescents

Life is to some later adolescents a great problem. They fail to understand themselves, they fail to see why they were created or what purpose they are to fulfill in the world. It is not strange

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<sup>1</sup>Stewart, F. W., op. cit., p. 157.

<sup>2</sup>Mudge, op. cit., p. 136.

<sup>3</sup>Hollingworth, op. cit., p. 163.

that the great realm of faith and religion should present difficulties. The lack of a proper religious foundation earlier is likely to hamper the later adolescent in finding solutions for his religious problems. To many later adolescents religion is associated with adulthood . Their problem then becomes a matter of how religion can be kept for youth also. Some youth question the worth of religious expression. What place has prayer, worship, or the Bible in the work of the church?

Religion for the later adolescent becomes something personal. In it he wants an answer to his question concerning the purpose of human life, the destiny of the soul, the reality of eternity, and the reasonableness of faith in this present age. Tracy adds to this conviction when he says:

The period of youth, then, seems to be the psychological juncture for the great serious decisions and deliberate choices that shall determine the direction and the trend of all the remaining years. A great unification can take place not only within the individual mental life,<sup>1</sup> but between the individual and his social environment.

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<sup>1</sup>Tracy, op. cit., p. 204 .

## H. Summary

In this chapter, the nature of the later adolescent period has been presented with a view to understanding his problems. This was done by means of an analysis of sources to determine its nature and needs.

It was found that physically the later adolescent has adjusted to life after coming through a period of chaotic and rapid development.

In later adolescence the body has come to almost complete development. The frame is filled out and maturation is rapidly taking place. The muscles are well coordinated so as to produce efficiency and skill. The physical energy is almost unbounded.

It was noted that intellectually the life of the later adolescent reaches its flood tide of power. Its becoming a period of specialization marks it as a time when the greatest intellectual accomplishments are most frequently found. It is a period of disillusionment in the face of realities. It is an investigating time when the inquirer seeks the truth. There may be a professed intolerance for the past until it proves to be worthy of acceptance.

With reference to the emotional life, it was found that it also is reaching its enrichment. Normally it is vigorous but it is brought largely under the control of the will. There are inner conflicts with some, but on the whole the emotional expression is less erratic, and more thoroughly self-controlled than <sup>at</sup> any earlier period. The ideals of life are crystallized at this period. It is a period of romance.

The volitional development involves the will and relates to the moral realm. It was noted that moral traits which are basically good or bad are built at this time. This age is marked by a great number of decisions. These decisions are those regarding marriage, life work, companionships and religion. The will governs these decisions made as the outcomes of great deliberation.

It was discovered that this social age of the later adolescent is gregarious in a sense different from the junior and early adolescent periods. The social consciousness is most active at this period. The young people of this age need companionship. The selection of a mate is an important phase of this age. Activities in the recreational field are of great interest to them largely due to the fact that their endurance is greater, and because of their skill and grace. Young people of this age are rapidly becoming leaders in their groups.

In regard to the religious life, the writer found that the adolescent seeks to find in it a philosophy of life, a stability for his faith, a reasonable answer to his doubts, and a source of refuge and peace throughout his disillusionment. Religion necessarily integrates all the other phases of his life into a harmonious unit. Religion may become personal in the various expressions of praise and prayer. These expressions relate him to a God who will guide through all the difficulties of his life.

Because the present chapter dealt with an analysis of later adolescent characteristics with a view to the determining of the problems of this period, it will be helpful, by way of summary, to classify in outline form



the problems of the later adolescent as related to his development in each of the classifications studied.

I. Problems Related to Later Adolescent Physical Development

1. The opportunity to engage in recreation, sports and athletics and aesthetic forms of expression
2. The problem of time for exercise
3. The problem of how much exercise is necessary
4. The best ways to exercise
5. The problem of little sleep and of keeping physically fit

II. Problems Related to Later Adolescent Intellectual Development

1. The opportunity for further cultivation of the mind
2. The maintainance of his economic existence
3. The support of other members of the family
4. The problem of maintaining certain ideals in spite of a negative environment
5. A standard of values which stands the test of life
6. A life philosophy
7. The problem of thinking doubts through to a satisfactory conclusion

III. Problems Related to Later Adolescent Emotional Development

1. The problem of controlled emotion without abolishing it
2. The proper emotional attitude toward the expression of love, marriage, and home relations
3. The problem of securing the legitimate outlets necessary for his emotions
4. The problem of what ways his emotional life may be exercised
5. The problem of making contacts with other personalities who will create within him ambitions and goals worthy of a noble life

6. The problem of a personality to which he may attach his full life and loyalties

#### IV. Problems Related to Later Adolescent Volitional Development

1. The problem of decisions regarding marriage
  - a. As to fitness of his mate
  - b. The traits of character he or she should possess
  - c. As to education
  - d. As to personality
  - e. As to intelligence
2. The problem of decisions regarding his life work
  - a. As to native capacities
  - b. As to interests and tastes
  - c. As to personality traits
    - (1) Assurance
    - (2) Interest in details
3. The problem of the life work itself
  - a. As to its ethical foundations
  - b. As to its rewards
    - (1) Social - Opportunities for leisure time and avocations
    - (2) Financial
    - (3) Intellectual
    - (4) Spiritual
4. The expression of impressions through moral acts
5. A discrimination between good and bad habits

#### V. Problems Related to Later Adolescent Social Development

1. The necessity for a wholesome social life
2. The problem of making social contacts
3. The problem of how much organization and group loyalty should be maintained
4. The problem of how to become an effective leader
5. The problem of what values to attach to social contacts
6. The problem of the standards of social success

## VI. Problems Related to Later Adolescent Religious Development

1. Attitude toward self
  - a. With relation to others
  - b. With relation to God
2. The problem of keeping the church for youth as well as adults and children
3. The satisfaction of his questions, religious and moral
4. The reality of eternity
5. The reality of God in the world and in human destiny
6. The worth of religious expressions such as prayer, worship, and the Bible, in the church and personal life
7. The time when he should talk of religion

This chapter has brought us to the conclusion that the problems of the later adolescent are vitally important to him and to the world in which he lives. The way in which he will solve them should be of concern to the church. In the following chapters attention will be given to an examination of these problems more specifically and to the church's part in the solution of them.

CHAPTER II

A QUESTIONNAIRE STUDY OF THE PROBLEMS OF

LATER ADOLESCENTS

## CHAPTER II

### A QUESTIONNAIRE STUDY OF THE PROBLEMS OF LATER ADOLESCENTS

#### A. Introduction

In the preceding chapter it was possible to determine certain needs of later adolescents. These needs clearly evolved into both general and specific problems.

In this chapter is reported an attempt to discover by the questionnaire method what problems the later adolescent has which he himself indicates. A questionnaire<sup>1</sup> was prepared to include the eleven areas of experience classified by the International Council of Religious Education in their Book One, Principles and Objectives of Christian Education. These areas formed the main divisions of the questionnaire. Under each the writer selected more specific items which would further delineate the total experience of the later adolescent. These questionnaires, numbering 110, were sent out to five different centers of later adolescents, in which were Sunday School classes and young people's groups in the New York City and Cleveland, Ohio, areas. Two classes were

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<sup>1</sup>See Appendix A for the form of the questionnaire.

given the questionnaire at Muskingum College, New Concord, Ohio.

These questionnaires were arranged so that each person might either simply check the item he knew to be a problem or state opposite it what his particular question happened to be. Eighty of these were returned.

In addition to this questionnaire the writer has included an analysis of a series of questions asked the young people at the New Wilmington Missionary Conference at New Wilmington, Pennsylvania, in 1936. The writer would like to state, however, that these questions were not secured in accordance with scientific procedure, as was the questionnaire form prepared especially for this study. However, these questions will show what ~~problems~~ this group of adolescents is asking.

#### B. The Method of Analysis and General Results of the Questionnaire

In order to analyze the questionnaires the writer used a work sheet upon which she tabulated the ~~data~~ of the questionnaires. From these, certain significant facts were determined. On the left edge of this large graph sheet were written the items of the questionnaire. At the top were numbers corresponding to the number of each questionnaire as it was recorded. If the individual merely checked the item this was indicated by a check on the work sheet opposite the item. If the item also had a specific question opposite, this was indicated on the work sheet by a circle.

In that manner all the questionnaires were recorded according to

the items checked. The writer added on the work sheet the recorded data which was secured on the last page of the questionnaire. This additional information was in regard to church membership, sex, denomination, college or business or neither, locality, city or small town.

TABLE I  
GENERAL INFORMATION

Members		Male	Female	College Business		City	Small town
Yes	No			Neither			
75	4	45	34	50	3 26	43	28

Several denominations were represented among the individuals answering the questionnaires. These are listed according to the number of each denomination.

TABLE II  
DENOMINATIONS REPRESENTED

Presbyterian	25
United Presbyterian	18
Dutch Reformed	6
Methodist	5
Baptist	3
Associate Reformed Presbyterian	3
Church of Christ	3
Methodist Protestant	1
Evangelical Reformed	1
Congregational	2
Catholic	1
Greek Orthodox	1
United Brethren	1
Lutheran	1

### C. The Analysis of the Questionnaire

The returns were classified and analyzed in such a way as to show several definite results upon which the writer could draw certain conclusions.

The following table represents the eleven areas of the later adolescent's experience. The results recorded in the table were secured from the work sheet. The first column shows the total number of items checked in each area by the men, the second by the women, the third by those in college, the fourth by those in business. The column to the extreme right gives the totals of the items checked in each area.



TABLE III  
TOTAL NUMBER OF PROBLEMS IN EACH AREA OF EXPERIENCE

Area of Experience	Men	Women	College	Business	Neither	Total
Religion	91	66	95	53	9	157
Health						
Physical	55	26	54	22	5	81
Mental	96	75	110	56	5	171
Education	84	47	85	39	7	131
Economic	39	13	27	20	5	52
Vocational	58	39	61	31	5	97
Citizenship	50	24	40	26	8	74
Recreation	47	24	44	24	4	71
Sex	56	17	40	30	3	73
General life	27	15	23	17	2	42
Friendship	40	24	37	26	1	64
Aesthetic	60	8	40	23	5	68

The next table indicates the items checked and stated on each questionnaire. In the first column are the total number who checked that particular item. The second column shows the number of checked items under which statements were written. The third and fourth columns indicate the number checked and stated by the men and women respectively.

TABLE IV  
TOTAL NUMBER OF ITEMS CHECKED AND STATED

Item	Checked	Stated	Men	Women
<b>I. Religion</b>				
1. Prayer	23	17	10	13
2. Devotions	5	1	3	2
3. Bible reading	19	14	14	5
4. Feeling God's presence	20	11	9	11
5. Conversation about religion	20	13	11	9
6. Church attendance	21	17	15	6
7. The Sunday School	12	8	6	6
8. The Church service	10	8	6	4
9. Missionary work -- home and foreign	14	7	9	5
10. Conventions conferences	5	2	3	2
11. Other items	8	8	5	3
<b>II. Health</b>				
<b>A. Physical Hygiene</b>				
1. Food	8	3	4	4
2. Exercise	23	15	17	6
3. Bodily hygiene	5	4	4	1
4. Sex knowledge	17	13	13	4
5. Providing food and clothing	3	1	2	1
6. Care of younger children in the home	1	1		1
7. Eating between meals	18	10	11	7
8. Sanitary conditions	1		1	
9. Contagious diseases	3	1	2	1
10. Other items	2	2	1	1
<b>B. Mental Hygiene</b>				
1. Attitude toward self	19	13	13	6
2. Day dreaming	34	23	18	16
3. Worry	23	17	14	9
4. Doubts	10	6	5	5
5. Confidence	16	11	6	10
6. Stability in home relations	1		1	

Table IV (Continued)

Item	Checked	Stated	Men	Women
7. One's standard of values	9	6	6	3
8. Prejudices	21	12	11	10
9. Fears	8	3	3	5
10. Gossip	12	6	5	7
11. National Prejudices	9	4	7	2
12. International Prejudices	8	4	6	2
13. Other items	1	1	1	
<b>III. <u>Education</u></b>				
1. College	15	11	9	6
2. Business schools				
3. Reading	21	13	14	7
4. Experience	9	5	7	2
5. Educational conversations	4			4
6. Attitudes toward school	10	6	9	1
7. Use of time	30	16	17	13
8. Church and religious problems	6		4	2
9. Attitude toward educational institutions	3	1	1	2
10. Travel	16	12	10	6
11. Contacts with other people	15	6	11	4
12. Other items	2	2	2	
<b>IV. <u>Economics</u></b>				
1. Investment of money	12	4	11	1
2. Responsibility for welfare of others	10	4	7	3
3. Providing for the home	7	1	5	2
4. Use of property of others	6	4	4	2
5. Place of business	5	2	4	1
6. Problems of the economic order	9	6	6	3
7. Other items	3	3	2	1

