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Guiding Homeroom and Club Activities

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GUIDING HOMEROOM AND CLUB ACTIVITIES

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DEDICATION

To the administrators, guidance directors, and homeroom and club sponsors responsible for the programs that provided the examples used in this book, and to those group sponsors who have tried in other situations, in spite of handicaps, to develop such programs.

Preface

Studies of occupational failures among adults reveal that men and women fail in their vocations far oftener because they fail to get along with people than because they cannot perform their job functions creditably. Leaders in business, industry, and education increasingly demand, therefore, that the education of future citizens and workers include teaching boys and girls how to be sound in mind and spirit and how to live happily with people. Lest we adults court the necessity of reclaiming and rehabilitating today's children after they have become tomorrow's failures, we dare not waste human resources by failing to incorporate into educational systems opportunities for boys and girls to receive training and to develop skill in human relationships.

Group experiences provide the laboratory in which boys and girls grow and develop as social beings. Adolescents, especially, need noncompetitive, heterogeneous groups to which they can contribute. An adolescent needs to be up and doing; he needs to act, to give expression and release to his pent-up energies. He needs the assurance of personal worth, which he gains as he, and others, recognize, through group experience, his ability to contribute to the pleasure and welfare of others. Satisfaction in cooperative group experience is important for his personal happiness and security; it is indispensable for developing his skill in human relationships.

Sound educational planning in school budgets, in building plans, and in preservice and in-service education of teachers, includes, therefore, provisions for giving boys and girls group experience in democratic living. The best of today's schools provide the space, facilities, equipment, time, and leadership necessary for effective group work. They translate into practice a philosophy of education that recognizes the primary importance of teaching sound human relationships in today's world. They provide for adequate training of teachers as group leaders, and they continually utilize homeroom and club programs and the student self-government setup as laboratories for training faculty members and students in the art of working democratically with others. Such programs are discussed in detail in this book.

Teachers want to help boys and girls become happy, well-adjusted,

socially competent adults. Curiously enough, however, in their professional preparation most teachers have had no training that helps them gain insight into the educational and social significance of group experience. Most of them have never had an academic course, much less actual supervised experience, in group work. Yet few high school teachers hold positions that do not include sponsorship of a homeroom or a club!

It is not surprising, then, that homeroom and club programs in many schools seem mediocre. Frequently neither teachers nor administrators know what a good program is or how to provide it. Some will say that they wonder whether such a program has any reason for being; they question the desire of boys and girls for such activity. Many teachers who are wary of such a program or actually seem to oppose group leadership as another onerous task thrust on them are in reality fearful of their own inadequacy in such a program. They face informal group work with trepidation; they are genuinely insecure in a situation where the familiar teacher-pupil relationship is a liability rather than an asset.

When teachers admit their lack of skill and their need for help in group work, they cannot be dismissed with an administrator's casual encouragement, "Go ahead—there's nothing to it. You've worked with boys and girls before." The role of group leader *is* different from that of classroom teacher. Teachers must be helped to comprehend the basic purposes of group work and the principles and techniques of group leadership; they must also be given assurance that help will be available to them in developing group programs. An effective club and homeroom program can evolve in a school only after a period of consultation with and training of teachers who are to assume group leadership.

Many in-service training programs are inadequate. What is called in-service training may be an occasional faculty meeting—four or five a year at most—when some material on group work is considered. This material probably has one of two emphases: it is designed to familiarize teachers with the philosophy of group work, or it describes in minute detail homeroom or club programs that might be considered excellent patterns of group work. The implication in such "training" is that if the teacher properly assimilates the philosophy of group work, he—or anyone—needs only to copy the suggested programs to be assured of a successful homeroom or club. As a result, teachers inexperienced with groups actually attempt to impose upon their boys and girls programs that they have read about and have considered

"good ideas." When the pattern programs don't work, these teachers wonder what is wrong with themselves as leaders.

Teachers need to understand that group leadership is to be evaluated, not in the number of elaborate programs "put on" or of spectacular "finished" performances made ready for given events, but in terms of its goals and of methods used to achieve those goals. Not all activity that takes place where boys and girls are gathered together in a homeroom or club is bona fide group work, even if there is an adult in charge of the group. In effective group work, the central concern of the adult and the evolving program is the maximum development of each individual within the group, his maximum contribution to and participation in the affairs of the group. The evolving program is rooted in the needs and desires of individuals as they are exhibited in and influenced by the way of life in their own community; it develops as a result of continuous study and ever-increasing understanding of individuals gained through closer acquaintance. The competent group leader has available and knows how to use techniques, materials, and resources applicable to work in homerooms and clubs. Those actually used are conceived of as means for making boys' and girls' individual differences, interests, desires, and capacities so articulate to the group and to the leader that they become in actuality starting points in program planning. The leader's method consistently is *participation*, because boys and girls learn to do what they have opportunities to do with success, they learn not to do what they have opportunities to do with failure.

In other words, teachers who become competent group leaders are those who understand the entire group situation: the needs of the boys and girls who make up the group and their interaction with one another and with the adult as they evolve a program that is successful because it is meaningful to the group from which it has evolved. Such understanding is gained most surely by studying a group in action. In this book are described a homeroom and two clubs from their first meeting of the year throughout their evaluation of the year's work. In each group, the role of the adult is analyzed, his way of work with a group is described, and the actual process of adult and boys' and girls' working together is demonstrated. The goal of such group work is stated above. This objective is the motivating force that explains why certain techniques, materials, and resources rather than others were chosen and used and why certain program plans rather than others evolved.

The aim of this book is not to write a philosophical statement or to

reiterate a series of programs that can be taken over *in toto* by some reader and inflicted on a homeroom or club. It is not the presentation of a quantitative survey or the statistical analysis of material about adolescents that the author has gathered by means of the techniques described. Nor has she attempted to write an exhaustive history of some individuals in these groups. These emphases were discarded in favor of a description and analysis of the group process, by which is meant the interpersonal relationships within a group. Here are described the dynamics out of which group programs evolve.

The manifold phases of the behavior of individuals and groups are explored in these descriptions in order to be certain that important factors which condition behavior are given due consideration, yet that no one fact is overemphasized. The fact that individuals and groups differ in their achievements, desires, interests, and aims is understood and accepted. Groups are allowed to proceed at their own pace because leaders know that it is unwise and unfair to the potentialities of groups to set up uniform programs and, moreover, that within the group program must be found for every individual congenial activity within his capacity.

These descriptions also demonstrate the fact that it is impossible to segregate the various elements in a group experience. Group programs cannot be understood if one expects them to develop in a more or less chronological order. To tell the story of a program "in the way in which things happened" is oversimplification. Many things are happening at once in a group; one phase of the process does not stop as another begins. In fact, it is neither always possible nor desirable to complete one step before going on to the next. Many phases are continuous. Nor can any phase of the group process be accurately interpreted in isolation; it must be understood against the background of continuous interaction with other elements in the program.

The description attempted here is a relatively new way of writing. It is a method that has its difficulties and its pitfalls. It may be subjected to misinterpretations, since many of the observations and much of the analysis cannot be proved. It has dangers, too, should an untrained person attempt to manipulate a group, conceiving of this description only as machinery devised to discover facts or as a formula for group leadership.

In our society, however, where the development of individuals for participation in democracy is vitally important, whatever can be contributed toward understanding the dynamics of the group process will have some significance. Discussions of methods of program planning,

descriptions of model programs, or discussions of the philosophy of group work alone give teachers insufficient help in meeting the practical problems of what to do day by day in their own groups to evolve those model programs. The present and growing need for new methods and the lack of instruments in the field of personal and social relationships have been conceded by many authorities. Possibly, this attempt to sketch on a larger canvas the aims, philosophy, social interrelationships, techniques, people—all of which make up a part of group life—will be a contribution in this area.

The groups described are sufficiently representative of adolescent groups so that any group sponsor will find in them much that is comparable to his own experience. It is hoped that this detailed description and analysis of what actually happened in three groups may help homeroom and club sponsors to gain insight into the experience which they are having with their own groups that they may stimulate among group leaders similar analyses of their own role, objectives, methods, and results as leaders of comparable groups.

RUTH FEDDER

WRIGHTSTOWN, PA
December, 1948

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RUTH FEDDER

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Editor's Introduction

There are three most important currents in contemporary American education.

The first of these is the stream of common school practice. By this is meant the ways of a million teachers in their classrooms; the operational machinery, which principals, superintendents, and other administrators set up and direct; and all the attitudes toward education that have been developed over many decades in thousands of local communities. That these communities have had great freedom in determining the nature and purposes of their educational systems is one of the best features of the common-practice stream. They have reflected the political, social, and economic needs and tensions of their times and localities. If this has sometimes made them act ignorantly, it has at other times made them act wisely, and it has always kept the school relatively close to the people who must support it.

The local communities have established, maintained, expanded, and modified their school services with every frontier movement, with every industrial, commercial, and agricultural development, and with every national crisis. The nation's history is indeed well marked by significant educational mileposts. It is true that common school practice may have seemed often to be advancing too slowly, and in many cases it probably was, but it always did progress somewhat in response to the pressures of the changing society. After territorial expansion, economic depression, prosperity, war, and political upheaval, it changed. It has always been shifting, and it has always been powerful. It remains the central force in determining the nature of the present American educational systems.

A second main stream in the complex of elements making up the American school in the middle of the twentieth century is that of the method of inquiry by hypothesis and testing. This current, contrary to popular belief among some members of the profession, is not merely a product of the scientific study of education that began to flower at the beginning of the present century but which had its origins deep in the last century. It is also and equally a result of the philosophical examination of educational aims, issues, and procedures, which had its

beginnings far back in the centuries but which needed the scientific movement in education to give it life and practical meaning.

The great pioneers in scientific school administration were also great pioneers in educational philosophy precisely because they had theories of education that they were willing to subject to measurement. The educational psychologists, the students of curriculum and methods, the founders of new teacher-training institutions, the intelligence and achievement testers, and all the other followers of men like Fechner, Rice, Courtis, Whipple, Cattell, Thorndike, Strayer, Terman, Cubberley, and Kelley went into the second quarter of this century thoroughly committed to the method of inquiry by rigorous testing of hypotheses In the professional education of school people, this current has become steadily stronger for fifty years until today the acceptance of the method of inquiry by testing with controlled measures is commonplace.

It might seem at first glance that these two currents, that of common-school practice and that of the method of inquiry by testing of hypotheses, are all that modern education needs. The first will supply the wisdom of experience; the second will give the wisdom of investigation. Let the two streams merge. Let them contend for mastery. Their mingling will produce an education both conservative and progressive to the right degrees. So might run the argument

There is a third stream, however, that mingles with the other two. It is there whether we want it there or not. It has been a part of the main current of American education for a long time. This third stream is that of the experimental demonstration of theory in practice. Perhaps the word "experimental" should not be used in this connection since it properly implies careful control and measurement of the factors in the observed situation. Certainly the "experimental" and "laboratory" schools, which have been a chief feature of this third stream, did not very often meet the criteria of control and measurement. In the sense that they tried out theories in practice, however, they were broadly experimental and were properly so called

This third current has become increasingly useful during the last half century in pulling together the other two currents of educational development. Such figures as Alcott, Parker, Dewey, Burk, and their professional descendants in the progressive- and laboratory-school tradition have had their profoundest effects on American education because they were operating so largely in the third current. They checked the validity of common practice by testing new theories in action. They introduced the final measure of the growing and learn-

ing child himself into the pattern of the scientific study of education. They were the true forerunners of the modern programs in curriculum, guidance, and study of the learner's growth and development.

The present work is an admirable example of the way in which the third current modifies and expands both common practice and tested inquiry. It reports in fascinating detail a variety of educational experiences and evaluates those experiences in terms of changes in learning groups. It presents theories concerning the proper aims and uses of group work in the homeroom and club situations developed by common practice. It describes the methods by which those theories were tested in action. It evaluates the methods frankly in terms of group goals.

The book is not a treatise on approved or common practice in directing the activities of clubs and homerooms. It is not a statement of educational philosophy. It is not a report of a scientific investigation of teaching and learning processes It is none of these, yet it is more than these. It is a laboratory report squarely in the third main current of educational advance. It presents a philosophy in action within accepted patterns of school practice, measured by observed changes in groups and then individual components.

By a distinguished record of research and writing and by highly successful experience in teaching, counseling, and supervision, the author is eminently qualified to tell this story. Her book is offered to all teachers and administrators who are trying to make group experiences more meaningful in any educational situation. The editor believes that its usefulness will be amply demonstrated both by its effects upon practice and its suggestions of new inquiry.

HAROLD BENJAMIN

UNIVERSITY OF MARYLAND
December, 1948

CHAPTER 1

Adolescents All!

The most active part of the environment of every individual consists of other individuals. Any human being whom we fasten upon as an individual is moved and regulated by his associations with others. What his experiences are, what he says, does, and feels, and what the consequences of his behavior are cannot be described, much less understood, in isolation [1] Group experience, therefore, is the stuff of life. Don's story illustrates this.

DON

It was eight o'clock one Monday morning in June. The teacher already was at her desk in the ninth-grade homeroom that she had had the whole year. Almost immediately, Don bounced in and, all smiles, called out, "Hi! What's the good word?"

"Hello, Don. You sound very cheerful. Have you had an exciting week end?" was the homeroom teacher's greeting.

"Boy—yeah! I came early to tell you. We played our last game Friday, ya know."

"Yes, I saw you. You and Pete can certainly play baseball—"

"Thanks!" Don interrupted. "But after—that's the big news!! Jean and Ann met Pete and me—I think they hung around and waited for us—"

There was a triumphant note in Don's voice. He went on, "Anyhow —we took 'em home, and, get this!—when we got to Ann's, she asked us

[1] Adapted from John Dewey, "The Public and Its Problems," p. 186, Henry Holt and Company, Inc., New York, 1927.

in! They've got their basement fixed into a rec room. We played ping-pong and danced. Then she asked us to a party, Saturday!" Don paused and sighed, "Gee, it was a swell week end!"

How different a Don this was from the boy who had lumbered into homeroom after school one Monday in December! In a choking voice, he had asked the homeroom teacher, "May I talk to you?" The teacher had not been surprised by this, because she was certain that he knew how, that morning, a distressed mother of a ninth-grade girl had come to the homeroom teacher to inquire whether there was anything that could be done about the "hoodlums" in school. Her daughter had had a party on the preceding Saturday night. The girl had asked that her parents leave her "to manage this alone." They had complied, leaving the house—and the party—to her. When they returned, an antique table had been broken, "everything was upset, a bunch of the boys were putting on a musical-comedy act, and one was using the table leg as a baton!" This boy had been the ringleader in mischief-making, all the evening, the girl had told her mother. His name was Don.

The teacher could scarcely believe this report. There was only one Don in the ninth grade, and all the teachers considered him perfect. He was an excellent student, with a quick, facile mind, interested in his work and eager to contribute to every class discussion. He was an excellent all-round athlete, was on the baseball and track teams, and was the football captain of his class team! Boys liked and respected him. In homeroom he had always been a leader. He was willing to assume responsibility and to do all sorts of jobs, no matter how insignificant they might seem or how inconvenient it might be for him to carry through the responsibility that he had assumed.

Up to now, the homeroom teacher had known Don by this reputation. He was in her class, as well as in her homeroom. Because of his quick thinking and easy flow of words, he was promptly conceded leadership in class discussions. But obviously he was not really happy this year. He had begun early in the year to overact—to strike poses, to tease the girls, to attempt to embarrass them, to break into song in the halls or the lunchroom; he chose to wear studiedly sloppy clothes and, on the back of his head, silly caps into which he thrust long feathers. As the girls made him the butt of jokes, he grew more uncomfortable. His schoolwork was becoming only fair, for his greatest concern in class now was to gain recognition.

Investigation had revealed that he lived in an extremely poor section of the city, in a home where cultural advantages were few, while most of Don's classmates came from homes of culture. Yet, because of his

athletic ability, his intelligence, his capacity for hard work, and his pleasant personality, he had, during elementary school, been a leader among the boys. This leadership was being challenged for the first time, because of his lack of knowledge of the social amenities. Social affairs were assuming more and more importance among the boys and girls of his group. The opinion of girls was being considered in a boy's judgment of his friends. Any boy, to continue to be completely accepted in this age group, had to play a satisfactory part in the social life of the group.[2]

Don was not familiar with the social niceties; he had never had an opportunity to learn techniques for getting along with people on the superficial social level. He was ashamed of his family. "They can't teach me the right manners, because they don't know them either. My father even eats with his knife," Don had apologetically told the homeroom teacher in that early conversation. Because he was uncomfortable at a party, Don would begin to "roughhouse." The other boys, nothing loath, would join him, possibly in staging one of his famous football tackles on everyone present in turn. Later, when those of them who knew better would become self-conscious and apologetic about their behavior, the girls would put the full blame on Don. Don, it was true, needed information about social techniques and an opportunity to practice them.

After Don had found that the homeroom teacher understood his problem, yet accepted him and liked him, and that she wanted to help him, he voluntarily told her the story of the party that the girl's mother had described. Head down, he told her also of its consequences. Apparently, there was a tacit understanding among the girls that no one would go out with him again. He seemed defeated and lonely.