Table IV (Continued)

Item	Checked	Stated	Men	Women
<b>V. Vocational</b>				
1. Standards of success	23	13	13	10
2. Attitudes to work	11	15	9	2
3. Choice of work	27	18	13	14
4. Homemaking and parent- hood	8	3	5	3
5. Selection of school	4	3	2	2
6. Selection of courses	11	7	8	3
7. Employers and employees	7	1	6	1
8. Professional organizations	6	5	2	4
9. Other items				
<b>VI. Citizenship</b>				
1. Voting	11	5	9	2
2. Holding office	3	2	2	1
3. Teachers as public ser- vants	2	1	1	1
4. Church and politics	23	13	15	8
5. Regulations of church government	4	1	2	2
6. Law enforcement	8	4	5	3
7. Civil service	4	1	4	
8. Problems of peace and war	17	10	10	7
9. Other items	2	2	2	
<b>VII Recreation</b>				
1. Leisure time	19	13	14	5
2. Family group relationship	7	2	3	4
3. Friends in the home	9	3	6	3
4. Aesthetic experience in the home	3	1	2	1
5. Organized play	4	1	3	1
6. Commercialized recreation	7	3	5	2
7. Radio	9	8	7	2
8. Newspapers	11	7	6	5
9. Other items	2	2	1	1
<b>VIII. Sex, Parenthood and family life</b>				
1. Understanding of self	12	1	8	4
2. Matters of husband and wife relations	5	1	5	
3. Relations of sexes, courtship	18	11	14	4
4. Mixed games, parties (church)	8	1	4	4

Table IV (Continued)

Item	Checked	Stated	Men	Women
5. Choosing a wife or husband	21	10	17	4
6. Preparing for parenthood	3		3	
7. Relation to other members of the family	5	1	5	
8. Other items	1	1		1
<b>IX. <u>General Life in the Group</u></b>				
1. Manners	12	6	11	1
2. Courtesy of pupils to teachers	3	2	1	2
3. Courtesy of members in service	1		1	
4. Treatment of strangers	14	7	7	7
5. Correspondence	12	4	7	5
6. Other items				
<b>X. <u>Friendship</u></b>				
1. Friends and guests in the home	7	4	5	2
2. Chums	10	6	6	4
3. Cliques	20	10	9	11
4. Fraternities, organizations	20	13	15	5
5. Social groups (national and international)	2		2	
6. Attitude toward other groups	4	2	3	1
7. Other items	1	1		1
<b>XI. <u>Aesthetic Activities</u></b>				
1. Personal appearance	18	11	17	1
2. Appearance of property	4	1	4	
3. Appearance of room or home	10	3	8	2
4. School decorations	2	2	1	1
5. Architecture	2	1	2	
6. Music	13	6	13	
7. Beauties of nature	8	3	6	2
8. Visiting historic spots	10	4	8	2
9. Other items	1	1	1	

D. Classification of the Statements Made on the  
Questionnaire

The writer has already indicated that the later adolescents who took these questionnaires not only checked certain items but also in many cases wrote out definite statements under these items. In the succeeding pages are classified those statements according to the main areas and items of the questionnaire. The numbers in parentheses following some of the statements indicate the number of individuals who asked that particular question or one which was essentially the same.

I. Religion

1. Prayer:

Is morning prayer necessary as well as evening?  
Offering one's self for service rather than asking for something.  
To remember what and who to pray for?  
How often should I pray in a day? -- once, twice, etc.?  
Must prayer be made in private?  
Should we who pray less than we should ask for help in great emergencies when we neglect it everyday?  
How do you make good informal prayers in public?  
Is it necessary to pray aloud? (3)  
How should I escape the mechanistic type of prayer, due to rushed time?  
How to find time?  
Why does the Lord's prayer differ in various churches?  
Does God always answer our prayers?  
Is it possible to ask favor after favor of God?  
How to express myself in prayer?  
Why are prayers so much different in other nations?

2. Devotions:

When should we have devotions?  
Hard to include enough prayer.  
How much time should I spend in devotional life, in order to keep from having others think I am pious?  
How can I arrange schedule so as to wake up on time?

3. Bible Reading:

How to find time and opportunity for Bible Reading? (4)

How much time shall be spent on Bible reading?

Which to believe -- the scientific interpretation of Bible facts or the Bible itself?

How should one read the Bible? I do not read systematically. (6)

Is it necessary to read the Bible every day?

Is there any special reason for reading the Bible?

4. Feeling God's presence:

How can one feel God's presence and know that he feels it? (7)

Occasionally difficult.

I forget him too often.

How can I get the time and quietness to be in atmosphere desirable?

When I am at church or with other people who are deeply religious I can feel his presence but not while I am alone.

5. Conversation about religion:

How much should I talk about my religion?

Hard to begin and maintain.

I'm unable to speak my feelings.

What makes it difficult to speak to your friends about religion?

Should we converse when the other person is of a different religion? (2)

How to keep the school room on a non-partisan basis when children bring it up?

In a group that scoffs at religion, how can I prove its worth? (2)

Why is it that people do not feel as free to discuss religious problems as they do many other subjects?

How dogmatic should I be?

You should not have to argue anyone into religion.

Don't try it, it's bad.

I do not feel as though I have a very thorough knowledge of the Bible so as to converse but I try to show in my actions what is right.

6. Church attendance:

Can one be a good Christian and not attend church regularly? (6)

How can our church attendance be increased? (20)

Why do some people feel that Easter Sunday and at Christmas will be sufficient?

The attendance at my particular church has fallen to a low percentage. Why?

Does a long sermon register better than a short one?

Is it increasing everywhere?

Are two services too many?



Hard to attend church services after having attended Sunday School. Becomes monotonous. Sometimes I force myself to church-going.

7. The Sunday School:

Is it necessary to attend if one goes to church? (2)

Is it necessary for a college student?

How to make good church members out of Sunday School students?

Lessons poorly taught and fragmentary. Should I attend? (2)

8. The Church Service:

Should the preacher have a minimum salary?

Is a long lengthy church service necessary?

I should like to see it (U.P.) revitalized.

What part should people play in the church service?

Is it necessary when you go to Sunday School?

How can I attend when I have to work?

Occasionally seems long.

Should the sermons be about stories or people in the Bible who are not wholly acceptable in their details, or try to develop a person's character?

9. Missionary Work -- home and foreign:

How can we become more acquainted?

Why do so many people feel that missionary work should be done in foreign fields first?

Do you think that missionary work is needed at home?

Should a church member participate in this? Is it necessary that everyone do missionary work? (2)

Is missionary work or home work more important to go into as a life work?

Lack of opportunity.

10. Conventions, conferences:

Must we attend?

Hard to see reason for them at times.

11. Other items:

How to convince the one you are to marry that church attendance should be regular for both?

Who created God and where did He come from? Did God create man or is God a product of man's brain and feelings?

My parents are not church members and since they are not I never discuss the church at home.

Does it not make the sacrament more sacred if one communes at the altar?

Can it be proven that Christ rose from the dead?

The necessity of public confession.

Transforming religious beliefs into social and economic reconstruction.

My ability to succeed in my life's work.

## II. Health

1. Food: Difficult to keep from over-indulgence  
Why do Jews not eat pork and why do Catholics not eat meat on Friday?
2. Exercise:  
Lack of time to get enough. (6)  
Would like to know the best methods.  
Difficult to get enough and to enjoy it. (2)  
How much exercise should I take? (2)  
Can one exercise too much?  
Enjoyment of it.
3. Bodily hygiene:  
Loss of sleep. (2)  
A decided problem -- to keep dainty at all times.  
How can one keep physically fit in crowded centers?
4. Sex knowledge:  
Do you believe in telling young children about sex? What age? (3)  
Why taboo?  
Like to know more?  
How is it best acquired?  
How correlate with life in general?  
Since I have studied it, how much should I tell others?  
Does the college give enough of this type of education? (2)  
Does the college or state have a responsibility to give this?  
Why not taught in school?
5. Providing food and clothing:  
Is it detrimental to wear socks in winter? (girl)
6. Care of younger children in the family:  
(no stated problems or questions)
7. Eating between meals:  
I have this habit. Should I continue or should I stop? (4)  
What is the best way to stop this?  
Why not? if you're really hungry.  
Does this spoil one's meal after he has grown to be between the ages of 18-25?
8. Sanitary conditions:  
(no questions or problems given)

9. Contagious diseases:  
(no questions or problems given)

10. Other items:

I do not receive sufficient sleep. I am always  
sleepy and tired out.

### Mental Hygiene

1. Attitude toward self:

How to overcome an inferiority complex. (4)

Do not have a fixed opinion of myself. (2)

How should you think of self (low or high) ?

Don't have enough confidence in myself.

How gain control of mental attitudes.

Could not count my faults in an hour, but have  
deep respect for my character, ability, and  
beliefs, nevertheless.

Am I maintaining my friends despite some of my  
faults or traits?

2. Day-dreaming:

Is it wrong or harmful in any way? (8)

Why does one dream?

How can I stop it? (4)

I day-dream. (4)

How much should I dream about my future proposed  
life work?

The ideal life is one full of happiness -- am I  
having an ideal life?

How high should one aim to be happy?

How can one find time to do a little?

Is day-dreaming caused by lack of interest?

How to exclude from reality?

3. Worry:

I have a tendency to worry too much. (3)

What is the best way to keep from worrying? (4)

Is worrying harmful? (3)

Why does one worry?

Does worry ever solve your problems?

I am a chronic worrier. Even faith in God doesn't  
help or perhaps haven't enough.

Is this a standard test of "brain equipment"?

Worry about finances?

What good does it do a person to worry?

Is some worry worth while?

## 4. Doubts:

If a person is doubtful as to certain things,  
what should he do? (2)

Should one have doubts?

If one doubts God at times, is there any hope of  
his being saved?

To what extent should I carry a "healthy skepticism" ?

Shall I change my habits to conform with others?

## 5. Confidence:

I need more confidence in myself. How can I get  
it? (3)

Could use a great deal more than I have.

In whom shall I confide? (2)

Just how can you overcome self-consciousness before  
other adults even though you can do the thing well?

Should you have confidence in new friends?

Is it right to have confidence in new friends?

Should one have confidence rather than doubt in his  
fellow-men?

Should you have too much confidence?

## 6. Stability in home relations:

Very unsatisfactory.

## 7. One's standard of values:

How may these be determined? (3)

What is the best way to keep your high standard of  
values intact?

Are all men created to be equal?

Is enough emphasis placed on the aforementioned sub-  
ject? (i.e., standard of values)

## 8. Prejudices:

How to get rid of prejudices? (5)

Are all prejudices wrong?

Is it sinful to have prejudices? (2)

Should one have prejudices?

I am at fault in this respect. (2)

Could human nature be altered?

Is everybody prejudiced in some way or another?

## 9. Fears:

House burning down?

Is fear something to be worried about?

What causes fear?

## 10. Gossip:

What are we going to do about this?

What makes people gossip when they know they shouldn't?

How is it possible to cure one of gossiping?

It has been a source of evil. We should try to eliminate it.

I need to stop gossiping?

I listen when I should not.

## 11. National Prejudices:

What is it that tends to make people prejudiced; jealousy or what?

How much should I as an individual do about righting policies I think wrong?

Problem of correlating new liberalism with conservative background.

Against the profits of large capitalists.

Occasionally against typical Jews.

Why is there nationalism and imperialism?

Why is national patriotism stressed?

## 12. International Prejudices:

Against nations who are trying to stir up war, Hitler, etc.

War, race prejudice.

What can I do today about apparent preparations for war?

Have a deep loathing and contempt for all Italian Facists, Germans, Nazis, and all others who pervert the human personality and destroy freedom and civilization.

The problem which faces all but no one has found safe means or solution.

## 13. Other items:

(no questions or problems given)

III. Education

## 1. College:

Do you believe college to be the ideal thing for every normal person?

Is a college education necessary for happiness and business?

When one is in doubt about attending college, what should he do?

Besides providing knowledge from books, what does a college do for you?