Don could not be made to feel too "different"; yet he had to face this crisis frankly. Fortunately, just at this time, the ninth-grade Dancing Club was in process of being organized as a second-semester club. A few weeks before, a group of girls—they were a sophisticated group that year—had confided to this homeroom teacher that they thought the boys were "awful babies—so awkward and silly—and terrible dancers." They wanted her help in persuading some boys to show an interest in

[2] Caroline Tryon's studies vividly demonstrated the fact that, if a boy of fourteen or fifteen is to retain prestige in his group, he must be socially acceptable. In contrast, among eleven- to thirteen-year-olds, the boy most popular with other boys is the one who fights, has athletic prowess, etc. "Evaluations of Adolescent Personality by Adolescents," Monograph of Society for Research in Child Development, Vol. IV, No. 4, 1939.

dancing. They had inquired whether a ninth-grade Dancing Club might be included in the weekly activity program during the second semester. The teacher had encouraged the idea. Now she seized upon this opportunity—why not use the club as one way of helping Don? She talked the situation over with Don and persuaded him to plan to join the group. At the same time, she took into her confidence two other prospective club members—ninth-grade boys who were mature enough to understand, who had prestige among the group organizing the club, and who liked and respected Don. Thus he was assured a welcome in the club.

The teacher sponsored the club and taught not only dancing but "manners for moderns." Don and she had frequent conferences, for he diligently read books and pamphlets on manners that the homeroom teacher lent him, read them so intelligently that he had a constant stream of questions about details. Less and less often was he resorting to uncouth and unacceptable attention-getting devices; his grooming was noticeably better. Now, this week-end party betokened Don's re-acceptance into his social group! No wonder that he had had a "swell" week end.

The Significance of Don's Story

Don's experience demonstrates that, for many individuals, the very process of living with others can contribute positively and directly to individual development and to the development of desirable social relationships and responsibility. However, that group profits most which recognizes what is unique and distinctive in every individual and provides each individual with opportunities to develop according to his natural aptitudes and capacities, to the end that the individual, in turn, may contribute maximally to the social good.

The goal of effective group work is the development of the individual, but of an individual bound up with groups of different kinds, of an individual who has become what he is because of interaction with other individuals and groups, of an individual who ultimately will have a relationship to and responsibility for the affairs of his group, his community, and his world. Basic in effective group work, therefore, is knowledge about the individuals in the group. Consequently, this book on group work with adolescents begins with a chapter on adolescents instead of with an exposition on techniques of group work.

Wise teachers prepare for group work with boys and girls by becoming acquainted with boys and girls, as well as by reading books about them or amassing gadgets purported to give skill in handling them.

Devices and books help us to think and to talk about boys' and girls' problems intellectually. Intellectual understanding and exposition are important, but insufficient, by themselves. We cannot interpret something that we do not *feel*. To understand boys and girls, we need to *know* them and *feel* with them emotionally. We need to understand why an individual is as he is. We must see boys and girls as they see themselves, enter into them and there see, feel, and understand *what they have gone through* to make them the individuals that are before us.

Unless we can do this, our feelings about boys and girls may shut us out from them. If we feel annoyed or angry with them, we can never get at them, to work with them. If we have shut them out emotionally, how can we hope to reach them intellectually? There is no response, no flow of feelings between us, and we cannot basically affect individuals when nothing is taking place between us and them. Should the door of our understanding—our only means of reaching boys and girls—be closed, what good is it to them to sit in our homerooms, our classes, or our clubs, no matter how excellent our techniques of work may be?

The teacher who has learned to relax and to live happily with boys and girls, who can enjoy them with a detached understanding and respond to them with a warm affection knows that elaborate techniques and detailed plans for club or homeroom programs garnered from books are of secondary importance in group work. The boys and girls will make such plans and techniques come alive; indeed, they will create their own techniques, programs, and plans if teachers help them to recognize needs that the group experience might fill. "Can adolescents recognize their needs?" asks someone. Ample evidence that they are eager to learn to do so is presented in the descriptions of boys and girls that follow.

"With what skill and courage some youngsters face their problems!" the teacher thought, as Don dashed off to a homeroom game, almost colliding at the door with Helen and Joan.

Helen and Joan

"May we come in? You know, it's nice to come back to school after you've been away from it a few days!" Joan cheerfully greeted the teacher.

"We had a big day, Saturday!" Helen began. She and Joan were inseparable. "Our mothers took us downtown. I bought a new spring

suit and Joan bought a coat. Now Joan isn't sure whether she likes the coat or not. We came to school early to see if you'd look at it."

"Of course, I'd like to. Where are you hiding it, Joan?"

"I left it in my locker, just in case you were busy and we couldn't see you."

While Joan went to bring the new garment, Helen explained, "When we brought the coat home, Betty [Joan's older sister, whom she adores] thought it wasn't her type. Now Joan is worried. I hope you'll like it. She'll feel better then, because—do you realize?—ever since we've talked with you about clothes and hairdos and make-up in the Your Personality Club, we've always wanted to have your opinion on these things? Girls need somebody older to talk to, somebody who knows such things are important and doesn't think we're silly when we're interested in them."

"Did you notice? No more bangs for me!" she rambled on. "I decided, over the week end, that you were right. My hair looks better this way—it's almost the way you combed it when you were showing us in club, last week, how to suit our hairdos to our faces. The right hairdo does a lot for a girl. My self-confidence is improved."

Joan returned at that moment. When she had been reassured about her coat, both girls had "to dash down to puppet-play rehearsal." What a joy those two were! Sensitive, capable, mature, considerate of other people, they worked well and talked well. In a group they were clearheaded. They could grasp the essential idea in a discussion, could clarify it, and, if action was necessary, they knew how to secure a group decision. This they did in the normal give and take of group discussion; they were never overaggressive, yet they assumed responsibility eagerly and well when asked to do so. Nor did one have to check to be sure that they carried through what they attempted! They were so delightfully real—they had so many interests, so many enthusiasms, and so many disappointments! They felt everything deeply, wanted to think it through; and, as they did so, they looked at their mistakes in a levelheaded, detached manner, achieved partly through an excellent sense of humor.

Mary

Just then, Mary called to the teacher, "Hi, I want to see you later!"—and waved as she passed the door. Another girl at whose poise and maturity the teacher wondered! Her mother had died two years before. Mary cooked and kept house for her father and two older

brothers; she sewed her own clothes; she did her schoolwork well. Physically larger than most ninth-grade girls, she was even rather fat. However, by giving intelligent attention to her clothes, grooming, and hair, she managed always to look well. She was genuinely respected and liked by her classmates. Never had she been known to lose her poise. Even in gym, where a person of her size might naturally feel self-conscious, she was even-tempered, pleasant, and willing to try everything. She had her life planned, feeling certain that she wanted to be a kindergarten teacher. Meanwhile, she went along in her quiet, unassuming way, working effectively and conscientiously, being considerate, polite, pleasant, and patient with everyone.

NAN

"Mary has seemingly so little to begin with and Nan has so much," the teacher thought, as she saw Nan coming up the stairs, "I wish Nan could make as good use of her ability." Nan came in to tell the teacher about a play that she had written, over the week end. The teacher wondered whether Nan realized how much the plot revealed about herself. It described an extremely intelligent person, but one trying too obviously to be clever, resorting often to flippancy and to "putting on an act"—a person whose reaction to everything is a very positive one and who has no compunctions about stating her opinions. Yet, when she has the spotlight, she loses her head, for she has never honestly faced her limitations; in fact, she has never admitted that she has any. Therefore, she responds with fear and insecurity in a situation that she has not prepared herself to meet.

The teachers had tried to help Nan. In homeroom and in her clubs, she had been persuaded to assume responsibility. But she was unwilling to do the jobs that carried less prestige. She wanted to begin at the top. "It is not easy to work with people; it is a technique that one must definitely learn," the teachers had tried to tell Nan. This was a fact that she did not yet realize, apparently believing that, because of her good mind and excellent family background, she could do anything.

Yet, when given a job at the top, Nan became fearful of all that leadership entailed in ability to "take it." Naturally, because she was not sure of her status in the group! When she was elected to Student Council early in the year, as one of two representatives in her homeroom, her first response was one of eagerness to accept a position of such prestige. But when she found that, upon giving her weekly re-

ports, she was often subjected to criticism for some of the council's action, she began either giving excuses to avoid making a report or confining her report to acid comments and critical appraisals of the council meeting. The knowledge that she had not actually made a place for herself in her group made her feel insecure when she was given any responsibility. Since she did not know how to organize a group to work with her, her energy was turned toward protecting herself from criticism. Group interchange of opinions or disagreement with her own point of view she interpreted as an attack upon her personally and as evidence of distrust in her leadership.

"Nan wants so much to be editor of the school paper," the teacher mused, as the girl turned away to talk to other boys and girls now arriving, "But I doubt whether the staff will elect her. They respect her ability, but they do not like her. She has too often hurt the feelings of others. She does not mean to, but she is so self-centered that she does not even hear what she says to others. She responds to the promptings of her own excellent mind without realizing how her cutting remarks hurt or humiliate others—and make her sound like an intellectual snob. I shall be sorry to see her hurt; but her disappointment may give some of us another chance to help her.

"Maybe she will ask 'Why?' and be willing honestly to answer the question. She is intelligent enough, I am sure, to understand the ambivalence of her behavior—wanting responsibility, but fearing it. I believe she could understand that she has failed to secure it because she has scorned learning to work with people. Now, in spite of her ability, her leadership is spurned by her classmates. If one analyzes a situation with Nan and helps her to understand its implications, she is very articulate as well as honest in her thinking. She is capable of acquiring a great deal of insight into her behavior. The problem is to have her accept emotionally and agree to work on the difficulties which, intellectually, she is capable of recognizing."

The teacher thought about Nan's home environment, realizing that Nan's parents were very concerned about her attitude. Early in the year, they tried punishing their daughter, but force and regimentation only brought stubbornness and attempts to defy authority, an attitude that carried over into school when, for a time, Nan consistently bucked certain teachers, to see how far she could get away with it. At home, defiance brought only further punishment. In the course of the year, however, her parents, who are very wise and intelligent about Nan's difficulties, agreed during conferences, that both home and school would do everything possible to assist Nan in making a progressively

better social adjustment, that both parents and teachers would give her as much insight as possible into the significance of her behavior and its effect—helping her to see "how you look to your friends."

The homeroom bell rang. The teacher looked at the boys and girls who had been hurriedly gathering during the last few moments. What a collection of personalities in this group! Every day she wondered whether she possessed the skill to keep things on an even keel emotionally! All the elements for an explosion were here: the aggressive and the selfish, the timid and the withdrawn, the too-wealthy and the too-poor, the social lion and the lone wolf, the scoffed-at and the scoffer.

Frank

When the teacher almost stumbled over Frank as she started across the front of the room, she began thinking about him. "Frank can be a teacher's joy or a teacher's pest, whatever one's point of view! There is never a dull moment when Frank is around. Could there be a more stimulating youngster?"

Frank had been called a nonconformist, but actually he fitted no category He was intelligent, handsome, intense, artistic, scatterbrained, completely unconscious of himself or his appearance when he became obsessed with an idea There he was today—stretched out on the floor, absorbed in drawing in bold strokes the design for a part of a mural that was to be made out of brown wrapping paper, to depict The World of Work! The homeroom teacher's class in Vocations had decided on the project.

With great animation, Frank now told the teacher of an idea he was trying out. It had come to him as he awakened at six o'clock that morning, so he had rushed to school early to see if it would work. Homeroom begun, boys and girls would wander up to make comments, both compliments and "slams." Frank would respond vociferously to each one, yet no remark would basically affect him. He believed in his idea and worked on vigorously as he talked. In his absorption, he even kicked off his shoes without being aware of it until it was called to his attention, when he nonchalantly slipped them on again, saying, "Oh, I didn't notice! They must have got in my way."

Frank was a great favorite among both boys and girls. He had wide interests, an impressive array of information, many enthusiasms, and countless ideas. He was "in" everything, was intense about it while he was interested, yet easily passed on to something else. He willingly shared his ideas. He would, in his offhand manner, get a job started,

then leave the credit for it to someone else, yet never realize how important had been his generosity and vociferous enthusiasm in building up morale in a group. When anyone needed a group "pepped up," Frank was likely to be called upon.

During Frank's junior year, he was to be, in part, responsible for one of the most valuable series of homeroom and Student Council programs planned in the school. Early in the year, a class taught by the homeroom teacher had been discussing race prejudice as a barrier in securing a job, when Frank said, quite unselfconsciously, "Why talk about it only in connection with jobs? It's everywhere, it affects us right now I've found that out in the last year or so. Take me, now. I never used to have any thought that being Jewish made me seem different from anybody else. But last year my family wanted to buy a new house. When we found one we liked, we couldn't get the man to sell it to us. At first he wouldn't tell us why, but finally he told us it was because we were Jews. You can see prejudice even here in school. Some girls won't pay any attention to me. I used to think it was because I was sloppy Now I know it's because I'm Jewish. Can't we do something here in school about prejudice? That's what Student Council ought to work on. Things like that are important."

At first the group merely gasped at Frank's candid statement of the case. Adolescents do not usually put into words their deepest hurts; and if they do, other adolescents, embarrassed, are likely to shrink away from the ugly facts, as do adults when they feel uncertain or helpless about facing a situation. "Only Frank could have gotten away with that," one girl said later. His social poise, his popularity, and his matter-of-fact tone, combined with a positive suggestion for the group's work, made further discussion possible. The class immediately began discussing the matter. They very frankly faced the school situation, which included some prejudice against Jewish boys and girls, very marked prejudice against Negro boys and girls.

After several class discussions, the group presented to Student Council some suggested ways in which homeroom programs could be planned around this concern. Most homerooms worked almost an entire semester on some phase of the problem of race prejudice. Material was provided for them. Program chairmen were chosen in all homerooms. They met regularly with the Faculty-Student Homeroom Committee to secure help in developing the ideas of their groups. "Us and Our Neighbors" was the title chosen for this series of programs. The Faculty-Student Assembly committee cooperated in planning programs; they suggested that representative homeroom programs be

shared in assembly with the entire school. They brought speakers who represented various race and nationality groups, speakers who agreed to stay at the school all day, so that boys and girls, in small groups, might meet and talk with them. The Assembly Committee also persuaded the music and physical education teachers to teach in their classes—and to sponsor in assembly—programs of folk songs and dances of other national and language groups. In the course of the year, many class, homeroom, and club programs emphasized the "Us and Our Neighbors" idea. The senior English class in charge of writing one of the productions for the all-school Dramatic Night even chose it as the central theme of a pageant that they wrote, one centering around an excellent choral interpretation of "Ballad for Americans."

The faculty had not been entirely unprepared for this emphasis. A few faculty members, for some time, had been growing increasingly concerned about evidences of race prejudice in school: for example, a small group of boys and girls had attempted to organize a school club, but had told Jewish inquirers that Jews were not wanted. The faculty had been slowly gathering ideas and material that they hoped might be useful in reeducation of attitudes. However, the auspicious moment for discussing the idea with student-body representatives had not arisen until Frank touched off the spark of interest.

Frank's difficulty lay in this very breadth of interest, this very ease in social relationships. Teachers called him "maddening." Because of his wide reading and great intellectual curiosity, he could ask a bewildering variety of questions in class—and he did, not because he meant to embarrass the teacher, but because he wanted to know. Nevertheless, if the teacher too obviously was unable to keep up with Frank, other boys and girls sometimes enjoyed the predicament. On the other hand, Frank was constantly in trouble in classes where drill was required, because he could see no point "in doing things over and over." He never managed to conform to assignments; therefore, his grades did not reflect his real ability. Yet he never developed "hates" for anyone who tried to discipline him to do his work or to conform. He would listen politely, agree or disagree pleasantly, and try for a few days. Then a new interest would absorb him, and once more teacher, parents, and Frank would resume the struggle to fit him into a pattern.

His parents were most concerned about their son. "He has so much ability, everyone says, but it never shows in his grades; he's just wasting it!" was their distressed conclusion. Fortunately, however, they did not actually believe that grades were of primary importance in Frank's life. Accepting him for what he was, his father and mother

enjoyed him and continued to enrich his life in every possible manner, while they did their best to schedule his time to include study hours, which they supervised. Frank felt no undue pressure from them; he was secure in his knowledge of their affection. He was learning better study habits gradually. Moreover, both parents and school knew, from former experience with Frank, that if he faced a situation in which he had to learn something in order to carry out some plan of his, he could force himself to stay at the problem until he had mastered it.

When punishment was necessary, Frank took it without questioning or whimpering. For a few months during ninth grade, the teacher remembered, Frank had, at intervals, been "forgetting" to come to school on time. The number of things Frank could "forget" was prodigious! The homeroom teacher and he had an agreement that the time he missed was to be made up after school. He had discovered that Wagner was the teacher's favorite opera composer. Frank was "mad" about Wagner, had a large collection of Wagnerian records, and knew the stories of all the operas. Therefore, while he was making up time after school, he would sing to the teacher the themes of the various operas or urge her to describe, again and again, scenes from performances that she had witnessed. Oh, yes, Frank knew that he had to produce some algebra before he went home, but Wagner came first! The teacher had been attending opera regularly that season. She had promised to bring Frank the libretto of every Wagnerian performance. On the morning following the night when she had attended a Wagner opera, Frank never failed to reach school early! He was always outside the homeroom waiting for his libretto when the teacher arrived. A maddening boy?—possibly, but delightful!

Bob

The teacher's glance wandered on from Frank. Her attention shifted to Bob, with the thought, "How I wish Bob could have the enthusiasm and the parental understanding Frank has!" Bob had had a difficult time in school. At the beginning of the year, he talked to scarcely anyone. He was new in the community, and the boys interpreted his shell-like exterior as the shield of a superiority feeling. Some teachers thought that he was sulky and that he had "a chip on his shoulder." Actually, he had come from a very strict home and school. At home, his father supervised far too carefully every area of his life. He was determined that Bob was to be a scholar, since he, the father, never had had an opportunity for education. Bob had

scarcely average intelligence and was not interested in academic work, yet every moment of his time at home he was goaded into working over his books. The boy tried, but at the end of ninth grade he had become discouraged by the indifferent results of his labors. His failure, moreover, had made the situation at home anything but pleasant.

As a result of this background, Bob was fearful, likely to become easily resentful and quickly on the defensive with adults. Nevertheless, the school had helped him some. What he needed most was someone to talk to, someone to help him to make friends. His hard, casual front hid a sensitive boy, whom the gym teacher was the first to reach. Bob enjoyed his gym work especially, but was very timid. At the beginning of ninth grade, he had wanted to work by himself and to specialize. The teacher understood this need for self-confidence and skill. Bob, who did good work on the parallel bars, gradually became the teacher's assistant in teaching this skill. Next, he was persuaded to join the Apparatus Club, a small group in which it was easier, because of the size of the group and of his skill, for Bob to achieve status than in the larger class group. In this club, he was soon the leader, then the teacher. Gradually the gym teacher had persuaded Bob to undertake a more comprehensive athletic program.

During the spring, Bob and his particular friends had become interested in girls. Since "socializing" was a new experience for him, he had gone to extremes in striving for attention; he hid his insecurity in the role of social lion by much giggling and constant talking. He needed help with his social adjustment and acceptance in his new role as a social being. He needed understanding at home, besides. "But that probably will be difficult to secure," the teacher judged, "for his father resents all of Bob's athletic and social activities. Father is still determined that Bob is to begin the academic course in tenth grade. If Bob can succeed at all in it, it will be only at a price. Whether he should pay the price is a question. He ought not to be branded as a failure if he is unable to succeed; and his social adjustment ought not to be retarded. If only we adults could accept boys and girls as they are, instead of trying to force them into the image of our unfulfilled desires!"

Peggy

Bob was talking to Peggy again. The teacher reflected, "That is an interesting combination; I wonder whether he is mistaking her aggressiveness for security and thinks she can give him something he needs." Peggy was the only child of doting parents. She had come from an

ultra-laissez-faire school, where she apparently had come to believe that self-expression was all-important, regardless of what one was expressing. As a result, she talked constantly, but listened to nothing that anyone else had to say. She was most critical in her estimate of others. Early in the year, boys and girls gave her responsibility, because she seemed to have ability. However, when anything went wrong, she blamed everyone else but herself. She apparently had no conception of her place in a group. "She just wants to run things—and people," so one girl described her officious manner.

By her teachers Peggy was described as demanding too much attention, regardless of the needs of others, wanting to be babied and expecting special favors; refusing to help herself, constantly annoying others by demands and criticisms; and in general, showing herself unable to understand anything beyond her own immediate desires.

"Boys and girls like Peggy need so much skillful help in social adjustment and so long a period of reeducation that I sometimes wonder whether the school can help them basically," the teacher considered, "for, in the last analysis, the youngsters are being confronted with two standards by which to live: in the family group, they learn to feel that the world revolves around them and their desires; in school, we attempt to teach them that the needs and desires of others are as important as their own. There may even be a third standard, a neighborhood one of 'get all you can for yourself.' It is not surprising that boys and girls exposed to these conflicting standards are hurt and puzzled."

Peggy had come to the homeroom teacher, a few weeks before, at first complaining because some of the girls in homeroom had told her that she was not wanted on a certain committee. After she had told her story, the teacher began to ask some questions. It soon became evident that Peggy had been impatient, rude, and selfish in demanding her own way, then unable to admit her mistakes. Suddenly, she had confessed to the teacher that she wanted friends desperately, and that she was afraid she "did not know how to get along with other people." The teacher recalled, "We talked long and very frankly about her difficulties and about definite ways in which she could help herself. Whether or not she will be able to do so remains to be seen."

Jack

As the teacher's glance traveled to one of the boys, she reminded herself, "Jack has not been able to do so, but then he is not so deter-

mined a person as Peggy. After all, we adults must remember that we cannot help people unless they want to help themselves. We can point the way, stand by while they try, believe in them even when they seem to fail again and again—but we cannot do the job for them. If a boy (or a girl) does not like himself as he is, in the last analysis he alone can make himself different. He must learn to want so much to be different that he will try and try again, even when the going is hardest. This is Jack's difficulty. He is 'soft'; he gives up easily. Then his family picks up the pieces for him. He has never learned what hard work means. He has never known the thrill of success that comes with seeing a difficult task carried through to accomplishment. He has never experienced the lesson of having to wait for something that he wanted."

Jack could not depend on himself or learn to believe in himself, because he had never had to do anything for himself. He did not know whether he had any abilities. After he had been in school only three weeks, when he had already been reported for poor work and been given a bloody nose on the playground "for making nasty cracks," he told the homeroom teacher almost wistfully that he thought he could reform if only his mother and his sister would leave him alone. The homeroom teacher knew that they babied him, gave him everything he wanted, protected him when his father protested, and even did his homework for him regularly. This situation continued, in spite of interviews with the mother and sister. The father, they explained, was too busy to visit school. Later in Jack's high school career, his father did come to school, because matters had reached a crisis. It was discovered then that the father had never been told anything of Jack's previous difficulties. Jack's poor report cards were never shown to the father, and when Jack got into trouble that demanded some explanation, his mother's and sister's excuses consistently shielded him.

The faculty attempted to mobilize all the school's resources to help Jack. They knew that he had ability to do at least average academic work. Every teacher tried to help him to develop work habits; but he resisted and hedged. In class he was impudent and rude. He seldom listened to directions, worked only when he was supervised, then bluffed, alibied, lied, or cheated when he had to prove whether he had done a piece of work.

As the ninth-graders, early in the year, had made club choices, Jack had shown some interest in playing the trombone. His parents bought the instrument, even though Jack could have learned on a school instrument. He was given an opportunity to join the Wind Instrument

Club and was given special lessons, so that he might become a member of the school orchestra. However, even at something Jack himself chose to do, he could work for only a few moments at a time. Then he would clown, get other people into trouble, and blame them when the teacher reproved the group. In a few weeks, he lost interest in the expensive trombone that his parents had bought. Next he asked them for drums. His mother persuaded his grandfather to give him a two-hundred-dollar set of drums for Christmas. Once more the music teacher tried to teach him. Once more he created a disturbance and, after a few weeks, lost interest in the drums. In spite of his father's protests, during the next two years, Jack's mother was to manage to secure for Jack two more expensive musical instruments that he asked for—and never learned to play.

Jack had expressed an interest in basketball during his first few weeks as a ninth-grader. The coach gave him some special help. As long as Jack was the center of attention, all went well, but he could not play as a member of a team. He would not take orders, and he continually used others to achieve his own ends. In homeroom, numerous attempts had been made to give Jack responsibility. He would fail to carry it through, then blame someone else for his failure. Jack wanted and needed recognition and rewards, "but he won't do the dirty work that goes with it," one boy said. Nor would he recognize the good work of others, he could always find something "about which he can make a nasty remark." His favorite method of taking part in a group was to sit back and be scornful of others, he could never listen to another person's point of view.

"Yet," the homeroom teacher realized, "if one met Jack superficially, he would seem a handsome, well-dressed, clean-looking boy with correct manners." This fact made him popular with parents in the community. The fact that the family chauffeur and car were always available to him and that he had a great deal of money, which he spent lavishly, made him a passing favorite of the boys and girls. His mother believed that he should have a good time, therefore, she placed no restrictions on the hours that he kept or the places that he visited. Consequently, Jack never wanted for parties and excitement. Besides, he was by his very nature so self-centered that he probably never knew what boys and girls actually thought about him. No doubt, there are adults in the world who are very like Jack!

Dot

"If only Dot had some of the too-much money Jack has," the teacher thought. She judged that economic security would probably do more than anything else to make it possible for Dot to hold up her head. The girl's family was desperately poor and being in a school where many people have too much of everything had been difficult for Dot. She had responded to this feeling that the world had given her a raw deal by perpetually "carrying a chip on her shoulder." She stood off and looked at life with an insolent sneer and with seeming arrogance —a symbol of her superiority to a world that, she was certain, was against her

Dot had constantly protected herself from having anyone "get at her"! Other girls' early attempts at friendliness in homeroom were roughly brushed off and interpreted as patronizing. The result was that she had not been taken into any of the social in-groups of the homeroom. Her only friends were two or three of the youngest girls in school. In this group she salved her pride by practicing domination. In homeroom and in clubs, she sullenly refused to enter into activities. She was probably actually shy, but she had not allowed herself to grow more secure by taking the responsibility offered her. For example, at a ninth-grade homeroom election early in the year, during her absence, she had been elected secretary, but she refused to accept the office.

Dot was not endowed with a great deal of physical energy, possibly because of a poor diet. Realizing this fact, the homeroom teacher had arranged, during the first weeks of September, to have Dot and her best friend offered a job in the lunchroom, where Dot would have received hot lunch and some money, in exchange for serving ice cream during lunch hour. Her friend took the job, but Dot refused it. Apparently, it was impossible for her to wait on other boys and girls. "We in school have not yet basically helped Dot," the teacher confessed to herself.

Ellen

The teacher looked back upon Ellen's experience as a ninth-grader: "How differently Ellen has met the problem of economic insecurity! With her, it is even complicated by the fact that she is colored, is overage and not well physically, and that she has very little academic ability. Yet she is one of the pleasantest and best liked individuals in homeroom. She is considerate and thoughtful with everyone. She en-

ters quietly into group plans and group discussion, where her opinions are respected because of her fairness, mature judgment, and good common sense. When there is work to be done, she never fails to do her part."

Ellen's family had handled her very wisely. She never attempted to escape responsibility by pleading illness, although she was often seriously ill. She never seemed to be hurt by the fact that she worked hard scholastically—never ceased trying in fact—yet seemed to accomplish but little. No feeling of academic inferiority goaded her, because she had discovered so many other things that she could do well. She sewed beautifully, making all her own clothes and many of her mother's and sister's, as she would proudly tell anyone.

In school, she was the teacher's assistant in the sewing and cooking classes, of which she was a member. So well did she know the work, so wholehearted was her interest in the project of every girl, that her classmates actually sought her help. During her entire four years in high school, she was also to be indispensable in homeroom, for Ellen did not confine her interests to sewing and cooking. Each time that the homeroom was to present an assembly program, Ellen handled most efficiently all details of costumes and properties. In one program, built around the group's interpretation of pictures of great masters, Ellen was also the model for several of the most difficult pictures. So effective was her portrayal of one picture that the mathematics teacher, who had once blatantly announced in a faculty meeting that Ellen was "dumb" because she could not conquer mathematics, came to the homeroom teacher enthusiastically after the assembly program and said, "That last picture of Ellen's was perfect. And I never knew before—she is really beautiful!"

Louise

Louise and Ellen had become good friends during the year. They were interesting to watch, each was so realistic about her abilities and knew so well how to make the most of what she had. Each went her own way, yet each was pleasant, even-tempered, and affectionate—the kind of person who always flourishes under attention and understanding.

Louise was like an old-fashioned tintype, almost an Elsie Dinsmore, so perfect was she. This very fact made her a puzzle to adolescents. Socially she was a lone wolf. However, she did not seem to be hurt by

this fact. Her interests were not in people; she loved gardens and flowers; she had many inner resources, and "so many things to do." When she wanted people, she talked to anyone who happened to be near; and the boys and girls seemed to accept her, although they could not quite understand her. When she had a contribution to make to a group, she stood by her convictions, but was not troubled if other people did not accept them.

Early in the year, Louise had come to the homeroom teacher and very seriously announced that she thought it was time for her to begin to plan her life, so that she might take advantage of everything she could learn in school. Too many people drifted too long, she said, and she did not want to make that mistake. All the year, she had spent time and thought on her life plan. After much reading and intelligent discussion with teachers and others who could help her, she decided that she wanted to be a nurse. Therefore, she now carried on science experiments and extra vocation projects, outside of class. She did creative work in English and landscape gardening, because she thought, "probably writing and gardening will be my hobbies—at least I'm trying them out."

Jim

"Many of our boys, this year, seem to have had bad attacks of adolescence!" the homeroom teacher decided. "There is Jim. A colt-in-the-pasture type of person, he has grown so fast that his feet no longer fit under the desk. They are inevitably out in the aisle for someone to stumble over—and someone manages to stumble every day, for everyone knows that Jim is sensitive about his big feet and his awkwardness."

The year had been difficult for Jim. His physical growth had cut down his energy; his mind had been so occupied with his home life that he had been able to work only in spurts and had not done himself justice scholastically. His father had recently married again, some years after Jim's mother had died. When Jim told the homeroom teacher about the marriage, one day while he was alone with her after school, he said that he saw no reason for it. His father had taken the place of both parents and Jim did not feel that anyone else was needed. The father had explained to him that he thought Jim and Les, aged ten, needed a mother. The father had apparently been very sensitive to the boys' feelings and had done his best to have them become well acquainted with and willing to accept their stepmother.

But for the time, at least, Jim was uncertain of himself and of his relationship to a family group. No wonder his behavior had been unpredictable this year!

Dick

The teacher turned to look at Dick. "He, too, is a big, overgrown boy—one who needs someone to talk to frequently for encouragement and reassurance," she reminded herself. "Dick has been growing so fast that he is at loose ends physically, mentally, and socially at present. So conscious is he of his general height and size that he slumps in his desk when he sits and slinks along as he walks. Since his muscular coordination is poor, he makes slow, almost studied movements, about which the youngsters tease him." To cover his insecurity, Dick has posed all the year as a scoffer, making witty remarks or "wisecracks" that are biting criticisms of others. He is afraid of adults and is easily embarrassed by them. When he is with adults, he becomes "giggly" or rude to hide his insecurity, actually, he is as much in terror of them as he is of his stern father.

An aunt who had a son about Dick's age had come to see the homeroom teacher one day during the year. A casual remark of hers explained Dick. He is the only child of parents "whose love affair is still perfect. They never wanted any children. Really, I think Dick's father is jealous of the attention he gets from his mother. Anyhow, I think his father is unnecessarily hard on Dick." To be shut out in his own home—is it any wonder that Dick has been wary in all his relationships with adults or that schoolwork has not seemed of primary importance in his life?

"No wonder Dick has spells of laziness when he does nothing but sit in class and giggle!" The homeroom teacher smiled to herself. "I never knew before that a ninth-grade boy could actually giggle! However, Dick's giggling probably is a tension releaser. He will work hard when he is encouraged. If someone takes the trouble to be interested in him and gives him some constructive criticism, he appreciates it and responds without resentment. He worked for weeks in art class on a drawing that was so ambitious it seemed hopeless. I don't know how many times he had to begin over again, but he clung to his idea and just doggedly worked!!"

Bill

Then there was Bill. No boy ever took better care of himself physically. He was even a bit "precious." No wonder he acted that way!

As his mother, a widow, explained during a visit with the homeroom teacher, early in the year, Bill was all that she had left in life and she "just hated to see him grow up. He was such a lovely baby! But then, he still needs so much care He's such a delicate boy. And he's so good to me! He's promised that he will never leave me; he says he won't get married until after I'm dead, that he'd rather live with me than marry."

The homeroom teacher wondered, when such strong silver cords were tying Bill down, how much hope there could be of his ever trying to stand on his own feet. It is so much easier to be taken care of. It was not surprising that Bill was "always tired," that he excused every failure by means of this alibi, or that he lacked enthusiasm and push. When he returned to school after one of his frequent absences because of illness, he was likely to do his work superficially or to bluff, rather than to bother making it up. If he felt left out of a discussion, he would sit back and make cynical remarks, for he liked to be heard. He was not malicious, however, and once he was given a responsibility in the group and help in understanding what he was to do, he would be most cooperative, would work methodically, although seldom brilliantly. "One must have a sense of humor in dealing with Bill. Anyone who really enjoys him can help him to laugh at himself—and that seems the most effective way of getting some action!" the teacher decided. She looked at Vic.

Vic

"I wonder whether, by next year, Vic's 'It' will have worn off. Being a 'big shot' as class president this year has been almost too much for him. He has resorted to practically every form of exhibitionism known: he has been loud, rude, noisy, a 'wise guy,' and a showoff. In a group he wants the floor constantly. He demands that everyone listen to him, although he seldom listens to anyone else. He must be given responsible jobs before he will deign to do anything."

Vic's mother explained this terrific need for attention by the fact that, from his childhood on, Vic had had attention because he was sickly and frail. Then, when he began to go to school, she said, he would wake up mornings with a sick stomach. This happened so frequently that his father began to suspect the illness as a device—upon which, his mother would protect him. This distinction in treatment was still evident between the father and the mother. When the father, visiting the school, was stern with Vic and, in leaving, said that he meant to "clamp down" on him, Vic would calm down for a while. Then, shel-

tered and encouraged by his mother's excuses, Vic's old behavior pattern would soon reassert itself.