Where will money come from?

Got me into wrong field through no fault of my own. What to do about it now I'm graduated? Grades.

Just how strict must a college be in order to preserve its true Christian character?

Have I the qualities and ability to finish college?

I cannot decide whether or not to try for a degree. (B.S.)

Is it better to attend a large university and get a good degree or go to a small school where one's social life will be a happy one.

Why go to college and accumulate so much irrelevant knowledge?

2. Business schools:

(no questions or problems given)

3. Reading:

How can I improve my reading ability? (3)

How can I do more than is just absolutely necessary for school work?

Selections -- how to choose what to read? (3)

What is the best type of reading?

Are magazine stories educating?

Do people, speaking generally, read intelligent literature?

Need more time for it. (3)

4. Experience:

Is it better to find out things for ourselves or let someone else do it for us?

Is it not more valuable than excessive education?

How can you get experience when no one will give you a chance?

How much should we allow actual experience to guide our lives?

--- in as wide and varied a field as possible.

5. Educational conversations:

(no problems or questions given)

6. Attitudes toward school:

Is it necessary to enforce rigid rules upon college students in their social life?

Should one try to content himself in a school he does not like? (2)

Not half as effective as they might be.

Does your attitude toward school determine your results in your school work?

It requires much time.

None.

Grade system.

7. Use of time:
  - How shall I use my time correctly? (4)
  - Which should predominate -- academic or extra-curricular?
  - What are some good uses of time?
  - How can I keep from wasting time? (3)
  - Is friendship and social relations a waste of time?
  - Too much for study not enough for worship?
  - Can't seem to bring myself to do more instead of just thinking of doing things.
  - Does one get more done when he budgets his time? (2)
  - When trying to do too much, where should I drop work?
  - How can I keep irrelevant things from wasting my time?
  - This is one of my failures.
8. Church and religious problems:
  - (no problems or questions given)
9. Attitude toward educational institutions:
  - Why is communism spreading so in the schools?
10. Travel:
  - I would like to travel more. (5)
  - Where would be the most educational place to which to travel?
  - Does one really learn by travel?
  - Is travel necessary to education? (2)
  - Should a person use his money for college education or travel?
  - Is it wise to travel about after school before settling down?
  - as a means to experience in as wide and varied a field as possible.
11. Contacts with other people:
  - I find it rather difficult to make contacts.
  - Not many.
  - How approach other people on a par.
  - Is flippant, light chatter necessary to social success?
  - I am a misunderstood person. How can I make people understand me?
  - Is it O.K. for a college student to mingle with students younger than himself part of the time?
  - as a means to experience in as wide and varied a field as possible.
12. Other items:
  - Way to get the most good out of college.

#### IV. Economic

1. Investment of money:
  - Is it Christian to invest in and play the stock market? (2)
  - How can I know how and where to do it wisely?
  - What is the best use it can be put to in order to improve the standard of living?
2. Responsibility for welfare of others:
  - How much responsibility?
  - How much should I give up in order to provide for those much poorer than I?
  - How much are we indebted to our parents? (2)
3. Providing for the home:
  - What is my share?
4. Use of property of others:
  - How can I keep people from wearing my clothes without hurting their feelings?
  - Is this right to wear your girl friend's clothes, providing both involved are willing?
  - Is it wrong to borrow other people's property?
  - Do many persons misuse property of others and if so, how can that tendency be eliminated?
5. Place of business:
  - Where shall I locate?
  - Attitude toward fellow-workers.
6. Problems of the economic order:
  - How to support myself when I can get only substituting in my field for at least four or five years?
  - Does the old economic order suffice today?
  - How become more aware of economic problems of national order?
  - Are we due for drastic change in economic set-up?
  - Want to play a part, however small, in removing social and economic injustice without destroying the civilization which does manage to exist in spite of them.
  - I could use much more money for my hobby.
7. Other items:
  - How to earn spending money.
  - Do any serious results come from borrowing now and then?
  - Earning my way through school.



## VI. Vocational

1. Standards of success:
  - What are the standards by which success can be measured? (8)
  - What is success? (2)
  - How are we to succeed in our life work if we discover too late that we are dissatisfied?
  - For my age and education am I above or below the average?
  - Service, not money, I hope.
  
2. Attitudes to work:
  - A job, when I get it, will be merely a tool with which to make myself more fit to play the part described above. (Service)
  - How does your attitude toward your work affect your success or failure in it?
  - Paying work is too scarce.
  - Which is best speed or quality?
  - Should one keep a job which he dislikes?
  
3. Choice of work:
  - How can I be sure to choose the right work? (11)
  - Misguided, therefore miserable and a misfit; what to do about it?
  - Is feeling that one has ability in a particular line enough to convince one that this is his field?
  - What shall it be?
  - Should one know what he intends to do by the time he finished school?
  - Which is most valuable -- medicine or the ministry? Law or teaching?
  
4. Homemaking and parenthood:
  - What is best preparation?
  - Responsibilities of?
  - I think it is the greatest vocation God has given us.
  
5. Selection of school:
  - Is a denominational school much better than that which is not?
  - What shall it be?
  - Should we select a school where we are happy or one where we can get a better course or one our parents pick for us?

6. Selection of courses:  
 Difficulty in combining vocational aptitude with financial means.  
 What should guide you?  
 What shall it be?  
 Do my courses help to prepare me for my life's work? (2)  
 Why should anyone compel me to take courses I have no use for?  
 Hard problem when vocation not clearly decided upon.
7. Employers and employees:  
 How much difference should there be in salaries, other things being equal?
8. Professional organizations:  
 Of what use are professional organizations? (3)  
 I don't want to join.  
 Why does the modern system of this country require membership in so many?

## VI. Citizenship

1. Voting:  
 Should one pay taxes when going to school out of state which has no absentee vote?  
 Should everyone vote?  
 What should be your reasons for voting for a person, political program or moral standing?  
 In case you do not know any of the candidates for office, what should you do?  
 I would probably vote for the one I heard speak last.
2. Holding office:  
 What should be your attitude?  
 Let God rule your life to be able to help others.
3. Teachers as public servants:  
 Why is a teacher considered such, especially in her own home town?
4. Church and politics:  
 Should church and politics mix? (10)  
 Each should keep itself separate from the other.  
 How remove church from politics or vice versa?  
 Politics shape the world which shapes people's souls.  
 How can the church save these souls without concerning itself with the forces which damage and dwarf them?

5. Regulations of church government:  
Should one feel it his obligation to take part in church government if he is asked to?
6. Law enforcement:  
Are the law enforcements in this country distributed equally?  
Should you report to police every time you see anyone breaking the law?  
Why cannot we as a people have better law enforcement? Enforce the law or the law enforcing agencies.
7. Civil Service:  
It is no good. It is another way of getting a political bum a job without too much talk being raised.
8. Problems of peace and war:  
How are we going to maintain peace in the United States?  
What can I do to avoid war?  
Should I fight in defense of wife and home?  
Is there any good in the militaristic attitude?  
"Peace at any cost!"  
Should we preach peace to young people? (2)  
Worthwhile to agitate for peace when Bible says there will be none until Christ comes?  
Will the church be able to help solve these problems?  
There are still too many things worth fighting for to permit the world-youth to forget the way to fight and win its fights against the enemies of civilization.
9. Other items:  
I am Irish and it is a problem.  
The United States should be the best armed government of the world. We would then have no war.  
You don't start a fight with someone you know can whip you.

## VII. Recreation

1. Leisure time:  
How can leisure time be best used? (7)  
How can I find some? (2)  
Why is leisure time thought of as play time?  
How much leisure time should the average college student have a day?  
I have too much leisure time.  
Does one really suffer later on if he wastes his leisure time now?

2. Family group relationships:  
Too little home worship and family relationship.  
How get along with your immediate family who, the Bible says, are your worst enemies?
3. Friends in the home:  
Is it correct to entertain a male friend from college for a week-end in your home?  
Is it right to be rude to some people who visit your home?  
Not particular friends.  
What can be done to entertain young friends in the home?
4. Aesthetic experiences in the home:  
How develop these?
5. Organized play:  
The best way to play in athletics.
6. Commercialized recreation:  
How far should it be allowed to go?  
The more commercialized the less worthy as recreation.  
How would recreation be commercialized and still be recreation?
7. Radio:  
Is it a hinderance to a college student? (2)  
Is the radio a good recreation?  
This takes most of our attention from other things and causes us to be poor conversationalists.  
Which is the best means of education, radio or newspaper?  
How much should I use it?  
Should there be bickering and quarrels over the radio programs?
8. Newspapers:  
Should we censor our newspapers? (2)  
Should families get in arguments over the daily newspaper?  
Does the newspaper supply good recreation?  
Is it right to buy and read Sunday newspapers?  
Good ones don't seem very interesting. The sport sheet always takes the lime-light.  
Worthwhile to read from "cover to cover"? Family thinks so.  
Does the public get the truth from newspapers? No!  
Why should they be published if they affect the public's outlook?

## 9. Other items:

How can you best develop another personality in the home which has too long been willingly subjected? A club and the enjoyment of it.

VIII. Sex, Parenthood, and family life

## 1. Understanding of self:

How can we understand ourselves? (3)

What is fullest significance of self?

At about what age does a young person begin to understand oneself?

The things I would like to do would probably leave little time or energy for the matters dealt with in this section.

## 2. Matters of husband and wife relations:

(no questions or problems given)

## 3. Relations of sexes, courtship:

Should be some reliable place to get both of these aside from yourself and the gutter.

Should I take the attitude that kissing is best not 'till engagement?

Should I date a girl who wants too much of my time?

Does a person have to seem to possess everything perfect to be a mate?

When there is a difference in religion?

What are the qualities a man should look for in finding his life companion?

Why is this subject so restrained as to be harmful?

What is relationship?

Be in school a year while intended is teaching school 100 miles away.

## 4. Mixed games, parties (church):

What sort of games should be in mixed groups?

What is appropriate at a church party? (2)

## 5. Choosing a wife, or husband:

How should one go about this? (4)

When is one ready to choose a wife?

The one one wants to marry?

What about difference in creed?

Usual problems of looks, ability, or personality?

## 6. Preparing for parenthood:

(no questions or problems given)

7. Relation to other members of the family (father, mother):  
There are frequent differences of opinion.
8. Other items:  
Separation for long period.

#### IX. General Life in the Group

1. Manners:  
Do I act in a courteous way to everyone?  
How can I keep myself natural?  
Are some people naturally courteous or do they "put it on"?  
Most modern children seem to be lawless and disrespectful, what does it forbode for the future?  
Would like to be known as a gentleman, in the old-fashioned sense of the word.  
Uncertainty of table manners at home and elsewhere.
2. Courtesy of pupils to teachers:  
How can a pupil show courtesy to a teacher?
3. Courtesy of members in service:  
(no questions or problems given)
4. Treatment of strangers:  
How should we treat strangers? (5)  
How should we treat them when in a group they do not wish to participate in affairs even when asked?  
When we don't know who they are, why be so kind in our treatment?
5. Correspondence:  
Is it necessary to keep up a large correspondence with people?  
I am too lazy in writing letters, cards, etc.  
Who is most important outside of one's family?  
Some say I do not write enough -- I wonder.
6. Other items:  
Common courtesy to all.

#### X. Friendship

1. Friends and guests in the home:  
Should they be permitted to dominate the home?  
My parents refuse to put on anything special when I have guests; they want everything to be the same as any other day.  
Late-staying friends?

## 2. Chums:

How many should you have?

How can you tell what people are -- certainly not by looking at them, seldom by talk or action?

Hard to find time to keep up old friendships satisfactorily?

How can we combine the various cliques in the neighborhood?

Have one or two friends whom I will know the rest of my life.

## 3. Cliques:

Is it right that such a form of friendship should exist? (6)

Don't they have their advantages too?

Should cliques fight between one another?

Must cliques always form where groups get together?

Young People's at one time were full of cliques.

## 4. Fraternities, organizations:

Are college fraternities really worthwhile? (5)

Should there be hard feeling between fraternity brothers? Sometimes there is.

Beneficial or harmful? (2)

Can one not get into too many club organizations?

Is there any way in which hard feelings between club organizations can be avoided?

How important are social clubs?

Is it necessary to join a club?

Are fraternities really considered Christian?

Do you think that joining a fraternity would add to my liking college better?

## 5. Social groups (national and international):

(no questions or problems given)

## 6. Attitude toward other groups:

Do social clubs cause hatred or dislike for other independent groups?