Most important, however, in Vic's behavior, was the fact that he was constantly goaded by comparisons made between himself and an older brother, Carl, who was a good pal of their father's. Carl was a very pleasant person, acceptable in a group, well liked by everyone, and a fair student, with good work habits. He played golf regularly with his father, who was a golf enthusiast. Carl had won a number of tournaments and his father boasted, upon all occasions, of Carl's achievements. Was it any wonder that Vic had to be a "big shot" at school? The competition at home was too hopeless

We adults so seldom have any idea how climactically our actions or even our thoughtless words are affecting the youngsters with whom we come in contact. Anyone who has seen Gertrude Lawrence play "Lady in the Dark" will doubtless remember the poignant scene in which the father says of his three-year-old daughter "Isn't it a shame that she's such a plain child—with such a beautiful mother?" This remark still rankled in the mind of the grown-up, apparently brilliantly successful businesswoman.

Joe

Noise in the back of the room! The teacher smiled to herself, surmising, "Doubtless the drug-store cowboys have a new idea." Three of the boys, all of whom found life difficult for some reason, had in the past few months joined a group of older boys, who spent their time at the town's hangouts, smoking and telling dirty stories. All had gained an outward sophistication and a reputation for being "wise guys," which seemed to compensate them for their insecurity, their feeling that they had not quite been accepted by the group.

The experience had affected each boy's behavior differently. The teacher glanced at one of them, Joe, who came from a desperately poor family. All his life, Joe had had to work in order to help with the family income. He had been on the defensive almost constantly in this school, because most of the other boys and girls had too much money. He had not had sufficient confidence in himself to contribute much to a group, but he was always pleased when he was given responsibility or recognition. Joe had suddenly begun to talk a great deal, but, the experience being new to him, he assumed a dogmatic, overbearing manner. When, as a result, he antagonized people, he feigned indifference to their opinions and feelings.

Joe liked to sing and he was good in art. "I'm glad I saw to it that

he was included in the school pageant at the time when the chorus first began to rehearse. Around this group the plot of the dramatic-night pageant evolved. It was good for Joe to feel that he was 'in on the ground floor' in something important," the teacher meditated. Joe had also been of real assistance to the art teacher on the murals that illustrated the pageant. "If Joe is not antagonized and if he finds a constructive use and recognition for his talents, he will probably less often resort to his new pose. It is the school's responsibility to provide some happiness and satisfaction for him," the teacher resolved. "He has so little."

Harry

Her attention passed on to Harry. "He is becoming more of a bully than ever. He has grown up much too fast. He is too fat; it may be that he has some glandular trouble. His blustery exterior and obvious showing off hides a big little boy who is posing as a 'roughneck' to hide his sensitivity about his size and to protect himself from cruel, teasing words like 'fathead.'" Harry was the terror of younger boys and the "pet hate" of girls whom he tripped, annoyed, and teased.

Fortunately, Harry was interested in athletics, partly because he liked the coach. As a result of football and baseball practice, Harry was not nearly so flabby as he had been early in the year. The teacher calculated, "If Harry can make the football team next year, if the coach can get his and his family's consent to a series of physical tests that will give sound information about his actual physical condition, and if the school can make arrangements for such tests, then the school will have accomplished something truly basic for Harry."

Fred

Fred, the last of the trio, was a boy who desperately needed help. Almost any adult would shrink from facing the combination of problems that confronted him—the nonacademic child of a brilliant father and an artistic mother, who constantly reminded him of his shortcomings, feeling that he might work harder at his schoolwork if they let him know what a disappointment he was to them. In his former school experience, Fred had been the victim of a school system in which sarcasm and humiliation were habitually used. There he had been constantly the butt of class jokes, because he thought very slowly and found it difficult to get the point in a class discussion. Yet Fred was eager to express himself, although he usually said the wrong things—

much to the delight of his classmates, who egged him on and then made fun of him.

On the playground earlier in the year, boys had picked on him and he had often been "beaten up." After all, he knew little about boys and girls of his own age. He was an only child and had not been allowed to have friends at home, because "it would distract him from his studies." When he first came to this school, he still thought that he had to defend himself. He was quick-tempered, likely to take everything as an insult and to fight at a moment's notice. He had no conception of his place in a group; he either talked all the time or was most uncooperative, sulky, and moody. He was so unaccustomed to being with people of his own age that he had infantile social techniques. In any group he would punch and push around both boys and girls.

Early in the year, Fred had had to be protected from youngsters who did not understand that his rudeness was not deliberate, from those who teased him and laughed at him for the "boners" he pulled in class. They treated him in this way because they resented his constant demand for attention. They realized that he wanted to talk all the time, but that what he had to say made no real contribution to the group. In the company of adults, Fred was either extremely wary or very pleasant. He could be most polite and could converse well on an adult level about topics in which he was interested. After all, he had lived with adults all his life and had come to the conclusion, as he told the homeroom teacher, "You soon learn to size them up and find out who's your friend."

During the past year, Fred had learned many things. His parents had been very much worried about him when they brought him to this school, because the previous school had considered him too serious a behavior problem to take him back. Consequently, in making the change, the parents grudgingly consented to consider the suggestions made by the school: that he be allowed to join the Boys' Athletic Club and even to stay after school when necessary for practice, and that he be encouraged to invite friends home. As a result, Fred's energy this year had gone into athletics, instead of into fighting. Only occasionally now did he believe himself so deeply insulted that he had to fight. He had been able to gain sufficient respect from his homeroom group so that they had several times allowed him to assume rather important responsibilities. In class, he generally would wait his turn when the teacher's attention was directed elsewhere. He had made friends with several of the other boys.

Only recently, after athletic practice, had he joined the drug-store crowd. His reaction to this experience had been to use his new-found knowledge to act like a "lady killer." He wanted very much to have the girls pay attention to him, but his techniques were so awkward that they interpreted his attempts to be friendly as being "fresh." The teacher reminded herself, "We must manage somehow to have more discussions in homeroom that will help Fred. He's asked whether he may be a member of the Dancing Club next year. That will be good for him. I'll give him some easy books to read and some special help, and I'll encourage his friendships with girls who will be patient with him. I am glad that he seems interested in Ruth and she in him; they both need help in acquiring social techniques."

Ruth

Ruth was the only child of a mother who was a social climber. When her father, who was a dentist in New York, had lost all his money, last year, the parents had given up their Fifth Avenue apartment and had taken Ruth out of the exclusive girls' boarding school that she had always attended. In September, Ruth and her mother had come to live with a friend of her mother's, while the father used his office for sleeping room as well as place of business. Ruth's mother told the school principal that she had immediately tried to "meet all the right people" in the community; that she wanted Ruth "to get into the right group."

Ruth was naturally shy and retiring, but her clothes and manner were so "correct" that the school's one group of oversophisticated girls immediately rushed her, thinking that she must be just like themselves. In reality, Ruth had lived so sheltered a life that she was very much confused and overwhelmed by the complicated set of mores with which she was confronted at the parties to which she was at once invited. She had never known boys in this easy give-and-take relationship. She had not gone to school with them, played and fought with them, all her life. She had met them only at planned social functions given in a private girls' school under strict supervision. "There, boys have girls up on pedestals. You know what is expected of you. I don't know what to do at these parties," Ruth had told the homeroom teacher who had noticed, after a certain week end that the girls were "dropping Ruth cold." Upon investigation, the homeroom teacher discovered that it was because the girls thought Ruth "was trying to get our boy-friends. She throws herself at any boy who pays the least

attention to her." As a matter of fact, Ruth was overacting because she had no idea what to do—and she had to do something.

The matter was discussed with Ruth, with the girls, and with the mothers of two of the girls—wise women who understood the struggles of adolescents for social adjustment. They had helped the homeroom teacher several times before in an unobtrusive manner to smooth the way of a boy or a girl in this sophisticated social group. When the youngsters would gather at their homes, these mothers could drop a hint here and there, give encouragement, or build understanding. These two homes, equipped with game rooms and dancing facilities, were the social centers for this group—and on such occasions, the mothers were always at home, although never obtrusively present. The homeroom teacher, who sponsored the Personality Club, of which Ruth and some of the girls were members, found occasion in its program to discuss for several meetings "how to get along with boys." This helped Ruth to learn considerable about what behavior would be acceptable and what would not.

But she was far from sure of herself. Therefore, she and Fred might be tolerant of each other. Besides, if Ruth had a boy companion whose attentions were directed primarily at her, she would be less of a threat to the other girls in the group. Fred would undoubtedly be acceptable to Ruth's mother, because he had family, money, good looks, and, when among adults, excellent manners. It was only his contemporaries whom he pushed around. If he could be helped to better techniques toward them, he might become acceptable to these associates, too.

The homeroom teacher sighed, "Anyhow, I hope that the friendship of the two will continue. If only Ruth's mother would not push her so! Ruth needs time to develop socially. Moreover, the pressure is evident in other realms of Ruth's living. Too much is expected of her academically. As a result, she drives herself relentlessly, becomes frightened and nervously exhausted. Several times, after tests, she has spent the lunch period in the health office, lying down. She was so upset that she could not eat her lunch. Her mother would like Ruth to be a good athlete and an artist, as well. Fortunately, Ruth has ability in both athletics and art, but there is little drive behind it, because she does not believe in her ability, is nervous and afraid to try new things."

Dan

The homeroom teacher walked to Dan's seat, in response to his request for help. Dan was an arrested TB case and, now that he was

also growing fast, he especially needed sympathetic understanding. His physical condition explained much in his behavior that might otherwise seem merely annoying. He simply could not sit still; had developed odd, nervous mannerisms, and often left his seat to wander aimlessly around the room. He was forgetful and flighty; his work habits were erratic. But he was capable of doing good work if he could be helped to concentrate long enough to accomplish it. Actually he was always willing to work and took pride in doing well; but he needed frequent encouragement and reassurance, for he tired quickly.

Dan was a friendly, alert, and sensitive person. However, he had little social finesse and probably had gained no real friends, because for the past two years he had had to go directly home after school, to rest in bed. Then, last fall, when he had apparently grown stronger, he had broken his leg and spent most of the fall and winter in bed. Dan was adjusting to the situation as best he could and trying not to be hurt emotionally. A brave youngster!

Floss

"One of the bravest I have ever known!" the homeroom teacher thought, as her eyes rested on Floss. Floss was one of the smallest girls in the group; she looked neglected, undernourished, poorly clothed—but what a spirit! She and a younger brother and sister had been placed, during February, in a local home by a missionary society located in a near-by city. Floss, a friendly little mite, had told the homeroom teacher her story after her second day in homeroom. She did not remember her own father; he had left her mother when she was quite small. She thought he was dead, but she was not sure. Her mother remarried; now there were seven children altogether. In speaking of her second father, Floss had said, "We couldn't stand him. He was awful to us. He beat my mother so bad once that I ran out of the house to the police station and told them. I thought he'd kill my mother. The police came and caught him and put him in jail."

After this incident, the home was broken up. The six older children were placed in what Floss called a "temporary shelter." The mother and youngest child went to live with an aunt and a grandmother, "but there was no room for the rest of us." The mother went out to do domestic work and hoped some day to have money enough to assemble her family under one roof again. "Meanwhile," Floss had said, "Mother had to tell the judge that she couldn't support us. Then the missionary society put us in different homes. My little brother and

sister are out here with me. I like it so much here. It's so much nicer —and healthier—than in the city. There is air and sunshine. Lots of children we played with in the city were dirty and unhealthy. Here we have nice people to play with. I try to help Mrs. Brown in the house all I can, to show her how grateful we are for being here; but there's really very little I can do. My mother comes to visit us week ends, often, when she has the money; but she knows we are happy here, so she doesn't worry about us. She did at first. When she told us good-by in court, she made me promise we'd never run away—'You don't know where you'll end then.' I promised, but I didn't know then what we were getting into here I wouldn't want to run away now. I like it so much—and here at school every teacher is so nice to me, even though I know I'm not smart. We have always had a hard time, but things look better now." This amazing child had told all these things merely as facts, showing no resentment against the world or against people!

Floss was so friendly, she expected so little of people and enthusiastically gave so much that she was easily accepted in the homeroom. She never even recognized the rebuffs of a few individuals, because she was so certain that "this is a school where everybody acts as though they like you." The homeroom teacher remembered, "The flashes of insight into behavior which Floss has gained sometimes stagger me. One day she was telling me about a younger sister, concerning whose speech defect she was worried. 'I don't think it would really seem so bad to somebody who knew about speech,' she had said. 'I think she does it only because Mama used to talk baby talk to her when she was little. Now she can't seem to learn to talk right. But I don't blame Mama. Jean was the baby in the family then and that man Mama married was so mean that Mama had to keep Jean a baby. A baby is sort of a comfort for a mother to have around the house, don't you think?'"

Ray

The prize package in homeroom was Ray! Ray—a sweet child, although to some teachers he seemed a nightmare—was the classic example of the interrelationship of slow physical development with lack of social adjustment. Undersized and nervous, he looked like a little boy and was called "cute" by the girls. Try that on a ninth-grade boy and see what it does to his status among his contemporaries! He was "on the spot"; somehow he must make an impression on his group. Therefore, he had become the class clown. His role was to harass the teacher,

to wisecrack, to embarrass any student who had made a slip of the tongue, to call out in class, to throw something at someone—in fact, to resort to anything that might upset group equilibrium. He once leaped upon the window sill in homeroom and threatened to jump out. When the teacher merely said, "We'd miss you awfully, Ray; you're really lots of fun, and you'd make a terrible splash three stories down," he only smiled ruefully, soon sat down on the window sill and, when the bell rang, calmly got down, took his books, and went to class.

Ray did not do these things maliciously. Every individual must have some status in his group Ray did not feel accepted by his contemporaries and he was at least going to secure attention from them. Moreover, he had to have an outlet for his physical energy. He was the only child of an invalid father and a mother who described herself as "very nervous," probably as a result of having taken care of the father for over ten years Ray always had to keep quiet and cause no one any trouble at home. He had never been able to take his friends home. He apparently had very few friends. His time at home was spent in running errands for his mother, playing alone, or playing with a group of younger boys who were called "the neighborhood pests"—none of which activities would net Ray social adjustment in a group of his contemporaries.

To understand Ray was to be "with" him, and that in itself helped, for he needed affection, he needed someone who would take a personal interest in him. He was intelligent enough to acquire insight into his own behavior. The homeroom teacher had had several long conversations with him, in which she said that she wondered whether he ever thought about why people behave as they do. "Your own behavior, for instance, is very interesting. You are doing exactly what every one of us does when we aren't sure of ourselves. We grownups sometimes get into some groups where we're not sure that people appreciate us, or even that they know we are around. So we talk all the time, giggle, make wisecracks, clown, or do anything we can think of to draw attention to ourselves. But attention isn't what we really want. We want respect and acceptance. We want to be 'taken in' by a group, to feel that we really 'belong.' The attention-getting behavior alone won't bring us that—and we have to figure out what behavior will.

"You have to do that too. You don't really want to be known only as 'the class clown.' You want to be yourself—a regular fellow whom the boys will respect and accept as a swell guy, a fellow whom the girls will take more seriously than as just a 'cute kid.' So we'll have to plan something that you can work out gradually, something that will

make them proud of you and make you proud of yourself. We all need some recognition, you know. We need to have people see that we have abilities and can do things. Then the things we can't do don't hurt us so much. Let's see; what can you do?"

"Nothing, I'm too little!" muttered Ray with intensity, as he sat, head in hands, eyes cast down.

"You mean 'littler,' Ray. This particular year you do happen to be one of the smallest boys in class. But that means only that your rate of growth is different from that of many of the boys. People's rates of growth do differ, you know. Some of us grow up gradually, a little at a time each year. Others grow a great deal in a year, then stop altogether and seem to vegetate for a while. After a few years, there is another spurt and again another—until finally we are grown up Some of us get those spurts early, others get them later. Some of us have the kind of body build that indicates that our bones will grow big, that we shall be tall or fat when we are grown. Others of us do not have such a body build. We're all different. That doesn't mean that one is better or worse than the other. It just makes the world more interesting to have people different, rather than to have us all looking alike. Don't you think so?"

"Uh-huh," from a mildly interested Ray, whose eyes at least were up now, even if his head was not.

"People grow in all kinds of different ways, too. Besides physical growth, there's mental growth, and emotional, and social. Some people grow twelve months a year mentally, some grow more, some grow less. Some will stop growing when they are eight or ten or twelve years old mentally, others will go on growing. For instance, you may be thirteen years old now physically; but mentally, I believe, you are a little over fourteen.

"Then there is emotional growth. Some people in school are awful babies emotionally, so are some grownups. People who go into rages or sulks or spells of moodiness, who have temper tantrums or cry when they can't get what they want may be thirty or forty years old physically, but not more than four or five emotionally. And there is social growth. I know lots of our boys and girls and lots of adults who can't cooperate, can't get along with people, can't take responsibility, always want things their own way. Those people don't deserve to be called grownups, although physically they may be in that class.

"You see, there is more to think about than 'How big am I—physically?' But that's most important to you right now. You'll probably never be as big as Dick or Harry; but they are worried about being too

big. Neither your father nor your mother is very tall or fat, so you'll probably never have to worry about that. I looked at your height-weight table from the time you were in first grade. You seem to be one of those people who normally have spurts of growth, then stop for a few years, but make up for lost time when they begin growing again. You grew really fast in second grade and in sixth grade, so maybe you'll begin again next year, in tenth grade, and grow several inches in a year."

Ray's hand had gradually dropped down, away from his face. Now he sat bolt upright and demanded, "You mean I'm normal—I'm all right?"

The homeroom teacher could scarcely believe her ears. She had read in books and been told in classes on adolescent psychology that boys and girls were haunted by fears about their normality, but somehow these statements had seemed a bit farfetched! They were true, after all.

With that fear dissolved, the homeroom teacher and Ray had begun to talk again, in an effort to discover something that he could work on that would give him real prestige and acceptance in his group. In the course of the conversation, Ray had mentioned the name of the high school track coach. Only the day before, the coach, in faculty meeting, had asked help in organizing a ninth-grade team. The homeroom teacher had told Ray that. He immediately wanted to go out for it. She had encouraged him, but had reminded him that it meant practice every day, that his habits of sticking to something until it was done well were none too good, but that this would give him a real chance to "show his stuff."

At first the coach had refused to take Ray. "I'll say I know that kid! He's a neighborhood pest!" He had been persuaded, however, to give Ray a chance, but the coach had added the provision that the first time Ray missed practice he would be warned, "the second time he need not try to come back." The homeroom teacher had told Ray this. Ray had promised to remember. He had remembered—for four days. Then he had missed his first practice. In the lunchroom the following day, the coach had told the homeroom teacher. The period after lunch Ray had spent in the homeroom teacher's class. As he had entered, she had asked casually, "Are you going to track practice today?"

"Yes," Ray had answered, hanging his head. He had gone; and he had never missed again, for he had begun to achieve some success. The very fact that he was smaller than other ninth-grade boys and did not have so much weight to carry meant that, with practice, he could

become a good runner. He soon discovered that; and so did the other ninth-grade boys, who began to treat him with more respect, especially since he, in the course of the year, outstripped all the rest of them and finally won his event in the track meet in the spring. Meanwhile, he had also been persuaded to join the ninth-grade swimming club. He never had the endurance, somehow, for distance swimming; but he had done some very creditable diving.

In the course of the year, Ray had begun to be seen on the school playground oftener with the homeroom boys, less by himself. In groups, he was less often clowning. On the last day of school, he was to come back to the homeroom teacher after everyone had left, obviously to tell her something that he promptly lost the courage to say. They were to talk for a few moments about his family's plans to move out of the community during the summer. Then, in response to the homeroom teacher's remark, "My, Ray, I'll miss you next year!" his head was to go down, as he muttered, "I don't know why you should. I've been a pest!" (It was out!—the difficult thing he had tried to tell the teacher!)

"Oh, we're all pests, sometimes. But I like you just the same."

"I know you do."

Ray would smile quickly, dash to the door, turn to mutter, "Good-by—thanks!" and dart out.

Dave

Dave was waiting for the homeroom teacher at the close of school one day. He was now a senior in high school. Three years before he had been president in a homeroom that the teacher had sponsored in a junior high where she had formerly taught. Dave had been one of the most mature ninth-graders the teacher had ever known. She remembered that, during that year, some of the most severe Nazi persecutions of Jews were taking place in Germany. Dave was from a wealthy, cultured Jewish home. The boys and girls of the homeroom had not talked much about the persecutions until that Monday morning when from across the sea the week-end news had come of torture and of new laws that Jews would have to wear yellow buttons and sit on special park benches painted yellow. Dave had come into the homeroom that morning before school began—alone. Usually each day had been inaugurated by Dave and his two friends' trooping in and draping themselves around on the desks for five minutes or so of talk, reassuring themselves by this device that their friends and the

teacher still liked them. However, five minutes was about the maximum length of time that they could sit still. They might be missing something! On this particular morning, Dave had sat down tensely on a straight-backed chair, looked at the teacher for a moment, and burst out, "Do you think I'll ever have to wear a yellow button? Would you talk to me if I ever had to wear a yellow button?" The teacher could never forget the look on his face and the sound of his voice.

After the teacher's transfer to the senior high school, the three boys had often come to her room to chat, but today, as Dave asked whether he might close the door, the teacher knew that something serious was on his mind. He needed to talk to someone who would let him talk and wouldn't give him advice, he said For several months, he had been going with a girl who, in the judgment of his parents, was not good enough for him. His "crowd" would not accept her because she lived in the city, not in his small community. "Because we've all grown up together and gone to school and to dancing school together, now the girls in our gang think that the boys have to date only them. Most of the boys in the original gang are going steady only with girls in the gang. But I don't like any girl here enough to want to go steady—they're such snobs." The "crowd" had snubbed this girl. "They always snub every outsider," he went on. "No matter how swell the girl may be. I know—every fellow's tried to bring in a girl—and they all gave up."

Then Dave had begun dating—but only in the city—the girl he had selected. Three months ago, his parents had forbidden him to see her again. Since then, he would tell his parents that he was visiting or staying all night with a boy-friend in the city, then he would date the girl. No one except this one other boy knew. "I've even had fights with the two fellows here who have been practically my brothers! All because I won't go to Country Club dances with the crowd. They know that I'm sore about the way they treated Gertrude; but those fellows have been forced to do what the crowd wants, and now they're trying to force me. My life is all upset right now. Those fellows mean a lot to me! What hurts most, though, is the way I'm having to tell my family lies. We've always gotten along so swell. But I can't understand my mother's attitude. In the last year or so, she's criticized every girl I've brought home. She doesn't seem to want me to have any girl friends. It's almost as though she's trying to hold on to me."

"If you were my son, I'd be tempted to hold on to you too."

Dave was startled, "What do you mean?"

"You're a grand kid, Dave—one of the finest boys I've ever known. You're all that a parent would want in a boy. And I'd hate to give you up. I'd miss you too much."

"I never thought of that," Dave said quietly.

The Importance of These Descriptions for Group Sponsors

Adolescents are as varied as these samples indicate. Some are feverishly gay; some, listless and blasé. Some are fiercely grown up; others, pathetically infantile. Some are "the life of the party"; others, painfully shy. Some are always talking or giggling or bossing others whom they call "dumb," should those unfortunate "others" dare to disagree with them. Some will talk only to "the" crowd, while others say nothing, just sit and envy those who seem to be popular. Among the girls there are some who seemingly are interested only in boys and in clothes. They wear the most flashy clothes and jewelry, the "loudest" cosmetics. On the other hand, there are those who boast of disdaining boys. Some shrink from assuming responsibility or just "forget" to do things; others are little beasts of burden who inevitably are given all the dirty work to do. Some use up energy rebelling against adult authority; yet, given an opportunity, they bully younger children. One mother thought that she had summed up her ninth-grade son when she had said despairingly, "He's interested only in football, the gang, having a good time, and ranting about wanting independence."

Should teachers see only superficial behavior manifestations such as these, let them not delude themselves into thinking that they know adolescents. Actually, they have looked at them only long enough to pin labels on them: odd, opinionated, little duck, Huck Finn, mama's baby, bull in a china shop, social hound, whimsical dreamer, tough guy. In a moment of exasperation, they may even have expressed such a verdict as "I'd have sent that one back to the Indians!" Labels and descriptions like those in these last paragraphs would categorize the adolescents whose stories have been told in this chapter, but would tell nothing fundamental about the boys and girls, themselves. Nevertheless, it is on the basis of such superficial information that some teachers attempt to work with boys and girls.

Confronted with a new class, homeroom, or club group, these teachers are more likely to ask, "What techniques do I need to plan a group program?" than "What do I need to know about these boys and girls?" In order to learn about boys and girls, teachers must observe them individually and intelligently, listen to what they say, know what is the

meaning of their conversation and their behavior, and interpret with the boys and girls themselves the significance of both in terms of their basic emotional needs. Teachers who are effective group leaders will, without judging or condoning, see adolescents as they are and help them to understand "how they got that way" and "where it is getting" them. They will leave the boys and girls to inquire, "Is that the direction in which I want to go?" When boys and girls know for a certainty where they want to go, because they themselves have asked the question and thought through the answer, then they will ask, "How do I get there?"

At this point, they are ready for program planning. Don was eager to learn to dance He spent hours reading books on etiquette, he earnestly took part in discussions on social behavior in the Dancing Club. Frank worked indefatigably in homeroom and in Student Council on the "Us and Our Neighbors" programs. No one told these boys to do so; no teacher gave "pep talks" urging them to be interested. Don was helped to recognize his need to learn manners and dancing if he was to be socially acceptable in his group. Frank's own experience with prejudice created in him a desire to learn how to control prejudice in his own life and in the lives of his classmates. Successful club and homeroom programs are those planned with boys and girls after enough information has been gathered about them and enough interpretation has been worked out with them so that they themselves recognize their basic needs and set themselves the task of meeting those needs.

As group leaders "go through" such an experience with boys and girls, as they help boys and girls to understand "what makes them tick," why they are what they are, and what they can do about it, group leaders learn to *feel with* boys and girls. They no longer merely grow cold, hard, or angry toward them They do not oversympathize with them or feel called upon to defend them impartially to all comers. If group leaders have, in truth, learned to *feel with* boys and girls emotionally, then they can, with genuine intelligence, interpret and understand adolescent psychology and adolescent problems. As was indicated earlier, knowledge is important. Unless group leaders have a sound intellectual basis for their work with adolescents, emotional understanding may degenerate into gushy sentimentalism or maudlin sympathy. Adolescents desire neither. They wish a calm, objective, honest appraisal of their strengths and weaknesses; insight into their behavior; and opportunities in their daily experience to work out their problems, to capitalize on their abilities. They do not wish to be

cooed over, petted, patronized, or pitied; they prefer the warmth of understanding that accepts and likes them as they are to the cold, intellectual stare that appraises them as problems or probes into the various categories of their difficulties, to the end that each boy and girl may be classified and labeled as a guinea pig might be.

CHAPTER 2

What Makes Them Tick?

Different as they can and may be, yet are they adolescents all! The boys and girls described in the first chapter were not case studies, they were boys and girls who happened to share the same homeroom—boys and girls paralleling those whom all teachers find sitting in front of them in their homerooms, classes, or clubs.

Adolescents Are People

These boys and girls are actual people, who have joys and sorrows, successes and failures, happinesses and heartaches, problems and difficulties to face, even as you and I! We are not very different from them, even though we may be inclined to look upon adolescents as though a great gulf separated us from them. Some of us look back nostalgically on our own years of adolescence, seeing only a rosy glow. Through the haze of forgetfulness of all the embarrassments and unhappiness that troubled those years, we are likely to refer to them as "those carefree days." Others of us look back with a fervent "Thank God, I am not one of these!" as though the adolescent belonged to a race apart—something to put in a padded cell, "the better to see you, my dear."

Adolescents are you and I, ten, twenty, or thirty years ago—and possibly we haven't grown up since then. We may still be adolescent, although we seldom admit it, we are not the revealed creatures that these adolescents of today are. We adults develop masks—rationalizations or censorship techniques—to conceal from ourselves the signifi-

cance of our behavior. Yet, how often we may catch ourselves storming ineffectively, instead of facing a problem, blaming others when things go wrong, excusing and babying ourselves, being sweetly but determinedly dogmatic! Certainly every day some one of us meets, among our adult acquaintances, a Don who has not yet learned social finesse, a Nan, who "wants to run things," but on her own terms, a Bob or a Fred, unhappy in a white-collar job or a profession because he would much prefer to work with his hands, a Harry, who bullies those weaker than himself. We can perceive in present-day adolescent attitudes an old song resung—Ruth's throwing herself at the boys and our own awkward games of postoffice, when we vied with one another for the record in kissing; Ray's threat to throw himself out the window, to gain class attention, and our own creation of a panic in the neighborhood by walking along the edge of the gabled roof of our home. Or we can vividly recall old hurts, in Dot's desire for such clothes and money as other girls had, in Frank's shock upon discovering that there was something unique about being Jewish, in Dick's fear of adults and of authority, in Vic's dread of comparison with a favored brother, in Floss's desperate need of a home and of affection. We all had our triumphs as adolescents, as is witnessed by the number of high school scrapbooks fervently cherished, and we all suffered so poignantly that many of us still talk of the pain of growing up.

Adolescents are people—not people isolated from us in a painful period of struggle, or separated from adult cares in a peaceful age of bliss, but people who, as you and I, are learning how to live by facing as best they can the problems of everyday living. In the sketches given in the first chapter, it was made evident what some of those problems are, as exemplified in the experiences of the boys and girls and expressed by them, although often they were unaware of just what they were revealing. Let us consider the implications of those behavior sketches.

Five Types of Development Take Place during Adolescence

There is no typically adolescent pattern of behavior. Adolescents may run the gamut of all the behavior cited in the preceding chapter. However, at some time during the adolescent period, for every boy and girl, five definite developments take place: physiological growth and maturing; changes in attitudes and behavior toward people; a sharpened urge for social activity and group approval; an awakening interest in the opposite sex, and new experiences potentially fruitful of

insight into themselves, as well as an interest in ideas and beliefs about the world and the universe. If these behavior manifestations are seen as aspects of the adolescent's growth in a given social milieu, we have the nearest approach to a recognizable pattern by means of which adolescent behavior can be interpreted. The recognition by adults of such a pattern can minimize the tensions, conflicts and ambivalences that, for many boys and girls, are characteristic of adolescence. If adolescents could be assured of the understanding of adults in whom they have confidence, or of adults who stand in a responsible relationship to them, such assurance would make it more possible for them to resolve their conflicts successfully and to work out for themselves a personally satisfying and socially desirable way of life in the midst of our present social and cultural confusion.

Physiological Growth and Maturing

The maturing of the physiological functions takes place more rapidly during adolescence than at any other time in the individual's life, unless it be in the first year of infancy. Again, as in infancy, the boy's or the girl's interest is centered on the development of his own body. Adolescents are puzzled and confused by the intensification and unpredictability of their feelings, by their fierce likes and dislikes, by the torments of inferiority feelings and the surges of overconfidence. Incipient sex urges, causing definite physiological and physical strain, frighten them, because they have no information that helps them to interpret the meaning of their feelings. Adults often fail to give them any help; on the contrary, by their embarrassment, their attitudes of revulsion, or their shocked comments when adolescents express any overt interest in their bodies, adults set up in boys and girls attitudes of fear and guilt. Or sometimes adults minimize adolescents' problems by saying that they are "too young to be bothered by such things"; they should "just go out and take some exercise and it will all be forgotten."

As boys and girls are thus urged, in effect, not to accept their own physical and emotional development, their perplexity increases. They continue to be secretly interested in their own physical development, but this interest may be manifested—especially with girls—in an excessive modesty, which may be a reflection of the fact that a girl is sensitive about the growth of secondary sex characteristics. In a boy, it may be indicative of his secret fears about his own normality.

Although a period of physical growth is to be expected at some time during adolescence, it may come early or it may come late; it may be

gradual or it may overwhelm the adolescent by being concentrated in one short period of time. This period of growth affects behavior in different ways. To some boys and girls it seems to give an excess of energy, they seem to have a constant urge for big-muscle activity, never tiring of sports and athletics. For other boys and girls, these years of growth are almost vegetative ones. They do not wish to exert themselves, just the process of growing physically seems to absorb their energy. They need to be allowed to consolidate their growth gains.

Rapid growth makes adolescents unsure of themselves physically. They do not know what to do with their hands and feet; they do not know their strength or their endurance; they have not yet established a regime of living based upon the amount of strain that their bodies can stand, the amount of rest that they demand Consequently, in case that they misjudge their strength and that their bodies do not respond to the demand, then behavior is erratic. Adolescents may feel so helpless in not being able to control it that they may react to the situation with too strong an emotion—temper tantrums or some other symbol of their feelings of frustration, for example. This burst of feeling is not only incomprehensible to them, but they lose status in their own eyes because they can neither depend upon nor understand themselves. Rebuke from adults for such behavior only aggravates a situation that is already difficult enough for the adolescent.

The problems of adolescents are intensified if they differ markedly in their rate of development from those of their contemporaries—if a girl is repudiated as being "fast" or "high-hat," or if a boy is spurned as a "sissy" or a "baby." The latter accusation is the more difficult to bear. Should an adolescent's physical development lag too far behind that of his contemporaries, fears about normality become very real. Girls and boys whose rate of development is different from that of the majority of their contemporaries often compensate for their fear of inferiority by such exaggerated types of behavior as loud and constant talking, giggling, screaming, lying, becoming extremely sophisticated, withdrawing, or concentrating unduly on books.

Interrelationship of Physiological Growth with Family Relationships. Physiological development assumes major importance in terms of its effects upon the adolescents' development of genuine relationships in his family group and satisfactory social relationships with his contemporaries. A boy's or a girl's personal relationships with his or her family should be of such a nature as to supply the adolescent with security and status. In infancy, a child felt comfortable and secure as he sensed

the parents' attitudes of care and affection for him by their expressions of love, by their caresses, and by their care for his physical wants. As a child grows into adolescence, he retains this need for an anchor of security in the affection of his parents. An adolescent needs, above all else, to have a sense of belonging, of being important and necessary to others, especially to his family. He needs to feel that he has a very real contribution to make to the family group. But he needs also a sense of being wanted and loved, regardless of his actions and attainments. He wants and should have respect and acceptance as a unique personality, without comparison with others.