Dislike cliques.

## 7. Other items:

Having for a friend and going out with a man of a different faith and nationality, being objectionable to both parents.

## XI. Aesthetic Activities

1. Personal appearance:
  - Is a shave more valuable than fifteen minutes of sleep?
  - Difficult to maintain a high standard. Requires too much time.
  - Why spend valuable time in satisfying requisition of society as to dress?
  - Should I sacrifice for others to the extent that I cannot look decent in any society?
  - Have tendency to permit clothes to become unpressed and shoes unshined. (2)
  - Why is this often abused?
2. Appearance of room or home:
  - How may I improve it?
  - Hard to keep neat?
  - At college, room not always in its best condition or finer appearance.
3. Appearance of property:
  - How may I improve it?
4. School decorations:
  - Should school decorations be in keeping with the use of the building?
  - Should students not be allowed to put anything (magazine, pictures, etc.) on walls they choose to?
5. Architecture:
  - I don't appreciate good buildings.
6. Music:
  - How appreciate antique music in modern age?
  - Does one have to enjoy the classics to be called educated?
  - Why can't I take more music?
  - I love music but haven't time to learn to play well.
  - Fond of music as beautiful sound, but know nothing of it technically, and cannot carry a tune.
  - I am much interested in this.
7. Beauties of nature:
  - Is not this very educational? It is one of God's greatest gifts to us.
  - Hard to get chances to enjoy them as I'd like to.
  - Is it wrong not to be able to see how there is any beauty in nature?
  - How to enjoy them.



8. Visiting historic spots:

Interested in everything pertaining to human past,  
that will influence the human future.

How can I get to see them?

Very uninteresting, no action.

9. Other items:

Am I friendly with everyone with whom I come in contact?

E. An Analysis and Classification of the Questions Submitted  
at the New Wilmington Missionary Conference

The following classification of a random group of questions submitted by the young people at the New Wilmington Conference, New Wilmington, Pennsylvania, has ~~been~~ ~~not~~ ~~been~~ analyzed according to the form of the questionnaire used in this study. It will simply indicate the nature of questions asked by young people of this period. They do not form the authority for our statement of the needs of young people but they are of value to the reader's understanding of the later adolescent's problems.

TABLE IV  
RESULTS OF THE NEW WILMINGTON CONFERENCE QUESTIONS

Items which are problems	Number Checked	Total
<b>RELIGION</b>		
Prayer	2	
Devotions	4	
Feeling God's presence	5	
Conversation about religion	2	
The Church service	2	
Missionary work, home and foreign	9	
Conventions	1	
Other items		
Bible meanings	3	
Religious relations to others	3	
Salvation	<u>10</u>	41
<b>HEALTH</b>		
Sex knowledge	2	
Other items		
Habits		
Smoking	3	
Petting	1	
Kissing	<u>1</u>	7
<b>MENTAL HYGIENE</b>		
Attitude toward self	4	
Doubts	13	
One's standard of values	2	
Prejudices	1	
Fears	<u>2</u>	22
<b>EDUCATION</b>		
Church and religious problems		
Eternity	4	
Trinity	7	
Suffering	2	
Predestination	4	
Fate	1	
God's mercy toward a sinner	1	
God's mercy toward a heathen	<u>1</u>	20

Table V (Continued)

Items which are problems	Number Checked	Total
ECONOMIC		
Responsibility for welfare of others	<u>1</u>	1
VOCATIONAL		
Choice of work	<u>2</u>	2
CITIZENSHIP		
RECREATION		
Leisure time	1	
Family group relationships	1	
Friends in the home	2	
Commercialized recreation	<u>7</u>	11
SEX, PARENTHOOD		
Understanding of self	1	
Relation of sexes	4	
Mixed games	1	
Choosing a wife or husband	1	
Attitude toward parents	<u>2</u>	9

## F. Summary of Findings

### 1. General Summary

The foregoing report of the questionnaire investigation revealed that the later adolescents have many problems. In view of the fact that they stated them specifically, it revealed also that to them these problems were considered important. This questionnaire showed that the problems did not occur among later adolescents of any one denomination, for at least ten denominations were represented among the respondents. The writer concluded then, that the need was to be found among later

adolescent groups of all denominations.

It was revealed that the greatest number of problems occurred in the areas of mental hygiene, religion and education. This substantiates the conclusion that later adolescence is primarily a period of intellectual difficulties.

## 2. Relation of the Problems of Men and Women Respectively

The proportion of men and women in this survey was rather unusual. In that the number of men exceeds the number of women by ten.

### a. Areas of Men's Problems

In spite of the unequal proportion of men and women there were areas in which the number of men's problems exceeded those of the women. The areas of experience of greatest concern to the men were those of religion, health, education, recreation, sex and friendship. The conspicuous fact about the aesthetic area was that only men checked the items of "music" and "architecture". With the exception of one woman, all those who checked "personal appearance" were men. It may be concluded that men recognize the lack of opportunities for developing the aesthetic. In the religious area the percentage of problems among the men was a great deal higher than the women. Most of these problems when analyzed were intellectual. This indicates, perhaps, a difference in the type of mind of men and women. The greatest number of items under "education" were checked by men. Men of this age are very much interested in exercise and sports. This fact indicated a reason for the large number of problems among the men with regard to recreation and health. The understanding and knowledge of sex seemed to be more of a puzzling item to the men than <sup>to</sup> the women.

### b. Areas of Women's Problems

In the large areas the women had no outstanding number of problems as compared with the men. However, in the religious area such items were problematic in their experience as: "prayer", "feeling God's presence", and "conversation about religion". It was found that women puzzled more over items in the areas of mental hygiene such as: "day dreaming", "doubts", "confidence", "prejudices", "gossip". The choice of a vocation was of greater concern to the women. It was discovered also that women found more problems in the relationships of family and friends than was evidenced among the men.

### c. Areas of Equal Significance to Men and Women.

Those which were outstanding problems to both sexes were such items as "Sunday School", and the "church service" in the religious area; "use of time" in the educational area; "responsibility for others" in the economic area; "standards of success" in the vocational area; "church and politics" in the citizenship area; "understanding of self" in sex matters; and "treatment of strangers" in general life areas.

### 3. Relation of College to the Type of Problem

There were more than twice as many respondents in college as in business. It was found that there was a definite relation between those later adolescents in college and the items which were problems to them. The college adolescent had problems in the areas of religion, health, mental hygiene and aesthetics. The writer concluded that stimulation leading to problems in these areas particularly, occurred in college rather than in business.

#### 4. Relation of Business to the Type of Problem

On the other hand, the later adolescent in business had more problems in the economic, sex, citizenship, and general life areas. The writer concluded from such results that the adolescent in business must meet more economic burdens with reference to supporting himself or a family. His sex problems would indicate more difficult circumstances with reference to the cultivation of friends. His responsibility as an individual in society and as a citizen of the nation serves as a sufficient reason for the larger number of problems in the citizenship and general life areas.

The results of this questionnaire study made the writer realize that the problems of the later adolescent are many and cover a large area of their experience. The greater number of these problems fall within the range of the grouping made by psychologists for this period. However, the writer realized that though such problems might be recognized, yet so far they have been dealt with unsatisfactorily. The next effort then will be to see how the church programs at present are seeking to solve the later adolescent's problems.

CHAPTER III

A SURVEY STUDY OF PROGRAMS OFFERED LATER ADOLESCENTS  
BY REPRESENTATIVE DENOMINATIONS

### CHAPTER III

#### A SURVEY STUDY OF PROGRAMS OFFERED LATER ADOLESCENTS BY REPRESENTATIVE DENOMINATIONS

##### A. Introduction

In the previous chapter the writer attempted to discover by means of a questionnaire what problems were important to the later adolescent. The questionnaire study revealed that the problems of this age group occurred in certain specific areas of their experience. It is necessary now to discover what representative denominations recommend for later adolescents by way of local church programs which are related to these problems. This study will be reported in the present chapter.

Visits were made to the offices of five of the leading denominations -- the Presbyterian, U.S.A., Methodist Episcopal, Protestant Episcopal, Lutheran and Baptist. It was discovered that three of these denominations have most of their Christian Education materials in their Philadelphia offices. Letters were sent to these offices in order to secure materials and other helps which would reveal their



program.

Having secured materials suggested by the five denominations for use with their later adolescents in the local churches, the next step was to classify and analyze these materials. This was done according to the materials suggested for use in the Sunday Church School in the way of elective courses or study projects and those suggested for use in the Sunday evening programs or in discussion groups, and missionary materials.

No effort will be made to evaluate these program materials at this time. The materials will be listed and charted to indicate what each denomination does for local groups of later adolescents.

The method of analyzing was to list the materials in tables. Each table will include all the program suggestions and topics which can be checked according to the eleven areas of later adolescent experience. The writer will set down the areas of experience on the left side of the table, across the top of the table will be placed the various series, units, or courses suggested either for Sunday school, discussion groups or missionary education. Each topic of a unit or each course of study will be checked in accordance with the particular area of experience which it indicates and treats. Each area will then be totalled to indicate the emphasis which the particular denomination places upon that phase of later adolescent life.

## B. Program Materials Recommended by Representative

### Denominations

The materials received from the five denominations surveyed are as follows:

#### 1. Presbyterian Program Materials for Later Adolescents

A pamphlet called "Serving the Youth of the Church" indicates in outline form the program materials for work with youth. They are as follows:

##### a. Sunday School

The Young People's Quarterly is in the Westminster Departmental Graded series and contains the Sunday School lessons especially adapted for this age group together with a list of topics suggested for young people's society meetings.

The lessons and topics for discussion contain a number which deal with personal and social application of religion. They also contain several longer units which are surveys of Old and New Testament history and of the history of the Christian church. There are six years in the young people's department cycle.

The objectives which are set up both for the Sunday School and the society are:

1. A fuller realization of the character and purpose of God, and the development of a Christian philosophy of life.
2. Progressive personal commitment to Jesus Christ as Saviour, Lord, and Friend, and to His way of life as revealed through the Holy Spirit and the Scriptures.
3. An increasing understanding of the historic facts on which

Christianity rests, and the rich content of Christian experiences, belief, and doctrine.

4. The testing and strengthening of those traits of character, habits of conduct, and appreciations which will lead toward a life more consistently and creatively Christ-like, especially in such areas as friendship, sex and family life, race relations, citizenship, vocations, and economic relationships.
5. The development of Christ-like fellowship with others in the individual church, and with all who are striving for the Christian ideal.
6. Thoughtful evaluation of and constructive contributions to the program of the Church, willingness to assume a share of the responsibility for its progress, which includes the presentation of the Christian religion to all people, and development of leadership abilities.
7. The development of an active concern for, and an intelligent participation in, the building of a Christian social order throughout the community, the nation, and the world.

An indication of the nature of the study units suggested may be seen in the topics of the third cycle, 1935-38.

First Year: Relationship to the Church  
 Looking Forward to Marriage  
 Christmas  
 Stewardship and Missions  
 Easter  
 The Holy Spirit in Christian Experience  
 Finding My Place in the New Society  
 The Church at Work in the World  
 The Bible in Literature and Fine Arts

Second Year: Jesus and the Kingdom of God  
 Current Social and Religious Trends  
 Contributions of Psychology to Religion  
 Conduct Depends on Faith  
 Youth and Liquor  
 A Christian in Civil Life  
 What Lives are Made of

Third Year: Survey of the History of Israel (17 weeks)  
 Science and Religion  
 Survey of the Rise of Christianity (16 weeks)  
 Easter Program  
 A Christian's Ethics and Religion in Business  
 Current Social Problems

Electives are a regular and important part of a curriculum of Christian education. They are particularly acceptable to older young people who frequently have special interests which they would like to pursue farther and perplexing questions for which they would like to find answers.<sup>1</sup>

Those electives for young people are:

1. The Life Story of the Bible by F. Oxtoby, a book showing how the Bible originated and was preserved.
2. Some Cross Sections of Old Testament Literature by P.H. Miller, presenting the character and content of these Old Testament sections usually unknown to Young People's classes.
3. A Survey of the History of Israel by E. Porter. Touches rapidly the historical high spots in the story of the Hebrew people.
4. A Survey of New Testament History by E. Porter.
5. A Survey of the Development of Christianity by E. Porter.
6. The Ministry of Jesus by E. Porter. Historic situations found in Palestine at the time of the coming of Christ.
7. The Judgment of Light by E. Porter. A fascinating study of the Gospel of John.
8. The Christian Church Finds Itself by T. Aszman.
9. The Christian Church Spreads Sail by T. Aszman.
10. An Interpretation of Christian Living by P. H. Miller.
11. Corinthians and Revelation by E. Porter.
12. Three Essentials of Christian Living by T. Aszman.
13. Organizing Myself R. Edwards and E. Porter.
14. Christian Beliefs by E. Porter.