A boy or a girl entering adolescence longs desperately to be recognized as a person. He is concerned with extricating himself from the disgrace of being considered a child. He suddenly hates that microscopic world and the bright little boy who accepted it so sweetly and submissively. He hates the loving admiration of grownups for him and for everything he did. He feels fierce and rebellious and strong and "mad" toward them and toward himself for having adapted himself to a narrow life without even realizing that it was narrow. Something new has come into his mind, and he tries furiously to destroy his former docile contentment. Because of his loyalty to these new values that are dawning in him and making him, he believes, into an entirely different person, he must do cruel violence to the contented little boy. He must emphasize his own separateness from the little boy in every possible way, especially if adults persist in clinging to the little boy with absurd devotion and insisting that he is their real child; whereas, the new boy or girl knows with every part of himself that the little boy is not his "self" any more. He is through with the little boy; he is a new and different person.[1]

It is difficult for parents and other adults to accept adolescents at this valuation. Parents may be loath to give up their protection of their "babies," even as they rejoice in the coming adult status of adolescents. When adults are fearful as adolescents face the hazards of our complicated society, they may at one time subject adolescents to what seems to boys and girls an undue amount of restriction. They do so in order to shield their boys and girls from dangers. Yet, at another time, they may urge adolescents to earn money or to assume responsibility for their own affairs. This ambivalence creates confusion in the adolescent's mind as to his actual status. It gives rise to conflicts with adults and to similar ambivalence in the behavior of ado-

[1] Adapted from Katherine Butler Hathaway, "The Little Locksmith," pp. 42–43, Coward McCann, Inc., New York, copyright, 1942, 1943.

lescents: for example, a girl may storm at the dinner table, loudly demanding her right as a grownup to go out with her boy-friend; and a few hours later she may be begging mother to help her decide what dress the boy would like best. Which is she—child or grownup?

In truth, the adolescent does not know. There are moments when he or she is eager for the responsibility and the imagined glamour of adulthood, but there are other moments when the security and tested joys of childhood make an insistent appeal. We have all seen an adolescent's look of wistful longing as little brother or sister climbed confidently on a parent's lap and snuggled up, to be folded in a close, affectionate embrace. It's such a comfortable feeling to have someone's arms, someone's love shielding us from the uncertainties and hurts of the unknown! Is it any wonder that Peter Pans, who cannot bear to grow up, abound in our modern, complicated world?

It is always difficult to leave the familiar, even while one is being drawn by the promise of future, although different, joys. Everyone who knows adolescents, or who can remember his own pain, responds with emotion to the scene of such an experience in the recent, popular play, "Junior Miss." The thirteen-year-old girl, returning from a walk on the Christmas morning when she had received all the frilly accessories for her first formal party—corsage, long gown, silk stockings, compact—stole into the deserted house, turned on the lights of the Christmas tree, and, feeling certain that she would not be observed, picked up the doll lying under the tree, rocked it and embraced it and talked to it. Nevertheless, when, in the presence of her family, she had opened the package containing the doll, she had scornfully thrust it away, furious at the adult giver who failed to recognize that she was no longer a baby; she was "too old to play with dolls." How many of us find it difficult to give up our dolls, or their equivalents—the old, familiar satisfactions! It isn't easy to grow up, and adolescents are often hesitant and fearful. They, even as we sometimes, would like to hold time back with their hands, to keep the next day from dawning.

Interrelationship of Physiological Growth with Social Responsibility. Many schools in their attitudes toward adolescents are as ambivalent as are parents. Teachers and administrators want adolescents to be self-governing, but they fail to give student councils the power to make decisions. They want boys and girls to be self-reliant, but they surround them with minute rules. They would like pupils to take responsibility in problems facing the student body, but they confront them with the "right" solutions. Teachers bewail the fact that boys and girls will take no initiative in class, club, or assembly plans, when they

themselves are working out in advance every detail of what is to take place.

Society presents to adolescents an equally confused picture. They are not allowed to vote until they are twenty-one, although they may secure a driver's license at sixteen, may be held accountable to a court of law for their actions at about eighteen, may leave school at fourteen, fifteen, sixteen, or seventeen, depending upon the state in which they live; may be called upon to fight for our country at seventeen or eighteen years of age, and, if they are poor, are allowed to secure working papers, but not necessarily jobs, in some states, when they have scarcely entered their teens. In such a confused situation, how is an adolescent to know when he has become a grownup?

Sudden Changes in Attitudes and in Behavior toward People

When an adolescent has felt hurt or annoyed over the failure of adults to accord him whatever status of a "grownup" he feels that he deserves, when he has been puzzled by their evasiveness in answer to his desire for an explanation of his growing emotional difficulties, or when he has been wounded by their failure to trust him to make his own decisions, then he may withdraw within himself or within his own group, where he does not need to explain or to defend his own acts, thoughts, and feelings, where he can begin the establishment of his adulthood without the interference or control of adults.

At such times adolescents feel very separate from adults, who, they believe, can never actually enter into their struggles, adults having forgotten what it is like really to "live," and having become swamped by the paraphernalia of living. Adolescents, then, feel alone and somewhat superior to adults. They have entered the period that is like a magic forest into which nobody either older or younger than they could possibly be admitted. They need to escape from everyone because their turn has come, their turn to believe that they and their generation are the elect—the only beings on earth whose vision of life is really pure and abstract. They have not yet allowed themselves to be corrupted by anything so despicable as expediency or money. Their actions and plans are not yet crippled by any of the loathsome timidities and misrepresentations of common sense or stifled altogether by the paralyzing fears by which children and old people are degraded.[2]

While adolescents seem to resist adult authority or to look with suspicion upon even friendly relationships with adults, because they fear adult control, nevertheless, when they have been baffled or made un-

[2] Adapted from *ibid.*, p. 46.

happy by a failure in social relationships with their contemporaries, they long almost desperately for the protection and love that adults can give. It is at times such as these that the boy may impulsively throw his arms around his mother and tell her how much he loves her, or that the girl may climb on the side of her father's chair and tease him to romp with her Too often adults fail to understand the normality of these fluctuations between the fierce protestations of independence and inaccessibility and the equally fierce outbursts of dependent confidence.

Adults may chide the adolescent for unpredictable behavior—for not controlling his temper; for being sulky, despondent, and lazy at one time, then suddenly throwing himself into a round of feverish activity Such expressions of resentment coming from an adult contribute only to the building up of antagonisms toward adults, they force adolescents to retreat again into hostile isolation. They show that adolescents are right when they say that adults do not understand them. Many adults have much to learn about the interrelationship of physical growth and emotional reactions.

In the course of time, however, adolescents begin to seek out adults. They choose first adults on whom they think they wish to pattern their lives Then gradually the desire to be like the adult becomes a desire to be of and with the world of adults, to be accepted as an adult personality. In this developmental pattern, it is evident that the fluctuating acceptances and rejections of adolescents are not, in reality, repudiations of adults and of all that they represent, but are means to the attainment of mature relationships in an adult world.

A Sharpened Urge for Social Activity and Group Approval

The drive for independence is not the overthrow of authority that to some alarmed adults it seems to be. In the course of adolescents' growth to maturity, they follow authority almost slavishly. However, they have substituted the authority of contemporaries for that of parents or other adults. In order to establish themselves with themselves, they must establish themselves with their contemporaries—hence, this intense drive for social activity, approval, and conformity. An adolescent boy or girl gains security primarily from feeling that he or she is accepted by his or her contemporaries.

Because this need for acceptance, for "belonging," is so great, this is the adolescent period when a boy or a girl is most keenly conscious of any physical, economic, or other difference in himself or herself from others in his group. If a boy or a girl deviates from the group ideal, he

or she suffers keenly. Either a boy or a girl who is "too fat" may not be included in parties. A girl who is too tall may shun dances, because she "feels silly dancing with little kids." The boy who has grown too fast is teased because he has to wear some clothes that are too small for him. The girl who is too thin looks "silly" in a bathing suit. The boy or the girl who wears glasses cannot make the basketball team. A boy who has acne may find that girls refuse to date him. A boy or a girl whose face retains its round, childlike appearance is likely to be taunted with the epithet "pie face" or "baby face."

Insecurity with his contemporaries is the fate of the boy or the girl whose family is foreign, the one who lives on the wrong street, the one who doesn't have enough money or the "right" clothes. He or she may be excluded from a social clique that is gradually closing to "outsiders," although a few years previously all played together. Adults are too prone to brush off behavior resulting from feelings of difference with the advice, "Don't be silly." It is very important to a sixteen-year-old to have loud, striped shirts or a hairdo like everyone else's, or to live on the right street. Adults are to blame for creating such standards, for making considerations such as these so important that boys and girls who are without them may be deprived of status among their contemporaries.

Adults who understand this basic adolescent need for adequate relationships with their contemporaries, will do everything possible to assist boys and girls in establishing themselves firmly in their social groups. Adults can discuss and attack intelligently the artificial social barriers erected in some communities. Adults can provide places in homes, schools, churches, or community agencies where adolescents can learn and can try out their social techniques under adequate supervision. Adults will not make adolescents feel self-conscious because of their growing heterosexual interests. At home, such practices as teasing "the runt" who suddenly discards his dirty slacks and sloppy, ill-fitting sweater, to spend hours in the bathroom "slicking up"; or as allowing little brother to hide behind the sofa to listen in on sister's first date will definitely be discouraged. At school, cruel gossip, mimicking, unfair comparisons, and ridicule because of social awkwardness will not be tolerated.

Wise parents and teachers will not reproach or punish adolescents because, during the years when the need for social adjustment is dominant, intellectual pursuits and other interests may wane. Adults who know have evidence to show that, in a few years, boys and girls get over these bad cases of adolescence. Then, if they have not been hurt

by sarcasm, robbed of their self-confidence by belittling criticism, or goaded into revolt by too much pressure, they again turn to discovering and making the most of their abilities and aptitudes. Many teachers have had the experience of seeing boys and girls suddenly "spurt up" in their interest in academic work. Given a good mind and the desire to learn, it is amazing how much boys and girls can consolidate their knowledge in a short time. Since they are "at peace with themselves and with the world," because they know that they have made a real place for themselves in their group—that they "belong"—they can quickly "make up their back work," as it were. On the other hand, should they be forced too closely to the intellectual grind when they ought, instead, to be establishing themselves with their social groups, they may be isolated from their contemporaries, passed by because they do not know the social techniques and cannot get along with people. A boy or a girl who is not accepted is unhappy. If he has not become socially adjusted, he may find it difficult to "keep his mind" entirely on the intellectual. After all, few adolescents are utterly oblivious to the fact that others have friends while they have not. On the other hand, an adolescent may pose as "the intellectual," by way of escape. To hide from himself the fact that he is not considered one of the "gang," he will attempt to secure some relationship with his fellows by "knowing" and telling them that he knows.

An Awakening Interest in the Opposite Sex

Boys' and girls' social activities during this time are changing from a primary concern with the strenuous or large-group games, in which both boys and girls formerly participated enthusiastically, to an absorption in dancing or in games in which both sexes can be included. For example, the "tomboy" must now become feminine as well as athletic if she would retain leadership in her group of friends.

During early adolescence, boys and girls form gangs or small clubs in which they can exchange confidences with people who are their "best friends"—confidences in which gossip about other people, especially of the opposite sex, about appearance, athletics, and social affairs are almost exclusively the topics of conversation. In these clubs, boys and girls can plan sports, parties, and other activities to which the opposite sex is to be invited. By means of these exclusive groups, they reinforce one another's egos; here they experience social approval and gain sufficient self-confidence to face a world in which their status is uncertain. The length of time over which these club groups endure—as well as their effectiveness—is determined by the degree to which

they satisfy the desire for social experimentation. Clubs organized for a purpose that does not include the opportunity to be with the opposite sex are likely to be as short-lived as are some intense friendships of one boy or girl with another. Such "crushes" are often swiftly outgrown when one of the individuals or the other no longer needs the status that he or she has gained by this means. Both small clubs and exclusive friendships have a positive value, however, in that they help to build up this necessary feeling of social approval, of acceptance by one's contemporaries.

In any discussion of growing interest in activities including the opposite sex, the fact of difference in the rate of physical maturing between boys and girls must be a primary consideration. Although it is true that normal individual boys and girls may develop adequate heterosexual patterns of behavior three or four years before or behind the majority in their group, it is of paramount importance in a consideration of adolescent social adjustment to remember that the majority of girls develop such patterns a year or two earlier than do boys in the same grade with them.

The developing interest of adolescents in one another usually takes place in some such pattern as the following. In early adolescence, boys and girls wish a variety of friends, they are attracted to anyone who will be at all responsive to their attentions. Social strata are lost sight of: those about which their parents have been concerned are meaningless; those of the group have not yet been erected. It is during this period that adults working with adolescents will find the most enthusiastic response to such opportunities as they provide for social development. It is also during this period that adolescents are most tolerant of one another's social blunders and inadequacies; they are usually willing to accept into their group anyone who makes a tentative attempt to "belong."

In these early adolescent years, boys sometimes become the pawns in the social game. Girls, for instance, wish to organize a dancing group. The none-too-eager boys are cajoled into joining. The more mature boys learn to dance and reluctantly admit that they are enjoying it. Other boys gather around the room, playing games, while they make jibes at the dancers. Still others sit and talk or read, but everyone seems to enjoy merely being with the group. When there is a party, boys and girls arrive in groups, although generally the group contains an equal number of boys and girls.

Then, gradually, girls begin to lose interest in boys whose chronological age approximates their own. They will tell an adult, "These

boys are so awkward and silly." The boys, in their turn, become interested in younger girls, generally in girls more like themselves, girls who are labeled as "tomboys," or girls who are also still somewhat awkward socially. Boys, throughout the period when they are learning the social skills, will cling to girls who will be tolerant of their inadequacies.

Meanwhile, girls of the same age as these boys are becoming continually more discriminating in their friendships. They begin to form a social organization that will grow ever tighter, they exclude anyone who does not "belong" to their own small group. Their security seems to be determined by their success in becoming members of some "clique" that "rates."

Parties now become dances, which are attended mostly in couples. During the sixteen-to-nineteen-year-old period, adolescents less often welcome opportunities to meet new boys and girls. At their dances, they may obligingly take part in games designed for that purpose; but usually, immediately after the games, they return to their original groups or to their "steadies."

Increasingly, an adolescent's prestige during the last years of senior high school is determined by his or her ability to "go steady" with someone. He or she may appear with this "steady" for a week, a month, a year, or a number of years. For whatever period of time they are "going together," it is generally understood that they will "stick together" at all social affairs, or be partners throughout an entire evening at a dance, except when they exchange dances with members of "the gang."

The social affairs of adolescents are especially interesting because of the various types of social adjustment that can be noted. There are some boys who arrive together in a group of their own, who are disdainful of girls, who wish to be known as "he-men." They seldom dance. They may roughhouse, play games, or stand around and talk. There are, too, groups of girls who remain together—either because they are less mature, still think that boys are "pests," and prefer to dance with other girls, or because they have been unsuccessful in attracting boys. There are similar groups—closed "cliques"—ostentatiously cool to anyone unwanted by them, who attempts to join them. Lastly, there are couples. This evolution from a large, loose social organization to ever smaller, ever tighter groups seems to be the general pattern of adolescent social relationships.

It is clear, from the above description, that if adolescent social development is to be facilitated, boys and girls must learn social tech-

niques and social adjustment by practice. Adults must make it possible for them to take part in many and varied kinds of social activities: playing tennis and going to football games together, hiking, picnicking, swimming, paying formal and informal calls, planning small and large parties, going to dances, carrying on an intelligent conversation, and gaining practice in the all-important accomplishment of knowing how to spend an hour or two happily together. These techniques boys and girls acquire only if they have opportunities to learn them—which means much more than talking about them or being talked at about them. Acceptable techniques for establishing a genuine relationship with the opposite sex are gained only through sufficient practice in them and through growing up in an environment in which one assimilates a healthy attitude toward relationships with the opposite sex. Since so much of life's happiness depends upon the degree of one's social adjustment, it is amazing that parents and schools do not in greater numbers provide ways and means for working out with adolescents an intelligent, comprehensive program of education in social adjustment.

Desire for Insight into Themselves and the World

As an adolescent finds that he or she has achieved status or has proved acceptable to both sexes, the too-intense absorption in "dates" and "dances" is gradually displaced by individual interests and goals. An adolescent next wishes to feel that he has inner resources that will make him of some value to himself and to the world. This concern becomes increasingly evident from the last year of junior high school on, into the first years of college. Girls and boys become continually more eager to discover and to use their own abilities and aptitudes, to develop skills or talents or hobbies that have some social value.

Their security in later adolescence is based upon their ability to coordinate these various aptitudes and accomplishments with their own desires and goals in such a way as to assure themselves of a growing adaptation to the necessities and opportunities of their environment. If this is to be achieved, the home, school, and community must have provided the girl or the boy, in early adolescence, with a sufficient variety of opportunities and experiences to have made it possible for him to explore, on his own, to some adequate degree his own abilities, aptitudes, likes, and dislikes.

The basic needs of adolescents might be said to be security and affection in the family and in school; constructive attitudes and information that will enable them to understand and to deal intelligently with

their own physical and emotional development, practice in using freedom and in making their own decisions; acceptance among their contemporaries; opportunities to achieve genuine status among their associates of both sexes; and a variety of experiences that will result in insight about themselves, sufficient to enable each adolescent gradually to evolve an individual pattern of behavior that will lead to the development of a mature, integrated personality

Conditions for Growth Must Be Created

To define the basic needs of adolescents is not to attempt to simplify adolescent behavior or to present an easy formula for work with adolescents. A knowledge of these needs, however, is of the utmost importance for an adult who is sensitively to interpret adolescent behavior and who is intelligently to create conditions under which adolescent growth can take place.

Growth, in a medium of social relationships, is the key concept in understanding adolescent behavior. "Growth" may seem a simple word, but it contains profound implications. Growth is not foreordained. The smallest seed needs soil and air in order that it may thrust forth leaves and flowers. The human plant needs a rich network of personal relationships on which to project its tendrils. The emotional reactions of an adolescent are patterned in a web of life in which his growing personality becomes registered. If his basic needs are met, if he experiences, in his relationships, consistent and sympathetic concern from persons who are important to him, he learns to feel safe, confident, and expectant in an unpredictable world. He gradually acquires a sense of security, of belonging, which demonstrates itself in a slowly increasing self-reliance and social adjustment. Security is not a mysterious intuition that some adolescents possess and others have not yet acquired; it is an organized disposition, a way of looking at life, which is built through their daily experiences.

This does not mean that an adult can, through group experience, mold an adolescent as though he were clay. He is not clay. Clay does not grow. Nor is he a bundle of conditioned reflexes. It is a mistake to think of boys and girls either as more or less passive receptacles for subject matter, attitudes, and ideas, or as automatons who will respond always in the same way to the same stimulus, so that a group leader needs only intellectually to understand the psychology of adolescent behavior in order to foretell how a given adolescent will act and what, therefore, the leader shall do under certain foreseeable circumstances.

Boys and girls are individuals with inborn propensities, with inherent constitutional characteristics. Adults may assist adolescents in their growth, but adolescents must do their own growing. A teacher's central task should be to understand adolescent growth, to discover and respect individuality, to comprehend the limitations and configurations of the personality of each individual in the class, homeroom, or club.

If teachers focus upon these difficult but fascinating problems, a new atmosphere will prevail in their relationships with boys and girls. There will be more tolerance, more kindness, and much more humor: more tolerance because they will see the "faults" of adolescents as symbols of immaturity, more kindness because, if they appreciate the formativeness of personality, sarcasm and other unnatural forms of correction will become impossible; more humor because they cannot get a true estimate of themselves or of others without exercising that sense of proportion which is the sense of humor. In such soil, the conditions will be provided for the human plant to grow. In such an emotional climate, the environment that makes growth possible is created.

The Environment Is Organized toward Maximum Individual Development

The homeroom teacher who was working with the boys and girls described in the previous chapter observed principles of human growth and development in her attitude and approach toward these adolescents and their problems

1. She was sensitive to and conscious of those factors which build adolescent insecurities, fears, inadequacies, and inferiorities. For example, she realized which of her own and the group's attitudes and actions would build up and which would minimize Don's feeling of inadequacy at a party; Ray's "Am I normal?" fear, Nan's aggressiveness, which she thinks conceals her inability to get along with others; Frank's hurt at discovering race prejudice, Bob's feeling of inferiority because he cannot live up to his father's expectations, Dot's cynicism, because "the world has given her a raw deal"; Dick's loneliness, resulting from his parents' having shut him out to preserve their "perfect love affair"; Vic's rebellion because, in his family, one child is pitted against another; Fred's unhappiness because his nonacademic mind is not what his intellectual parents expected, Joe's embarrassment because he has no money and his family is not acceptable; Harry's resentment and resultant "bullying" because he is too "big and fat" to reach the group ideal of the socially desirable male.

This homeroom teacher recognized that, regardless of the age of the individual, growth may be and often is blocked by such feelings of inadequacy, insecurity, or inferiority. She understood that the cause of such feelings frequently lies in the personal-social relations of the individual. However, in order to help each individual to locate the source of his own problem, she needed to help every boy and girl to understand the roots of his or her own "total personality pattern."

2. Consequently, she gave the boys and girls of her homeroom insight into "how people get that way and what they can do about it." Boys and girls are too often unnecessarily unhappy because they have not been helped to help themselves. They need to be helped to learn simple techniques in self-analysis, so that they may understand the origin of their resentments, thwartings, embarrassments, hurts, inferiorities, and insecurities.

The teacher knew, however, that this investigation into an individual's "private worlds" must be accompanied by a genuine respect for personality, for individuality, and for the values inherent in individual differences. As a wise teacher, she was also keenly aware of the fact that to go no further than gaining insight is dangerous.

3. Therefore, she helped boys and girls to "do something" about themselves. She encouraged them to make an honest evaluation of their assets and liabilities, with emphasis on the former. She guided them as they set up attainable goals, in line with their ability. She provided them opportunities for reaching those goals.

Growth, she knew, would be in direct ratio to the interest and effort with which the adolescents learned to set up their self-chosen goals and to work intelligently toward the realization of them. She remembered that if any basic alteration was to take place in those adolescents, they themselves must make it happen. We cannot change people; they must want to change themselves. We cannot even help them unless they want to help themselves, even though the process may be a painful one for them.

Accordingly, the homeroom teacher in these cases, did not confine herself to telling adolescents what to do, then complacently sit back, believing that something had been accomplished. Instead, she made action possible. She provided the type of opportunities for action that would ensure for these adolescents a degree of initial success in striving toward their goals. Always she emphasized *action*, so that none of the adolescents would stop at introspection, grow morbid over his miseries, or work out elaborate rationalizations to excuse himself for what he was or to defend himself for staying "that way."

This teacher did what she could to see that the adolescents around her got the most out of every day She knew that they might suffer terribly from remorse, that they might shrink from the possibility of making painful mistakes again. But she urged them on, because she knew equally surely that the way for them to live down past failures was to be so active that they would move quickly on to new successes. Many experiences—learning to do many things with success instead of with failure—are of basic importance to adolescents

The Personal-Social Situation Is Correctly Interpreted

It is not sufficient, however, to understand the scope of possibilities in group work with adolescents and to know how to organize the environment for the maximum growth of boys and girls The leader must also see the adolescent-in-the-situation, as well as the adolescent-as-an-organism. The adolescents in the first chapter were described, not in isolation, but as actors and reactors in a group. In this second chapter, the field of social and reacting forces of which the adolescent is a part has been examined in detail. Again emphasis was placed on the adolescent as a dynamic reactor, upon an interpretation of his problems in the light of the personal-social situation that produced his personality and his behavior.

"Relationships" are vital in a sensitive interpretation of adolescent behavior. To recognize the significance of "relationships" requires ways of thinking about behavior quite different from those which apply to automatons motivated by one or two drives, or acting in accord with rational logic alone. The basis of much adolescent behavior is neither logical nor irrational, but social. It is not so much what goes on *inside* an individual as what goes on *between* individuals that determines the problems faced by a boy or a girl.

For example, many of the so-called "discipline" problems, such as those of the overaggressive boy, the impudent girl, the clown, the troublemaker—problems that numerous adults repress rather than resolve in a group—these need to be understood as problems in group relations, as in-group struggles, or as individual emotional conflicts related to a need for group recognition. Many of the "explanations" of their behavior that adolescents give to adults upon request—if they can give any—need to be sympathetically recognized as inconsistent and invalid rationalizations of adolescent folkways.

Therefore, teachers need to learn not only to look at the boy or the girl, but to look *behind* them—at the things that they are "up against." To adults this may seem a subtle difference, but adolescents sense what

you are doing at once and chalk you up as an adult who "understands." Adolescents, even as you and I, are, in all life's relationships, members of groups having certain sentiments, codes, routines, and ways of behaving. What others do to him, what they say about him, what estimate they place on him—here we must look for a large part of the explanation as to why adolescents are as they are, why they feel about themselves as they do.

Most teachers know too little about the pressures exerted on an adolescent's behavior by group mores, for example, about the ostracism that threatens anyone who violates these mores, about the competition between various in-groups, about the fairly precise standard of behavior expected if one is to retain status. No adolescent can afford to ignore, even at an adult's behest, the major forces that control his own particular intricate social organization, since he is in danger of incurring the expressed contempt of his fellows should he flout group standards. It is well for adults to ponder this fact, to know what we are actually expecting of an adolescent when we insist that he wear his rubbers, when we suggest that he "tell on" the person who started the fight or threw the spitball, or that he vote for the candidates whom we consider capable of holding class offices. Would we ourselves be strong enough to "buck" a group who would label us "squealers" and "apple polishers"? Would we wear clothes that make us seem to our friends "different" or "queer"?

The Price of Not Understanding Adolescent Mores. It is probably fair to say that more teachers are balked in their work with boys and girls because they unwittingly violate adolescents' unformulated codes of behavior than because they violate the laws of learning. If teachers recognize some of the fundamental facts about the interrelationship of individual and group behavior, they will not ignore as unimportant something that fundamentally affects group morale. The teacher who does so is relegated by adolescents to a superficial relationship with the group. She is never actually taken in, or accepted, by the boys and girls.

Every teacher has probably had the experience of visiting in classrooms, clubs, or homerooms where nothing constructive was happening emotionally between adolescents and adult. Relationships might be studiedly correct, polite, and on an even tenor; work might be proceeding efficiently, and the end results might be a perfectly planned program or an excellent booklet completed, but, in the process, never once had adult and adolescent touched one another emotionally—the curtain was down between them, as the mental hygienist might say.

A visit to a single homeroom such as the one to be described might serve as a touchstone of our own sensitivity to and honesty about our actual relationship with groups. The adult in this homeroom worked with the group for an entire year—successfully, she thought. Some other teachers told her so. She was congratulated when the group, many of whose members had a great deal of intellectual ability, produced an excellent play in assembly, when they "so efficiently" sponsored the candy sale of the class, when their room had perfect attendance, when it was the most elaborately decorated room at the school's exhibit night. But the play was one that the adult had chosen, the ideas for the exhibit were all her own ideas.

The adult was with the group—in fact, she supervised every detail conscientiously, she carefully coached the play, harangued the group about attendance and efficiency, saw to it that the exhibit was perfectly planned. She was undoubtedly with them, but not of them. The group seldom stayed around the homeroom and chatted, save in committees that were working on a specific project; at the end of the year, they were not interested in planning a homeroom picnic

So insensitive was the teacher to what actually "made the wheels go round" in that group, that she did not even recognize the fact that never did she have genuine rapport with the group Why had she failed? She had not respected one fundamental truth—that leadership to an adolescent and to an adult may be constituted of entirely different components The group had, early in the year, chosen as leader a boy whom the adult did not consider "the right type." To the adult, the boy seemed rude, stubborn, wanting his own way To adolescents, wanting desperately to stand on their own feet and to escape adult domination, the boy was probably a symbol—someone strong enough to stand up to the teacher for their rights, someone who seemed to have ideas.

The adult repudiated the leader emotionally, tried to work without him, to circumvent his leadership at every turn. The group rallied around the leader. In rejecting the choice of the group, the adult had also rejected the group emotionally, had, in effect, served notice on them that their judgment was not so good as hers. As a result, never once did she "get at them" in any basic manner. She had shut them out—and they, in turn, shut her out.

If the teacher in this homeroom had been fundamentally cognizant of the social milieu in her group, she would have understood the significance of the group's decision, and accepted it. Then, with the group, she would have begun the creation of an environment that

would make growth possible for everyone; the group needed insight into the significance of their attitude toward adults. The chosen adolescent leader needed help in appraising his abilities and recognizing his limitations. The group needed guidance in recognizing and planning for the growth of potential leaders, as well as in developing a concept of leadership more nearly adequate in a homeroom, which should be a small functioning democracy.

The teacher needed to understand and learn to "work with" the factors that constituted group morale, she needed to recognize the fact that she herself was one of the more important factors in a situation that made necessary the group's selection of a leader willing to buck adult authority. She needed to learn how to develop a club program *with*, instead of *for*, adolescents; how to build with them a situation in which there would be opportunities for every individual to express himself to the limit of his ability, consequently, opportunities for more effective group leaders to develop. The teacher needed to learn how to prepare the group intelligently to appraise and elect officers, the next time.

Through group cooperation in program planning, through the group's scrutiny of each other's contributions to the homeroom, these boys and girls could have been guided in an honest and realistic evaluation of the leadership potentialities of all individuals suggested as officers. As the teacher learned this way of work, she would no longer have needed to urge boys and girls to "cooperate" with her or with one another. She would have been amazed at the release of latent energy the group environment itself provided for boys and girls whom she had mistakenly labeled "unsocial, lazy, stupid, slow, resentful, or stubborn."

The tragedy, in this case, was that the teacher did not recognize what she was missing. Because she had no genuine rapport with her group, she could not "reach" them; she had no way of communicating with them in any fundamental fashion. Such an adult can mean very little in the lives of adolescents whom she touches. Adolescents do not wish the type of leadership that she offers. They do not wish to have an adult solve their problems for them. They do not respond to an adult who prefers telling them what to do to helping them to find out how to "run their own show."

The former method may seem safer and surer to some adults—or they may gain a comfortable sense of having power or of being needed, if they feel that they can pull a string on a puppet or can "make a suggestion" in a group and know that immediately someone will hasten to

carry it out. Let not such adults delude themselves, however, into believing that they have any genuine influence with adolescents Such adults are relegated to the role of directing activities, of knowing all the answers, of giving information as it is needed. They are respected by adolescents for their knowledge, for the position that they occupy, and for the opportunities to achieve that they give adolescents in their well-planned classes and elaborate club programs But that is the limit of their influence. Most of us desire a deeper satisfaction in our relationships with people.

Adults and Adolescents Work Together as Partners

It is evident, in the stories of adolescents in the first chapter, that certain types of help are sought by adolescents from adults. The adult from whom adolescents seek help is a person sensitive to adolescent problems because he has not forgotten, after he himself has become emotionally mature, what it felt like to be an adolescent. He understands the type of relationship that adolescents desire with adults. He recognizes the adolescents' need to enter adulthood, yet knows the difficulties that they will encounter in doing so.

He believes in growth as a process and knows how to provide an adolescent experience in the present that will counteract an unfortunate personality organization fostered in the past and will be conducive to genuine independence based upon responsible and reasoned freedom to act, upon a growing maturity and integrity, and upon a concern for others as well as for oneself. From such an adult, adolescents seek eagerly for insight into their own problems, because they earnestly desire a technique by which they can understand and help themselves. Although they resent being "diagnosed" as "problem children," they do recognize that every individual has very real problems while he is building a satisfactory personal-social adjustment.

The surest way in which adolescents can learn how they "got that way" and what they "can do about it" is for the adult who is sought out by adolescents to become a part of the social milieu that they know, to function as guide and interpreter in the groups in which they live, to help them to recognize their personality needs as these are revealed in their behavior, to assist them in planning experiences through which those needs may be met, to help them to revise and modify their daily experiences so that they may have many opportunities to learn how to take their places as adults of independence and character in a democratic society.

CHAPTER 3

The Leader's Role in Group Work

Whether the adult recognizes it or not, inevitably the success or failure of a given group the degree to which its members achieve satisfaction from participation in it, is bound up with the personality of the leader, with his conception of his role in the group, with his understanding—or misunderstanding—of his function. The following analysis dramatically illustrates this fact.

It was adapted from several homeroom teachers' reports, and centers around a seventh-grade sponsor during six weeks of summer school in the demonstration school of a teachers college. She was receiving credit for Supervised Training in Group Work, was being graded for her work, and was being observed daily by educators from all over the country As one of her colleagues stated, "we were under a great many pressures—of time, of consciousness of being 'on the spot,' of wanting to do an excellent job and of thinking that the goal to be reached must be some definite 'program'—the latter in spite of the fact that the supervisor constantly emphasized that our summer's experience would help us to trust that a program would grow out of group planning if we really helped boys and girls to recognize their needs and desires and to understand how the homeroom could meet them."

A Leader's Story

The adaptation of the homeroom teacher's analysis follows. "The writing of this objective evaluation of myself and my role in the group has been extremely difficult for me. I started the evaluation when I

resented the assignment with an intensity that surprised and alarmed me. I avoided the painful deflation of my ego in two ways. In the first place, I tried to justify my failures in a completely dishonest manner. Then, I looked about frantically for loopholes. I found a few and made an exaggerated case for myself. Since this did not satisfy me, I tried to write an evaluation patterned after someone else's suggestions; these I found in a book on the homeroom. I read and reread that paper but I knew I had again skirted the issue. That paper sounded like a childish rehashing of the academic purposes of any homeroom and was, at best, a fairly well-organized paper which didn't ring true.

"I was gratified when I gathered courage to throw my preconceived standards and my evasion out the window and settled down to a real honest-to-goodness, frank facing of the situation and all its implications. This final paper represents my best efforts to be completely honest. It is the way my paper had to be for me. I can also say that the preparation of such a paper has been a revealing and valuable experience for me.

"In approaching the evaluation from this angle, the other personalities involved came under careful scrutiny. I cannot leave them out of the picture, particularly not the personality of the supervisor, because she exerted a basic influence on my work.

"Had I entered upon my role of homeroom teacher with a feeling of insecurity, I might not have become so frantic when I found that I was not measuring up to my own expectations. The fact that I had had more than reasonable success in working with groups and that, before I came, I had never doubted for an instant that I could cope with the situation was the greatest single reason for my overanxious concern. Or was I so fearful of failure because I was really more interested in what I would get out of this situation than in what I could give? I knew that I was being observed carefully, that this observation of my work would be the basis for judgment of my fitness and competence in the field of guidance.

"I was not prepared for the failure I thought I was facing in those first weeks. My response to the feeling of failure was fear. I was afraid to admit that I needed help, afraid that if I went to the supervisor for help, she would consider me either a 'worry-wart,' an adult who still needed childish approbation, or a graduate student inadequately prepared for the homeroom responsibility I had assumed. I covered up my insecurity by becoming a blatant 'wisecracker.' Moreover, I did not understand what genuine supervision meant. I resented the fact that I was getting no 'answers' or apparent help from the su-

pervisor, who certainly could see that I wasn't measuring up. Why were you content to let me muddle through a succession of mistakes and disillusionments? I wanted one definite recipe, all I got was an opportunity to talk out my difficulties, then assurance that I should believe eventually I would find my place. In those first weeks, I saw absolutely no common ground for an adjustment of our personalities on a working basis. I thought that you considered me inferior and therefore would not share your superior knowledge with me. I can see now that I have been helped more by that painful two weeks than by all the successful experiences I have ever had. I can understand now that the supervisor who tried to help me was very wise when she literally forced me to independent thinking and growth. I don't know how you had the courage, you really do believe in people! You must have known that I almost hated you for what I thought was your 'holding out' on me—yet somehow your unshakable belief that I could and would come through made me believe in myself.