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<sup>1</sup>Pamphlet, "Elective Study Courses for Intermediates, Seniors, Young People", Board of Christian Education, Presbyterian Church, U. S.A., p. 2.

15. Looking Forward to Marriage by E. Porter.
- 16.. Social Relationship of Young People by H. T. Stock.
17. Great Modern Christians by E. Porter.
18. Our Presbyterian Church by W. R. Hanzsche.
19. The Christian's Mission in the World Today by A. Limouze.
20. Christian Character by P. H. Miller.

b. Young People's Society

The topics suggested for the society meetings are published in the back of the Young People's Quarterly. Those suggested from October 1936 to September 1937 are:

- Unit I. Subjects dealing with the value of Christian fellowship, the sources of spiritual power in the church, personal Christian influence in home and church. Special programs for Thanksgiving and Christmas. (13 weeks)
- Unit II. These topics are appropriate for the World Day of Prayer; Young People's Day; Interdenominational fellowship; Christian nationalism; racial attitudes; society benevolences; evangelism. (13 weeks)
- Unit III. Easter and after Easter programs; how to live our Christianity in such areas as the liquor question; overcoming temptations, clean speech, Christian economics, self-control versus self-indulgence, choice of vocations. (13 weeks)
- Unit IV. These direct attention to Christian observance of Independence Day; values of good summer reading; values and methods of public and private worship; and methods of outdoor evangelistic activities. (13 weeks)
- Unit V. Values and importance of the individual and young people's society in the church; the contributions to the Kingdom of God by great men and women; the need for trained leaders today; how God manifests His presence in the world today.

Unit VI. An evaluation of the Church, maintaining loyalty to Christ, worship, the Youth Budget Plan, Evangelism and Easter. (13 weeks)

Unit VII. These topics give attention to the needs of the young people who have just united with the church and to other young people who have been stimulated by the Easter season. Other topics will deal with the values of and the need for education; responsibilities of those who are educated; need for growth in Christian personality.

Unit VIII. These topics will include such subjects as the secret of success in great men and women; personal use of the Bible; Christianity and physical well-being; spiritual growth through serving others; religion in the home; some hymns and their helpfulness. (13 weeks)

c. Missionary education

The national missions subject for 1936-37 is The Negro in America.

1. 'Missionary Education in a Young People's Program' by Mary Moore is a booklet showing the need for youth's interest in missions both from their standpoint and for the good of the church. It also suggests materials, methods and activities for interesting young people in the missionary movement of the church.
2. Where Can We Share? by the Board of National Missions shows in what fields missions are at work. It gives specific details for the support of a person working in the field, suggested church budgets and suggested projects or funds toward which missionary groups may contribute.
3. Missionary Education Materials contain the suggested books and materials for the national and foreign mission studies.
4. A booklet "Facing the Winds" is illustrative material from special foreign mission stations supported by seniors and young people. Supplementary booklets are also given. All the suggestions for these mission studies and materials is found in Missionary Education Materials for 1936-37.

5. Friendship Frontiers -- to create interest in other parts of the world.

The Youth Budget Plan is a special feature of the young people's work of the Presbyterian Church. The church states its purpose is to acquaint youth with the larger program of the church, increase interest of youth by giving them responsibility for a definite share of its work, unify the various groups of young people, and develop in youth a church consciousness, loyalty and responsibility. "The Christian Quest Materials" have been adopted by forty-one denominations, which compose the International Council of Religious Education. The program series relating to these basic materials are called "Christian Youth Building a New World". The following topics are dealt with in the local groups and are used as the themes for institutes and conferences of young people. They may be used in Sunday evening discussions if the group desires. The topics are as follows:

1. Developing a Program of Personal Religious Living.
2. Helping Other Young People to be Christian.
3. Assisting in Bringing about World Peace.
4. Solving the Liquor Problem.
5. Helping build a Christian Economic Order.
6. Working for the Creative Use of Leisure Time.
7. Being a Christian with other Racial and Cultural Groups.
8. Preparing for Marriage and Home Life.
9. Developing a Christian Patriotism.
10. Stimulating Christian Youth to Missionary Action.

d. Other Materials:

1. The Manual of the Presbyterian Program for Young People. A concise statement of the general contents of the program for young people and the way the program can be applied to the various church organizations.

2. Presbyterian Young People. A quarterly bulletin containing information helpful to pastors and other leaders in the young people's division.
3. Teaching the Christian Religion to Youth. A description of the Westminster Departmental Graded Materials for the Young People's Division, which includes lesson and society outlines for the current year.
4. Five Continents. A missionary magazine for young people issued nine times a year.
5. "Christian Youth Builds" includes youth spiritual emphasis and Christian Youth Building a New World. Supplementary devotional materials are "My Commitment" "Follow Me", "My Purpose".

Table VI is an analysis of the Presbyterian program materials classified according to the eleven areas of later adolescent experience. Each item listed at the top of the table indicates topics in <sup>the</sup> quarterly, a series of lessons, discussion group topics, and general listed suggestions. Each is checked according to the area which it indicates. For the most part the topics represent a year, or in the case of the Sunday School lessons three to four quarters.



TABLE VI  
 PRESBYTERIAN PROGRAM MATERIALS SURVEYED IN ACCORDANCE WITH  
 THE AREAS OF LATER ADOLESCENT EXPERIENCE

Areas	Young People's Quarterly	Electives	Society Meetings	Missions	Youth Budget	Church Youth Builds	Total
Religion	12	17	14	1	1	2	50
Health							
Physical	1		3				4
Mental	3	4	5	1	1		14
Education	4		5	1		1	11
Economic	4		3	1	1		9
Vocation	2	1	2	1			6
Citizenship	3		1	1		1	6
Recreation	2	1					3
Sex	1	2	1				4
General	1		2				3
Friendship	2		3	1	1		7
Aesthetic	1		1				2

2. Methodist Episcopal (North) Program materials for Later Adolescence.

a. Sunday School

This denomination recommends courses of study in Sunday School

up to the age of seventeen. Beyond that there is no special course for the later adolescent age. For them they suggest elective courses.

The reason given is that young people of this age group are called upon frequently to teach classes in the Sunday School or they are not attending Sunday School at all. If they so desire they are given the opportunity of taking the senior courses X to XII suggested by the International System or choosing one of the elective courses provided these are based on the following books:

1. The Prophetic Movement in Israel by Albert Knudson
2. Great Characters of the Old Testament by Robert Rogers
3. Great Characters of the New Testament by Doremus Hayes
4. Beginnings of the Christian Church by William Schermerhorn
5. Studies in the Parables of Jesus by Halford Luccock
6. Great Christian Teachings by Edwin Lewis
7. Concerning the Bible by Conrad Skinner
8. Jesus and Our Pressing Problems by Rollin Walker
9. Highways to International Goodwill by W. Van Kirk
10. Temperance and the Changing Liquor Situation by Deets Pickett
11. Out of Their Own Mouths by Oscar Buck

In the International Uniform lessons the Methodist Church has a quarterly for young people and adults. The following are suggested in it: worship services, the outline of the lesson, a short discussion of materials, and the explanation of the lesson. The first six months of lessons for 1936 had for their aim: From a study of Luke's gospel

"to learn the love, sympathy, and helpfulness of Jesus in meeting human needs. To set forth the ways in which He meets these same needs today and inspires His followers to service for others". The last six months of 1936 took up a study of The Acts, the theme being "The Spread of Christianity". The aim was "to lead the student to an understanding of the New Testament Christianity and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus."

b. Young People's Society

A series of units is provided to correlate with the Sunday School materials offered for seniors. The "A" series is simple materials usually used for Intermediate age groups, the "B" series is for those who are more advanced, namely, the Seniors, the "C" series is for college and employed young people.

The "C" units follow the Closely Graded Lessons of the International System in their courses X to XII. These units are:

1. How shall we Pray. (5 weeks)
2. Learning to Live with Machines. (4 weeks)
3. Patriotism. (6 weeks)
4. The Liquor Problem. (5 weeks)
5. Should Women Work After Marriage? (3 weeks)
6. The Personality of Jesus. (7 weeks)
7. Toward Racial Understanding. (6 weeks)
8. Understanding Ourselves. (4 weeks)
9. War. (6 weeks)
10. Unemployment. (4 or more weeks)
11. What Can we do About the Depression? (6 or more weeks)
12. Seeking a New World Through Co-operatives (6 weeks)
13. Sources of Power for Everyday Living. (5 weeks)

The materials in the booklets supplied are supplemented by

articles and suggestions in the Epworth Herald to help young people of this age group.

c. Missionary Materials

The missionary education follows the theme suggested for all denominations. For 1936-37 Africa is the country for foreign mission studies, and The Negro in America for Home Mission study. Recent books for both subjects are suggested as the bases of this mission study.

d. Periodicals

The Classmate is the weekly magazine provided for young people especially. It represents their interests rather broadly by including stories, poems, wise sayings, informational and historical articles, religious truths, and selected books for reading.

Table VII indicates the Methodist program materials surveyed in accordance with the areas of later adolescent experience. The electives, the Christian Quest, the "C" Series, the "Classmate" and the mission subjects are all checked according to these areas of experience.

TABLE VII  
 METHODIST PROGRAM MATERIALS SURVEYED IN ACCORDANCE WITH THE AREAS  
 OF LATER ADOLESCENT EXPERIENCE

Area	Sunday School and Electives	Christian Quest	"C" Series	Classmate	Missions	Total
Religion	7	1	2	1	1	12
Health						
Physical	1	1	1	1		4
Mental	1		1		1	3
Education				4	1	5
Economic		1	3			4
Vocation					1	1
Citizenship		2	2			4
Recreation		1				1
Sex		1	1			2
General Life						
Friendship	1	2	1		1	5
Aesthetic				2		2

### 3. Protestant Episcopal Program Materials for Later Adolescents

#### a. Sunday School

The Christian Nurture Series, now in revision, is generally used for high school and college age, youth. It is prepared especially for Senior High School age. It takes up at present the Bible; the Creeds; "The Development and Meaning of Christian Convictions", "The Christian and The Community", and "Devotional and Worship Life". Other than the above series there seems to be no definite quarterly or series of lessons followed by this age group in the Sunday School.

There are various study and topic suggestions made to the young people which are as follows.

1. Why Be a Christian? by the Forward Movement Committee, 1936. It indicates in its preface that it deals with "clues" to a Christian philosophy of life. It takes up the motives, the reason for belief, what to believe and devotional aspects.
2. What do We do When We Worship? A discussion course prepared by the National Council of the Department of Religious Education. It takes up the character and expressions of worship.
3. Worship is a bulletin of suggestions to young people published by the National Council of the Protestant Episcopal Church to illustrate how worship may be made meaningful.
4. Valiant Christians We? a pamphlet to suggest paths which may be followed in young people's endeavor to help build a Christian world. It deals with attitudes, leisure, the sources of Christian's power; his place in the community, in the family, in the nation. Suggestions for worship with special reference to appropriate hymns, prayers and scripture readings are made.

b. Young People's Evening and Weekday Programs

The National Broadcast for Young People, a mimeographed publication, is issued bimonthly for the purpose of keeping young people informed about ways to conduct meetings; for the purpose of knowing what other young people in the same denomination may be doing, and what opportunities young people may be given for Christian activity outside of the local church. For example, in the February 1937 issue such things were included:

1. A list of summer conferences available to Episcopal youth.
2. The recreational activities of various young people's groups in the denomination.
3. The missionary subject for 1936-37 together with a list of criteria by which they might evaluate their missionary efforts in very practical ways.

The Book Shelf is a list of the best materials to be used in developing better programs for young people. Those suggested were, for example:

1. How to organize a Young People's group
2. Hymn and Song Books (list)
3. Developing the Devotional Life and Worship in a Young People's Meeting  
Planning Services of Worship by R. Perkins
4. Life and Teachings of Jesus: text is Discovering Jesus by S. A. Weston
5. Seeking an Answer to What is the Church's Mission, a study course. The text is Christian Youth in Action by F. W. Herriott

6. Relating to Personal Life Problems  
Social and Religious Problems by Harlow and Weston

In a pamphlet called Program Suggestions for Young People, several suggestions were given:

1. What Young People Are Doing
2. Suggested Rules of Life for Modern Christians
3. What Young People Think of Worship
4. Program Units for 1937-38
  - a. Why be a Christian?
  - b. A Packet on The Movies, a discussion of all that is involved in movie production with suggestions for discussion on how the movie business might be cleansed of its degrading influences.
  - c. Packet suggestions on the Christmas season.
  - d. Africa and the Negro in America .  
(The missionary program for the year).
  - e. Making Worship More Meaningful.
  - f. Christian Life and Christian Enjoyment, a discussion on the right kind of amusement and recreation.
  - g. Any other units suggested may be studied more extensively here if so desired.
5. Several booklets were suggested:
  - a. Group Action in Building a New World.
  - b. Youth Action in Personal Religious Living.
  - c. Youth Action on the Use of Leisure Time.

c. Periodicals

A magazine called The Record, published by the Girl's Friendly Society, is written for girls of this age. One phase of their interests was taken up in the March issue of 1937. The entire issue dealt with articles on marriage. Books along that line were also suggested.

Table VIII indicates the Protestant Episcopal program materials surveyed in accordance with the areas of later adolescent experience. The Christian Nurture series is checked as it is at present, not as it



will soon be revised. All items listed at the top of the table are representative of the study materials suggested by this denomination.

TABLE VIII

THE PROTESTANT EPISCOPAL PROGRAM MATERIALS SURVEYED IN ACCORDANCE  
WITH THE AREAS OF LATER ADOLESCENT EXPERIENCE

Area	Sunday School Christian Nurture	"Record"	Worship Courses	Valiant Christians	Book Shelf	Program Units	Total
Religion	5		1	3	6	5	20
Health							
Physical		1					1
Mental		1		4	1	1	7
Education		1			1	1	3
Economic		1			1	1	3
Vocation		1		1			2
Citizenship		1		1	1	1	4
Recreation		1		1	2	2	6
Sex		1		1			2
General							
Friendship						1	1
Aesthetic							

#### 4. Lutheran Program Materials for Later Adolescents

##### a. Sunday School

The Young People's department of the Lutheran Sunday School is that part of the young people's division which has all young persons over seventeen years of age. For this group they have provided these materials:

- (1). "The Augsburg Young People's Lessons". They appear in the same form as all other Augsburg lesson texts and treat the same subjects. They differ only in being prepared specifically for young people's groups; they are more mature than those for lower departments and call for maturer intelligence.
- (2). "The Elective Courses" are independent units of study belonging to no specific course. Each elective course has twelve lessons and is intended for a quarter-year's study, though the length of time may be adjusted to local circumstances. Some of these elective courses are on individual books of the Bible; others treat subjects of particular interest to young people, such as the personal life of young people, Christian home life, stewardship, social problems of the day, worship, evangelism, and missions.

Some schools have found it worth while to introduce certain units of the First Series of The Lutheran Leadership Course into their department either in the regular classes or in special classes for prospective leaders.

##### b. Weekly papers and bulletins

Luther League Review is the monthly organ of the Luther League of America. One section of it is given to the monthly themes suggested by the senior topics. The senior topics are for young people

of sixteen and older.

American Lutheran Student is the official organ of the Lutheran Student Association of America.

Lutheran Young Folks, a weekly for seniors and young people.

c. Luther League Pamphlets

The Luther League Topics:

1. The Christian Life
2. My Bible in the Making
3. Our Redeemer on the Cross
4. God Revealed
5. The Home
6. The Early Church
7. The Christian in Civic Life
8. Virtues
9. Friendship
10. Young People in the Church
11. Christian Giving
12. Hymn Studies

"Seven Points" offers suggestions concerning the missionary program.

"Standards of Efficiency" deals with certain standards to be applied to the local league.

"Ways to Read" suggests ways to read the Bible.

"Follow Me" is a statement of the Luther League's organization with suggestions for carrying out its program.

"Better Business" gives a clear statement concerning business meetings and their procedure.

"Better Socials" makes suggestions for parties, programs and activities.

"Better Devotionals" is a brief outline of suggestions for devotional meetings.

"Reading Course" has a classified list of books desirable for young people to read. They are classified thus:

- Biblical and Devotional
- Personal and Social Living
- Church and Its Work
- Biography
- Fiction and Poetry

d. Missionary Education Materials

The missionary program is organized for two groups. One missionary group functions as a part of the Luther League and is for both young men and women. The Young Women's Missionary Society is the group functioning for the girls of this period, a part of the Women's Missionary Society of the United Lutheran Church. Some of the suggested themes for the Young Women's Missionary Society for one year are these:

Living Missionary Lives -- Through the Church  
 Living Missionary Lives -- In the Home  
 Living Missionary Lives -- Through Stewardship  
 Living Missionary Lives ---In the Neighborhood  
 The Story of the American Negro  
 The Negro's Struggle Upwards  
 The Negro's Contribution to American Civilization  
 Some Next Steps in Negro Friendship  
 Present Picture -- at Home  
 Present Picture -- Abroad  
 What Next for the Youth of the World

Table IX indicates the Lutheran program materials surveyed.

The items listed at the top of the table are those already described, topics and study materials which lend themselves to analysis in accordance with the areas of experience.

TABLE IX  
LUTHERAN MATERIALS SURVEYED IN ACCORDANCE WITH THE AREAS  
OF LATER ADOLESCENT EXPERIENCE

Area	Sunday School Materials	Luther League Topics	Pamphlets	Papers	Missions	Total
Religion	10	15	4	3	3	35
Health						
Physical		1				1
Mental	2	7	3	1	2	15
Education	1	4	5	2	1	13
Economic	2	2	1			5
Vocation	1		1			2
Citizenship	2	4				6
Recreation	2	4	1	2		9
Sex		1			1	2
General	1	2	1			4
Friendship	1	8	1		4	14
Aesthetic		1	1			2

5. Baptist Program Materials for Later Adolescents

a. Sunday School

This denomination has two series of materials for its

later adolescents in the Sunday School.

Keystone Series -- offers several elective courses.

"Old Testament Times"

Old Testament History; an outline study in thirteen lessons;

Old Testament Character Crises by Philip Crannell; a study of the characters as they faced their life decisions.

Old Testament Evangelism by John Sampey, thirteen lessons on the Old Testament leaders who were evangelists leading people to follow the true God.

Old Testament Wisdom a practical stimulating study by Austen de Blois in the Book of Proverbs.

"New Testament Times"

"New Testament History" by A. T. Robertson

"The Bible and Social Living"

The writers of this course present the teaching of the Bible and its practical application to the family; the church, the community, the State, and the Industrial order.

"Christ and the Nations" by Dr. S. Patten

This course deals with Christ's teachings and spirit as the great means of promoting world peace.

"Christian Stewardship" by Dr. E. Pollard

"The Ministry of Friendly Guidance" by Richard Holland

It deals by thought-provoking and interest-arousing questions and discussions to a well-rounded consideration of what evangelism is from the young people's point of view.

"The Bible in the Church School"

A series of twenty-six lessons written by J. Wallace to make pupils better acquainted with the Bible, the experiences and the circumstances out of which it grew, its authorship, purpose, and some fundamental principles of interpretation of its message.

"Bible Light on Home Relations" is prepared by Mary Chalmers and is a series of twenty lessons on vital home problems.

"The Home Beautiful is a series of twenty-six subjects presented for study of home life, suggested by readings in Genesis and Exodus. A wealth of material lending itself to the discussion of home and parent problems is offered.

In the Improved Uniform Series the Baptists recommend the Young People's Class for later adolescents. It presents explanations, suggests applications of the lesson principles to present day problems, and indicates projects for the class of the department.

The Young People's story paper for either the graded or uniform lessons is called "Young People".

b. Young People's Society

Program Resource Guide is a new pamphlet designed to help young people to build study and discussion programs that are based on their own discovered needs and interest.

Christian Life Problems by Harry Stock is a series of discussion on actual problems with which young people are grappling. It challenges and inspires them to live according to Christ's teachings.

Problems of Christian Youth by Harry Stock is similar to the one above.

Jesus and the Problems of Life by Sidney Weston is a series of discussions of problems facing young people in their everyday world.

Jesus' Teachings by Sidney Weston.

The Prophets and the Problems of Life by Sidney Weston is a series of twelve lessons based on the great teachings of the prophets applied to modern problems of young people.

How Jesus Met Life Questions by Harrison Elliott are discussions of the Jesus' approach to the issues of life.

Christian Youth Building a New World is a series of discussions for young people.

Alcohol: A Program Unit for Seniors and Young People by Bertha Palmer. The purpose is to build up an admiration and respect for the wonderful human body and to encourage the student to maintain good health and fine character by refusing anything that will hinder its functions.

To Drink or Not to Drink by Sidney Weston.

Christian Education and the Alcohol Problem: a bulletin.

"Interest Finders" can be used by any group of young people in the local church to determine what the interests and needs of the group may be.

During the past six years young people's societies have experimented with the Commission Plan. The denomination states that a wealth of suggestion whereby any group of young people in the local church can build and carry out a program that is actually based on their own needs, interests, and capacities. It is a life enrichment series whereby any group can realize the ideals in the Christian Life program in training its young people for deepened Christian living and richer Christian service.

c. Reading List

The denomination has suggested some books for their young people to read. These are:

Living Triumphantly by Kirby Page

Living Creatively by Kirby Page

Two Words by Margaret Slattery

Important to Me by Margaret Slattery

The Student Faces Life by Carl Knopf



Eighteen by Catherine MillerLeading Youth to Abundant Life by Catherine Miller

## d. Christian Life Series

The Youth and the Christian Life Series are program units for seniors and young people. They present a different approach to many of the problems with which young people are having difficulty. Its purpose is "to help young people think through their problems for themselves".

Those suggested are:

1. What does it Mean to be a Christian?
2. Understanding Ourselves.
3. The Personality of Jesus.
4. What Does it Mean to Believe?
5. Life-Work.
6. What About Smoking?
7. Worship.
8. Conflicting Standards.
9. Toward Racial Understanding.
10. Patriotism.
11. War.
12. The Friendship of Youth.
13. Alcohol.

## e. Missionary Education.

These missionary education materials are offered:

## 1. Pamphlets

"Missionary Education Materials for All Baptist Young People" has a section for the mission study materials for Independent Young People's Groups. It also suggests study books and programs for the World Wide Guild for Baptist Young Women in senior chapters, and business and professional women's chapters.

"National Missionary Reading Program" contains a list of books classified and suggested for the various age groups. The Young People's reading program is classified according to books in home or foreign missions; those

inspirational and miscellaneous; those dealing with temperance and international relations.

Missionary Education 1936-37 suggests books on the home and foreign mission themes for the year.

"Graded Missionary Materials" is principally for teachers and leaders in church school. It suggests types of handwork, materials for story-telling and visualization along the line of the missionary themes for the year.

"When Christian Young People Look at Today's World", an outline of the youth's approach to a study of missions today.

"Mission Study Materials", is information concerning themes for the year's study and suggested materials.

Table IX indicates the Baptist Program materials as the writer surveyed them. The items listed at the top of the table and already described lent themselves to the experience analysis. Each phase or topic suggested in the quarterly, magazines, Christian Life series, missions or discussion materials has been checked as accurately as possible.

TABLE X

BAPTIST PROGRAM MATERIALS SURVEYED IN ACCORDANCE WITH LATER  
 ADOLESCENT AREAS OF EXPERIENCE

Area	Sunday School Graded Uniform	Magazines and Books	Christian Life Series	Missions	Discussion Materials	Total
Religion	7	2	3	3	8	23
Health						
Physical			3	1	3	7
Mental		6	2	1	8	17
Education	1	2	1	1		5
Economics	2	1	1	1	1	6
Vocation		1	1	1	1	4
Citizenship	1	1	3	1	2	8
Recreation		1	1	1	1	4
Sex	2				1	3
General		2			1	3
Friendship			3	1	1	5
Aesthetic						

### C. Summary

This survey has included all the materials which were recommended for later adolescents by five major denominations. The materials were charted to show how completely they covered the areas of later adolescent experience. This was done by indicating a check opposite each area for each unit or course of study in which that area was touched.

Table XI represents a summary survey of all the five denominational materials recommended which were analyzed according to the eleven areas of adolescent experience. The figures listed under each denomination are the totals secured from the preceding four charts according to each area of experience. The percentage of emphasis has been determined by the figures listed under "Total".

TABLE XI

SUMMARY SURVEY OF THE DENOMINATIONAL MATERIALS RECOMMENDED  
 ACCORDING TO THE LATER ADOLESCENT AREAS OF EXPERIENCE

Area	Presbyterian Methodist	Protestant Episcopal	Lutheran Baptist	Total	Percent		
Religion	50	12	20	35	23	140	34.6%
Health							
Physical	4	4	11	1	7	17	4.2
Mental	14	3	6	15	17	55	13.6
Education	11	5	3	13	5	37	9.1
Economic	9	4	3	5	6	27	6.6
Vocational	6	1	2	2	4	15	3.7
Citizenship	6	4	4	6	8	28	6.9
Recreation	3	1	6	9	4	23	5.7
Sex	4	2	2	2	3	13	3.4
General Life	3	5	1	4	3	16	4.0
Friendship	7	2	1	14	5	29	7.2
Aesthetic	2	0	0	2	0	4	1.0

The following chart indicates the comparative order of emphases in the areas of experience. It also indicates how largely the denominational materials have sought to meet the problems of the later adolescents

in these areas of their experience.

TABLE XII

COMPARATIVE ORDER OF EMPHASES IN THE VARIOUS AREAS OF EXPERIENCE  
AS FOUND IN THE AVERAGE OF DENOMINATIONAL MATERIALS AND ALSO IN  
THE AVERAGE OF THE PROBLEMS OF THE LATER ADOLESCENTS

Areas	Denominational Materials	Problems of Later Adolescents
	Per cent	Per cent
Religion	34.6	14.5
Mental Hygiene	13.6	15.8
Education	9.1	12.1
Friendship	7.2	5.9
Citizenship	6.9	6.7
Economic	6.6	4.9
Recreation	5.7	6.4
Physical Health	4.2	7.5
General Life	4.0	3.8
Vocational	3.7	9.0
Sex	3.4	6.6
Aesthetic	1.0	6.3

This chart indicates several things which are apparently important to the study of the following chapter as well as a summary for this survey.

The problems of the later adolescent as they state them, indicated a greater stress on these areas: mental hygiene by 2.2%, education by 3%, vocational 6%, physical health 3%, sex 3%, aesthetic 6%.

The materials recommended by the five denomination indicate more stress on these areas: religion by 20%, friendship 2%, and the economic area 2%. It is necessary now in the following chapter to set up criteria for a later adolescent program determined by the first three chapters of this study to indicate what should be included in an adequate program.

CHAPTER IV

CRITERIA AND PROGRAM SUGGESTIONS FOR THE CHRISTIAN  
EDUCATION OF THE LATER ADOLESCENTS



## CHAPTER IV

### CRITERIA AND PROGRAM SUGGESTIONS FOR THE CHRISTIAN EDUCATION OF THE LATER ADOLESCENTS

#### A. Introduction

In the first two chapters of this study the writer attempted to characterize the later adolescent according to his nature and needs. In the third chapter, five denominational programs for later adolescents were studied in order to discover to what extent the church program met the needs of the later adolescent.

In order that there may be some guide for determining what is an ideal later adolescent program, certain principles underlying any adolescent program are stated. These will be based on the following sources: W. C. Bower, Character Through Creative Experience; Hayward and Burkhart, Young People's Method in the Church; C. P. Maus, Youth Organized for Religious Education; James Thompson, Handbook for Workers with Young People; and the Educational Bulletin No. 32 of the International Council of Religious Education. The specific criteria will include the later adolescent's nature and needs, his problems as

self-indicated, and the way in which the church seeks to contribute to the solution of their problems in the program materials they recommend. The criteria will follow the characteristics as discovered in the foundational study of Chapter I, and the analysis of the later adolescent problems as revealed in the questionnaire study of Chapter II, and the present denominational program for later adolescents as surveyed in Chapter III.

After setting up these criteria which are basic to a later adolescent program the writer will attempt to make suggestions in addition to those made in the denominational materials. These suggestions will not cover all the possibilities for improvement in the church program but they will seek to point out certain emphases which are important and have been overlooked in the materials recommended for later adolescents.

#### B. Criteria Basic to the Later Adolescent Program

1. The program should be adapted to the age, sex, and interests of the later adolescent.

The later adolescent has reached an intellectual maturity which is not found in an earlier period. His mind will not be content to trifle with the things which were solved in earlier periods. Emotionally, he is more developed than at any previous time. Any program which does not challenge his emotional life to achieve its full richness fails in its purpose. His ideals, his life philosophy, his search for truth are all indications that he must have a specially adapted program.

2. The program should be organized to touch every area of experience.

Later adolescents have important problems in every area of experience and so the program should be organized to include all the phases of their experience.

3. The program units should be an integral part of the whole church program.

Some of the denominational programs consider the necessity for integrating the youth program with the whole church and they have attempted to do so. Each later adolescent should consider his special program a necessary part of the whole program.

4. The program should be correlated between departments so there will be no duplication.

Units are suggested for Sunday School and society. It is rather easy for duplication to occur in the emphasis upon important phases of later adolescent experience in the topics or units suggested. This is most likely to occur when different organizations of the young people's division prepare suggestions for these different activities of the later adolescent. This can be prevented by cooperation between the organizations.

5. The program should permit interchange of activities with other churches.

This criterion seemed necessary from the observation that little evidence was given in the materials suggested for later adolescents for sharing with other denominations in their activities. Further, the

later adolescent is characteristically a social being. This interchange is a splendid way by which his contacts may be broadened, his spiritual outlook heightened, and his interest in the problems of other later adolescents made considerably more intelligent.

6. The program should provide an outlet in service projects.

In every church program studied some stimulation to service is given. Frequently, though there may be service to render, the later adolescent is not permitted to perform it. The study of later adolescent characteristics clearly indicates that no group of adolescents are as ready physically, mentally, and emotionally to carry out service projects which demand effort, sacrifice, and real heroism as those in this period.

7. The program should be planned to engage the later adolescent in activities which will result in the development of vital personal religious experience.

The expression of the later adolescent in the questionnaire study indicated that he was not satisfied with the mere externalities of religion but desired the genuine personal relationship to God. The church can help develop this experience.

8. The program should endeavor in its worship services to make real God's presence.

The later adolescent feels, as he indicates in this study of his problems, a lack of a real feeling of God's presence. The worship service including scripture, song, and prayer, can do much to make real God's presence.

9. The program should seek to instruct the later adolescent in ways to share religion.

This present study revealed that the later adolescent had difficulty in sharing religion. The program should show how an adolescent might open and maintain a religious discussion with freedom. The leaders in such a program can demonstrate how doctrines and beliefs can be objectively discussed without incurring hard feelings between groups.

10. The program should be designed to develop a life philosophy in which are worthwhile ideals.

The later adolescent, it was discovered in the foundational study, frequently goes through a period of disillusionment. A life philosophy was suggested by the psychologists as the stabilizer during such apparent impermanence in the later adolescent's life. The church program can help form a workable life philosophy containing worthwhile ideals.

11. The program should be broad enough in its scope to include Christian standards of conduct with special reference to:

(a) The Use of Time

The later adolescent frequently indicated that one of his major problems was the right use of his time. The program can direct him in this problem.

(b) The Problem of Money

The later adolescent is perplexed as to his need of money, how he may earn it, et cetera. The program, therefore, can help him in this respect.

(c) Relation to Civic Interests

The program can satisfy the perplexity of the later adolescent which has already been expressed with regard to a Christian attitude toward civic interests.

(d) Relation of sexes

The general life of a group presents to the later adolescent the particular problem of the relation of the sexes, as was discovered in the present study. Christian attitudes and ideals, in this respect, may be developed in the program.

12. The program should give special emphasis to the further cultivation of the mind.

Later adolescence is a period of intellectual power. If stimulation is not supplied to these reasoning powers they naturally deteriorate. The church should seek to use and develop these powers by giving resources for living. It should seek to satisfy a great part of their doubts and create positive attitudes of mind toward that which is worthwhile.

13. The program should attempt to deal with the religious, social, economic and intellectual problems of later adolescents both through personal counseling and through group discussion.

Every individual needs to be guided in finding his place in this complex pattern of life. Wise leaders and pastors can successfully provide that. It is in such group activity as discussions that the individual may face real issues, and think through challenging problems. A young person is ready to carry out suggestions if he has a part in determining what those suggestions are.

14. The program should not submerge the individual in the group but give each an opportunity for active leadership.

This criterion grows out of the study of the needs of the later adolescent. Never before in his development has he been so fully equipped to take responsible positions as now with respect to his intellectual,

emotional and physical powers. The church program can help develop each individual by giving him opportunities for active leadership.

15. The program should foster wholesome social contacts among later adolescents.

The regret among later adolescents, as they indicated in the questionnaire study, seemed to be the lack of opportunity to make social contacts which are desirable. The church program can meet this need at least partially in a variety of ways.

(a) The program should provide opportunities for recreation and should direct such recreation with special reference to the type and amount.

This period of later adolescence places great importance on recreation. They have expressed a desire to be able to utilize their energies and skills in a recreative way. The program can partially fulfill this desire.

(b) The program should include within its scope aesthetic activities such as art, architecture, music and the appreciation of the beautiful.

Later adolescents have exhibited an interest in the fine arts with a view to the appreciation of all that is beautiful. The arts have been so closely connected with the church throughout its history that this task in behalf of youth should not be foreign to its mission.

(c) The program should give opportunities for reading.

The need for good reading is felt among many later adolescents.

Libraries or reading lists may be provided in the later adolescent program of the church.

16. The program should help the later adolescent in his decisions regarding his habits, marriage, and life work, and other matters related to this age group.

This being an age of decisions, as was indicated in the foundational study, it is necessary that the program give definite attention to aiding the later adolescent in these decisions.

#### B. Program Suggestions for a Later Adolescent Program

The writer has dealt with that which the denominations have suggested. In the criteria determined by the study made in the first three chapters, there were evident certain elements which are necessary in a later adolescent program. Our attempt now will be to show the ways in which the program may be improved to meet more adequately the total life of the later adolescent. It must be understood that the church is not attempting to meet every need of the later adolescent for there are other units of society which should take part of the responsibility for his development.

In this study it has been evident that to reach the later adolescent in a religious sense one must meet the problems and needs of part of his everyday life as well. The church must visualize young people as they really are. The church as a whole has only partially wakened to do the things which enrich and train later adolescents. This is a most promising sign and <sup>a</sup>rather recent development. As they have accomplished this purpose, an increased loyalty has been developed among later adolescents.<sup>1</sup> The

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<sup>1</sup> Cf. Thompson, James V., <sup>^</sup>p. 17. Handbook for Workers With Young People,



church is coming to see the many sides of life. It has had a very one-sided attitude but it is beginning to realize that one activity affects the entire system of conduct. "Jesus Christ is either Lord of all or he is not Lord at all". Young people are drifting away from the church. Ministers deplore the fact that they cannot keep their young people.

Perhaps one reason for the disinterest of youth in the church is the minister himself. The minister should not prepare to satisfy the youth alone but he must recognize their needs in his sermons and seek to cooperate by an interest in their activities. In some localities Sunday evening services are set apart by the minister as a time to talk on young people's problems in particular. This has proved quite successful in the places where it has been tried. In preparing for a service, the minister needs to harmonize the music, scripture and prayer with the theme which he wishes to present. The later adolescent is sensitive to the lack of unity and harmony in a service.

The writer's experience in local churches would lead her to believe that a great number of the apparent inadequacies in the later adolescent programs is not a failure of the denominations to provide complete program units, but the failure on the part of the individual church to use these suggestions. This may be due to the failure of the denomination in distributing its materials throughout the churches or it may be a disregard on the part of the local church <sup>in</sup> using the materials recommended. A better circulation of materials can be possible through a worker's

library in the church. The librarian will be responsible for keeping the church leaders constantly in touch with the materials being produced in their departments. In the small church perhaps the church secretary could perform this function in behalf of the church leaders.

One of the needs suggested by the criteria and made evident by the survey of the denominational materials was the duplication of certain emphases in the program materials. Each new year the leaders in each church should consult together prayerfully about the program for every department. In this instance I believe only the local group can determine how great an emphasis should be put upon each individual phase of later adolescent life. It is advisable that the objectives and the outline suggested by these leading denominations should be consulted rather frequently as a guide. In every program planned the materials should be graded for later adolescents alone.

The outlined program as suggested by a particular denomination should not be followed to the exclusion of the later adolescents' problems if they are discovered to be different. One method of determining the fitness of a program to the needs of later adolescents is to use the interest finders with the particular group at the opening of the year. The "How Do You Feel About It?" interest finder is one which is put out by the Methodist Book Concern. After these interests and needs are blocked out, a year's program may be set up touching on all the things suggested. In this way interest may be kept up in a group.

Later adolescent problems are so many and so important. The writer

believes that the present program as recommended by the denominations has not adequately dealt with them. It is suggested therefore that if possible two things be done in every church. A counselor in the person of the minister or someone else fitted for the responsibility should be available for counseling on problems that arise. In addition it is a splendid thing for these youth to objectify their problems through discussion. It is so often the case that an individual feels somewhat relieved if he once realizes that others perhaps have similar or more difficult problems. A satisfactory solution may not always result, but discussion will aid the thinking processes until some solution can be reached later. So many denominations have periodicals for young people. It would be of great interest and help to later adolescents to read solutions for their problems in these periodicals by outstanding leaders of youth.

One difficulty which the denominational materials apparently have not recognized is the problem of the returning college student into the home church. So many churches are likely to lose their later adolescents at this critical time. The questionnaire study showed that college youth have different problems as compared with those not in college or in business. This fact alone leads one to believe that there is great need for orientation. This can be done rather simply in some cases and in others an orientation program may be necessary. Sometimes the assimilation process is accomplished by placing the college student in a position of leadership in the church work. A course in orientation

should be conducted according to these steps.<sup>1</sup>

1. A cooperative study of the problems faced
2. Listing of the problems
3. Organization and sequence of the problems
4. Organization into a program

In some of the denominational materials leadership training courses were recommended. These should be a part of the program of every church. The effectiveness of the leaders is so largely dependent on their training. It is advisable that the leaders of later adolescents be sympathetic and full of understanding. Adult leaders who do not understand later adolescents are one of the disastrous reasons for youth's forsaking the church altogether. It would be of great value for every group of later adolescents to have the opportunity to set down each year in a brief way their chief criticisms of the program as it exists, and their criticisms of the leaders. These criticisms can be filed. The present leaders may desire to refer to these criticisms but the greatest values will be to those young people who first offered the criticism. When they assume similar positions of leadership they will discover it to be of utmost help to refer to those criticisms and then determine for themselves how unjust or just they may have been in their criticism and profit thereby as they teach. It will make for greater understanding and sympathy on the part of the leader and those taught.

No church is able to develop a well-rounded program which is centered upon the activities of one day entirely. Study should involve everyday experiences as well. It must be understood however that the

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<sup>1</sup> Character Through Creative Experience,  
Cf. Bower, W. C., Chapter 5.

writer does not intend to give the impression that an experience of God in a personal way such as the later adolescent most likely receives on Sabbath is to be minimized but she believes that the denominational materials have given due consideration to this phase of adolescent life.

The problem of vocations represents a great need among most later adolescents. Though no attempt will be made to outline a weekday program in vocations these items should be considered as being related to the important decision of a vocation.

1. The knowledge of the vocations open to later adolescents
2. An understanding of the talents and handicaps of each individual
3. An understanding of the individual's relationship to others
4. A determining of a standard of values
5. The determining of Christian motives and goals

In such a program sex instruction can be given along with the understanding of self. Social programs giving opportunities to any local talents may serve to encourage the youth in continuing in similar fields later. A church library or good reading lists should be at the disposal of later adolescents during the week. This may be included in the program of vocational guidance also.

The greatest lack recognized by the questionnaire study was that in the aesthetic area. The church cannot cover the whole of this area but it has rich resources which other groups do not have. The writer will simply suggest ways by which later adolescents will come into an appreciation of the beautiful in art, architecture, music, and nature. These appreciations need not be limited to a weekday

program but parts of it should be used in worship services on the Sabbath. Few people really understand and appreciate good art, religious and secular. Picture studies of the great masterpieces will bring about a consciousness of the highest in life on the part of the later adolescents. Worship becomes spontaneous as one stands in the presence of great art or architecture. Music certainly has a similar effect upon later adolescents. It might be possible to have organ recitals or music appreciation hours occasionally. One loves the music with which he is familiar. Here is an opportunity for the leaders of the church to develop in later adolescents a love of good music. Hymn studies will result in more meaningful worship also. In most communities there are young people who are talented in music. An opportunity for real Christian service can be given them to use their instruments either in the opening worship services or in consecration meetings on Sunday evenings. The resources for appreciation are not limited to music and art, for nature with all the wonders of earth and sky are frequently forgotten. The writer's own deep reverence and awe for God has come repeatedly in reiterating the wonders of His creation. Later adolescents do respond to the wonders of God in nature if they are given the opportunity.

These suggestions simply supplement those made by the denominational materials. Wherein the writer has recognized a lack in the proper emphasis being given to important areas she has attempted to make suggestions. These suggestions naturally do not exhaust the possibilities for improvement in the later adolescent program but they will serve as a foundation for any later adolescent program with the hope that the local church will adjust them to suit its particular needs.

### C. Summary

Two things have been done in this chapter. First the writer has set up criteria which she believes to be basic to any later adolescent program which is to adequately meet the needs of those for whom it is intended; naturally, the emphases which have already been recognized in the recommended denominational materials were taken less into consideration than those which have not yet received such recognition as their importance merits. The setting forth of such a fundamental element in the thinking towards the proper training of later adolescents has not been attempted independently but has been based upon the authorities and works cited in the introduction. The importance and contribution of this section lie in the value of the criteria as a means of detecting the deficiencies of particular programs, thereby making possible their correction.

In the second part of the chapter, definite suggestions were made for the improvement of the later adolescent program through two principal approaches. First, recommendations were made in reference to the leaders in order that their work may be more effective; next, supplementary material was suggested for those fields which had been particularly neglected in study and other program activities. Thus, effort was made to be as explicit as possible without limiting the applicability to one particular group or denomination. At least, they should serve the purpose of enlarging the vision of what constitutes an adequate program for later adolescents, and should also help to keep these youth in the organized church and win them for the Kingdom of God.

GENERAL SUMMARY AND CONCLUSION



## GENERAL SUMMARY AND CONCLUSION

The purpose of the present study has been to show what problems later adolescents face in order that the church may provide a program adequate to meet these problems. The church was selected to meet this need because as an institution it can contribute that which is highest to later adolescents.

In order that the church might intelligently plan for such a program a study was made of the psychology of the later adolescent. This study was based on an analysis of texts on adolescent psychology. The characteristics were found to fall into these classes: physical, intellectual, emotional, volitional, social and religious. On the basis of these characteristics the inherent problems in each phase of the life of the later adolescent were considered. These were determined by means of problems implied by the characteristics noted or by means of direct statements of problems found in the sources analyzed. To complete this study, an outline was made classifying the later adolescent period concisely and definitely.

To know these problems as determined by psychologists was not enough and so a questionnaire study was made in which the later adolescent indicated his own problems. A questionnaire was sent out to several groups of later adolescents. They indicated their problems according to the eleven areas of experience as set forth by the International Council of Religious Education. The outstanding areas in which they indicated problems were those of mental hygiene, religion, and education. More specifically they stated problems which had to do with an understanding

of self, relations to others, a feeling of God's presence, a standard of values, and decisions regarding life work. The results of the New Wilmington Conference questions were added for further understanding of what youth are asking.

To know the later adolescent is not enough, so five representative denominations: Presbyterian, U.S.A., Methodist Episcopal (North), Baptist, Protestant Episcopal, and Lutheran were studied with relation to the program materials which each recommended for later adolescents. An analysis of their program materials was made to determine how effectively they had met the problems in every area of later adolescent experience.

This emphasis being determined, certain underlying criteria necessary to the construction of an adolescent program were stated. These were determined on the basis of the three preceding chapters.

These criteria being determined, there was therefore a basis for any program suggestions. These suggestions were general for the most part and indicated important emphases which the writer felt had been omitted in the denominational materials.

The study has revealed many things, the most important perhaps being that later adolescents have many vital problems. If the church fails to meet these problems it will continue to lose youth and even more serious than that it will be held responsible for the loss of each individual for the Kingdom. Out of this study should come a desire on the part of the church for fully meeting **the problems** of these later adolescents.

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Program Materials from the following Denominations. These were analyzed in Chapter III.

Baptist

Lutheran

Methodist Episcopal (North)

Presbyterian (U.S.A.)

Protestant Episcopal

APPENDIX

## APPENDIX A

### QUESTIONNAIRE

The areas of one's experience are classified below. Under each area in which you live are listed some of the chief interests related to it. These you may see at a glance.

In order to make the church's program more helpful to you, it is necessary to know your problems. As you go down the list will you please check only those items which are your present problems. Any additional problems may be stated under the "other items". It will be more helpful if you can state in a few words the particular problem. For example:

#### I. RELIGION:

1. Prayer: Is it necessary to kneel?

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#### I. Religion

1. Prayer:
2. Devotions:
3. Bible reading:
4. Feeling God's presence:
5. Conversation about religion:
6. Church attendance:
7. The Sunday School:
8. The Church services:
9. Missionary work -- home, and foreign:
10. Conventions, conferences:
11. Other items:

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#### II. Health

##### A. Physical Hygiene

1. Food:
2. Exercise:
3. Bodily hygiene:
4. Sex knowledge:
5. Providing food and clothing:
6. Care of younger children in the family:
7. Eating between meals:
8. Sanitary conditions:
9. Contagious diseases:
10. Other items:



## B. Mental Hygiene

1. Attitude toward self:
2. Day dreaming:
3. Worry:
4. Doubts:
5. Confidence:
6. Stability in home relations:
7. One's standard of values:
8. Prejudices:
9. Fears:
10. Gossip:
11. National Prejudices:
12. International Prejudices:
13. Other items:

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## III. Education

1. College:
2. Business schools:
3. Reading:
4. Experience:
5. Educational conversations:
6. Attitudes toward school:
7. Use of time:
8. Church and religious problems:
9. Attitude toward educational institutions:
10. Travel:
11. Contacts with other people:
12. Other items:

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## IV. Economic

1. Investment of money:
2. Responsibility for welfare of others:
3. Providing for the home:
4. Use of property of others:
5. Place of business:
6. Problems of the economic order:
7. Other items:

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## V. Vocational

1. Standards of success:
2. Attitudes to work:
3. Choice of work:
4. Homemaking and parenthood:
5. Selection of school:
6. Selection of courses:
7. Employers and employees:
8. Professional Organizations:
9. Other items:

## VI. Citizenship

1. Voting:
2. Holding office:
3. Teachers as public servants:
4. Church and politics:
5. Regulations of church government:
6. Law enforcement:
7. Civil Service:
8. Problems of peace and war:
9. Other items:

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## VII. Recreation

1. Leisure time:
2. Family group relationship:
3. Friends in the home:
4. Aesthetic experience in the home:
5. Organized play:
6. Commercialized recreation:
7. Radio:
8. Newspapers:
9. Other items:

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## VIII. Sex, Parenthood, and Family Life

1. Understanding of self:
2. Matters of husband and wife relations:
3. Relations of sexes, courtship:
4. Mixed games, parties (church):
5. Choosing a wife or husband:
6. Preparing for parenthood:
7. Relation to other members of the family (father, mother, etc.):
8. Other items:

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## IX. General Life in the Group

1. Manners:
2. Courtesy of pupils to teachers:
3. Courtesy of members in service:
4. Treatment of strangers:
5. Correspondence :
6. Other items:

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X. Friendship

1. Friends and guests in the home:
2. Chums:
3. Cliques:
4. Fraternities, organizations:
5. Social groups (national and international):
6. Attitude toward other groups:
7. Other items:

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XI. Aesthetic Activities

1. Personal appearance:
2. Appearance of property:
3. Appearance of room or home:
4. School decorations:
5. Architecture:
6. Music:
7. Beauties of nature:
8. Visiting historic spots:
9. Other items

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Please provide the following information about  
yourself:

Sex \_\_\_\_\_

Age \_\_\_\_\_

Locality \_\_\_\_\_

City \_\_\_\_\_ Small \_\_\_\_\_ Suburb \_\_\_\_\_

Occupation \_\_\_\_\_  
(College, business, or neither)

Church Affiliation \_\_\_\_\_  
Yes or no

What Denomination \_\_\_\_\_