"Now the *me* aspect of the paper. I can discuss my role in the group now, at the end of the fifth week, with considerably more calmness than I thought possible at the end of the first week. Then I was tense and my tension was reflected in the group. I knew that the boys and girls were suffering even more than I, since there were twenty-five of them, and I was fearful that I could not think my problems through in time to be of much help to them. However—back to the beginning! I walked into my homeroom that first day with a degree of confidence. Soon I was squirming—physically and mentally. I had not realized the seventh-graders could be quite so noisy and physically active as I found my group to be—and I did not like them that way!

"We spent the first three homeroom periods in getting acquainted. I think they responded to my outgoing interest in people, for we did really get acquainted in a comparatively short time. We enjoyed the games we played, and they took real pride in being able to call each other by name. Then came information blanks, the tests, and numerous school records to be filled out. The seventh grade rebelled—mostly because I did, I know now. I am almost no good at routine matters. I had no idea how very valuable the information gleaned from all these sources would be to me and to them. In the situations in which I had previously worked, we had gathered information, but had never really used it, and I resented 'wasting time.' The time element involved confused the issue for me. It seemed that we just never had enough time for explanations or discussion. Since I resented the tests and did not myself see the need for them, I could not adequately

prepare my group for the testing experience. At this point we lost the group feeling we had gained in the periods devoted to getting acquainted.

"I was further confused by the freedom of the school situation: this was new to me and new to many of them. I was too lax in the beginning. Then, in order to 'control' the group, I became too dictatorial. Meanwhile, I was conscience-stricken because I could see that this state of flux was confusing to them.

"The periods devoted to discussions on student council, homeroom government, qualities and responsibilities of a leader were carried on well. The majority of the group participated, and I was amazed and delighted with their contributions. They elected good homeroom officers with one exception, and they certainly made wise selections for the student council. I could submerge my personality as long as we were making progress. However, I was not a member of the group at this stage. I made helpful suggestions from the sidelines. I can see now that I was actually acting as a stabilizing influence. But I had not yet accepted these boys and girls as my group. I would willingly have traded places with any other of the homeroom teachers. I did not dislike them as individuals—in fact, I was very fond of most of them—but as a group they irritated me.

"After the tests and discussions came the real test, that of arriving at a homeroom program which should arise from their needs and develop from their suggestions. I had made a careful analysis of their interests as expressed on the Hildreth Inventory blanks. I placed their first four choices on the board for discussion. It seemed that they wanted to have a pet show and to build an aquarium. I made many preparations to help them with these projects, only to find they really weren't interested. Then they said that they wanted to play baseball. Even though I thoroughly despise baseball, I helped them make some plans for a game. Then they didn't want to play baseball. I lost confidence in their ability to carry through what I thought were 'their own suggestions.'

"At the same time, I was so concerned about getting the *program* started! As I look back on the experience, I know that I was more concerned about a good program for my own satisfaction than I was concerned about there not being one for their development. After all, I needed to show that I knew my job. I almost lost faith in them. I could not see, after they had twice demonstrated that they did not know what they wanted, how that giggly, fist-fighting group could ever gain much from homeroom periods. I did carry out their first *real*

suggestion—that I read to them. The other false starts on programs, I know now, were really my misinterpretation of what they said they wanted. I was so eager to get started on a program that I grabbed at their superficial chatter and mistook it as evidence of genuine '*interests*'

"Their desire to have *me* read to them was genuine I like to read and they seemed to enjoy the story. I didn't evaluate that experience properly at the time. I had the feeling that I was too much in the foreground Moreover, it seemed too simple—such an easy start for anything to be termed 'a program.' However, for the first time, they and I were unified in one respect we had enjoyed ourselves. From these readings came our homeroom project.

"They suggested we write a play from the book which I had been reading I didn't think *we* could Of course, I *said* that we could, but I failed to give them opportunities to follow up their suggestion. Because I did not believe in their ability to write their own play, I persuaded them to try reading a one-act play. They liked it and enjoyed the reading but they 'didn't want to give that play because everybody could not be in it.'

"Then I had a conference at which I ranted to the supervisor about how unpredictable the group were I was told that I should stop worrying about producing a program, that I should just relax, get to know the youngsters and enjoy them That afternoon, for the first time, I entered my homeroom and just had fun with my group We arranged the chairs in a circle and I sat with them. I really listened to them and I followed their suggestions. I started thinking more of them than of myself I realized that I had been too tense—and too ambitious for them This friendly informality brought about an almost unbelievable change. We talked about our play, we decided which episodes from the book we would dramatize We had tryouts, and the group decided who should have the leading parts Even though nearly every student wanted and tried out for the leading parts, they accepted the group's decisions as being fair and there was no apparent resentment or keen disappointment because of the results. I began to respect them

"Every member of the group is taking an active part in the play, which will be given in assembly. They are especially thrilled because one of our group is going to take moving pictures of them during dress rehearsal After we started this program, very little time was wasted in homeroom, and with the exception of a few periods, the mood of cooperation has been sustained. Now when a disturbing period does come, I can take it as a matter of course because I know that we can

analyze the situation and that the group's own self-appraisal will make things right eventually. The fact that I'm now completely relaxed and honest with them has helped more than anything else, I know.

"During the discussions, tryouts, and play practices, the group never counted the minutes until dismissal time, as they had during those first horrible weeks. Many times they have stayed on until we finished a scene. Nearly every afternoon, various groups have stayed for extra help on their parts—or just to talk to me. They have come earlier in the mornings, too. Tardiness was a problem, those first weeks. Now no one is tardy. For the most part, they are bubbling over with enthusiasm. Of course, I still have an isolate or two on the fringe.

"My feeling about the group has changed from one of tense concern to one of affection. Now they are *my* group (not just the seventh grade). I am their friend and champion. They are not just 'notebook material.' I truly feel a real, earnest desire to be of help to each individual. I even have confidence that I have been helpful because I am interested in their problems, achievements, mistakes, and growth.

"When we planned our first party, we knew we were a group, the three committees worked so well. At the group's suggestion, we all decorated the room and invited guests. The party was such a success and we had so much fun that we all wanted to have another party—and we shall. When they decorated the blackboard and wrote, 'We love our teacher from old California,' I knew I was one of them and that I could now really help them carry out *their own* ideas.

"Many of them have asked me if I am going to be back next year. They have even asked me to take them in the eighth-grade homeroom, and I'd like to do it. Five of them have asked for my address, so they can write to me. I shall have a deep feeling of sadness when we part next Friday.

"This summer's work has been exceptionally challenging and valuable. I have learned more from this experience than any amount of reading or study could possibly have taught me. I am convinced beyond doubt of the value of a group experience. I know now how valuable are techniques used to gather information about each individual. There was real satisfaction in seeing that materials could be used by each member of the staff to the advantage of the student. There is deep satisfaction in the knowledge that I have been partly responsible for the development of some of the boys and girls in my homeroom. I shall never again be satisfied with doing so little in a year after I have seen how much can be done in six weeks. I feel it has been a privilege to work with a staff who really care about boys and girls.

"Perhaps the frank facing of my assets and my limitations will prove to be the most valuable of all my experiences this summer. I can use this evaluation in any situation. This understanding of myself ought to make me more sympathetic with others.

"My weaknesses as I now recognize them are these: an intense dislike for all detailed routine, too much need of personal satisfaction and approbation, an inclination to be overenthusiastic when progress is being made and unduly concerned when something goes wrong, a tendency to go about my work without taking advantage of the excellent outside resources available. I believe the truth is that the details entailed in making arrangements with others is the obstacle. I used to say that I was too considerate of other people, that I was too obliging, that I gave too freely of my time and energy. Perhaps I did too much work myself because, actually, I had not learned to work with others, to delegate responsibility, or to believe that other people, given help, would do their share in a project. Or maybe I haven't wanted to share honors for its achievement! Anyhow, I became engrossed in details. Consequently, I have been limited in my ability to coordinate an entire program—I literally could not see the whole picture!

"My assets as I see them are these: a sincere desire to understand and help other people; an ability to stimulate almost wholehearted group participation in worth-while, thought-provoking discussion; a deep appreciation of the worth of the individual and an acceptance of him at his face value; a capacity for profiting to some extent, at least, by my mistakes; a democratic attitude; a fair share of common sense; an aptitude for interpretative observation, an ability to conduct social activities well at the high school level and to have fun with high school students at parties, dances, and teas.

"Of course, these are not all my limitations or all my assets. However, they seem to me to be the most important hindrances and aids at the moment. It is impossible to measure exactly one's own achievement, but I have tried honestly to present a true picture. I have experienced fear and anxiety; but I have been amply rewarded by the knowledge that I was finally an accepted, helpful member of a happy group, which did, after all, have many successes!"

This Experience Can Reassure Teachers and Provoke Thought

This concrete experience may be reassuring to teachers *interested* in group work with boys and girls but *fearful* of their lack of skill. To some teachers, group work seems awesomely complicated. One may say, "I don't see how homeroom programs are ever developed. Boys

and girls never seem to do the things you expect them to. I never know what they want. I like them in class, but I'm afraid of them when I have them in informal, homeroom groups with nothing definite to teach them. I don't know what to do with myself or with them."

To other teachers, inexperienced with adolescents, or insensitive to their needs, group work seems overly simple. Their attitude is something like this: "I don't know why we spend so much time in faculty meetings discussing group work, as though it were something mysterious. I never have any trouble with my clubs. I just let them loose on the playground. They play games, and when they get tired of that, they chase one another around."

Neither of these teachers understands his[1] role in a group. The latter shuts himself off from boys and girls. In his teaching, he may know *what* and *how* to teach, but he apparently knows little about the boys and girls *whom* he is to teach. He is like an automaton manipulating a dead routine. His teaching is a cut and dried procedure, aimed at that greatest of all pedagogical myths, the average child!

The former of these teachers needs reassurance that it is possible to prepare himself for the role of group leader. He wants help in learning to know boys and girls. He wants to know techniques by which he can discover boys' and girls' genuine needs and interests. He wants to learn how to develop with boys and girls plans that meet their needs, and how to help them to carry out those plans in group programs. Of primary importance is learning that detailed plans for a homeroom or a club cannot be manufactured ahead of time if they are truly to fit the needs of a particular group of adolescents. Of equal importance is the knowledge that some planning must be done.

Group work is a complicated skill. In attempting to describe, analyze, or appraise group work, the prospective leader cannot hope to begin at one point, consider his responsibilities logically step by step, then end at another point. Too much is happening simultaneously in a group. There is no logical succession of events leading to a given conclusion—or end product. Emphasis must shift back and forth from the end product to the process.

As the preceding description shows, the group worker becomes continuously more skillful as he learns to understand more and more in this complicated process, as he becomes able and willing to shift em-

[1] While it is recognized that many guidance directors and teachers who are club and homeroom sponsors are women, the generic pronoun "he" is used throughout this book, save in Chaps. 4 and 5, where specific groups sponsored by women are described.

phases, or to begin over as new needs or new interrelationships change the original situation. In a sense, group work is an art. It baffles the analyst. But it can be learned. And the more one learns, the more one realizes the scope and the possibilities in group work.

The Personality of the Leader

Effective group leadership is not a matter of formal education or degrees, of training, of learning techniques, or of practicing rules alone. It is neither cleverness nor coercion nor good will. None of these will arouse a positive social response in another person. What is the explanation, then, of the leaders who are poised, objective, serene, yet sympathetically understanding, so that, seemingly without effort on their part, boys and girls respond to them, trust them, and find themselves becoming articulate about their aspirations, anxieties, and irritations?

Not all the components of personality can ever be analyzed; and even if they were, the whole would still be other than the sum of its parts. But it seems important to indicate some personality factors, positive and negative, that contribute to effective group leadership. Implicit in the description at the beginning of the chapter was emphasis on two fundamentals: the leader's genuine respect for integrity of personality—or lack of such respect—and the leader's own personal security—or lack of it.

The story told at the beginning of the chapter showed that a leader's personal relationship to the group and to individuals in it is not the only thing that depends upon these essentials. Upon them depend also the role that the leader will play in the group and the major controls that he will use in his relationship with the group and with individuals in it.

He Has Personal Security

Let us examine the concept of personal security. If an individual is able to live a mentally healthy, rich, and full life; if he can accept himself as he is, recognize his strengths, and face his limitations, yet know himself to be essentially a worth-while individual who has a contribution to make to others and to the world, his apparently satisfying life adjustment inspires in boys and girls the confidence that he has something to give them.

How is this personal security gained? The first step toward its attainment is willingness to take a good look at oneself. This implies a

span of outlook. It is based on insight, foresight, and hindsight. The last-named faculty is often overlooked. If an individual would be secure, he must be able to *learn* from his past, not merely *suffer* from it. He must develop the capacity to accept his disappointments, failures, and comparisons of himself with others, as well as his successes. He must cultivate the ability to recognize his limitations without being frightened or, because of such recognition, handicapped in the use of his abilities. He must learn constantly to weigh his liabilities, to overcome those which he can, and to compensate for those which he cannot overcome. He must constantly reappraise his abilities and learn to use them ever more constructively. By this process, he learns to apply an honest measure to both his strengths and his weaknesses.

As he understands himself better, he learns what he can legitimately expect of himself—and he respects himself for what he can do and be. He develops a normal degree of self-love, even though often his self-confidence is shaken as he finds himself yielding to infantile emotional reactions, such as sarcasm, ridicule, nagging, temper tantrums, dogmatism, and blind prejudice.

However, by accepting himself as he really is, he is able gradually to achieve both integration and objectivity, to develop fortitude to work on what he needs to change and to face what he cannot change. In this manner, he develops a sense of personal worth, which is the essence of personal security and the basis of genuine self-confidence.

He Recognizes the Importance of Self-knowledge. Why is the achievement of personal security important? The last word of "Thou shalt love thy neighbor as thyself" is significant. If a person feels "tottery," inadequate, and insecure within himself, he is too preoccupied to do much for his neighbors. Certainly he can do nothing constructive for boys and girls! To believe in one's neighbor or to wish to free him, one must believe in oneself and actually be free; otherwise, too heavy a burden is placed on the neighbor.

Only as a person sets himself free has he the ability to free the thoughts and emotions of others. Only when he can believe in himself is he able to believe in other people. Only as he learns intelligently to respect himself is he no longer self-centered, in the sense of being occupied solely with his own problems. He is ready for social adjustment in its truest sense when he is able to respect other people and, therefore, to be genuinely concerned about them.

As a person becomes tolerant of himself and likes himself, as he ceases to fear his own faults—to which he does not, however, close his eyes—he becomes tolerant of, likes, and basically respects others, even

as he recognizes their faults. He achieves for himself freedom in thought, conviction, and emotion as he learns to say, think, feel, and do what is natural to himself, while, at the same time, he considers others.

The person who shows lack of concern for others by an overemphasis on "freedom"—freedom of thought and action—is often the person who has not yet found the middle ground between freedom and discipline. The person who fears that others are encroaching on his individuality needs to ask himself whether he is able to allow individuality in others. For example, does he accept equally the dull and the bright child, the attractive and the unattractive, the aggressive and the submissive?

Not What We Say, but What We Are. As a teacher grasps the significance for our profession of the fact that it is not so much what we say as what we are that educates, he will realize the importance of considering the "whole" adult—as well as the "whole" child—as affecting a situation. Let us look at ourselves as "whole" adults. For each person life is like a river. He comes from somewhere. He brings with him his triumphs and defeats, his weaknesses and strengths. He lives out what his past has taught him.

If life has meant thwarting and defeat; if a person is embittered because he considers himself a victim of emotional deprivations, of physical handicaps, or of economic pressures, he transmits such attitudes to boys and girls. If he is obsessed by uncontrolled anxieties, frustrations, and fears, his relationship to boys and girls, to parents, to his colleagues, and to his administrators will be colored by these attitudes. If he is suffering from unresolved emotional conflicts, inferiority feelings, race prejudices, or neurotic habits; if he has tendencies to bullying, sarcasm, sulkiness, depressions, or emotional outbursts, he will surely extend these unreasoned emotionalized attitudes to boys and girls.

A teacher needs to be cognizant of what boys and girls are actually learning from him. Since no individual can escape his own emotional pressures, he must learn to face and control them, because if he, as teacher, is insecure, infantile, or maladjusted, he cannot bring about wholesome emotional growth in boys and girls. If a teacher's insecurity has caused him to act smug, complacent, and cocksure, he cannot help boys and girls to become intuitive, sympathetic, or sensitive to others.

On the other hand, if a teacher is emotionally mature, happy, self-confident, socially adjusted, and at peace with himself, these attitudes

are transmitted to boys and girls. A good teacher must, therefore, learn to maintain a tolerable and progressively growing reconciliation between his conflicting wishes and demands, lest it be unavoidable for him to inject his personal battles into his relationships with boys and girls. He must be able to face his limitations and personal inadequacies courageously and to carry through persistently with efforts at self-help. He must utilize his abilities and assets confidently and effectively. He must satisfy his own personality needs, not for selfish reasons alone, but in order that he may contribute to satisfying the needs of others.

He Has "Found Himself" in the Larger Society

The essence of personal security, it was stated earlier, is a sense of personal worth. An individual is able most surely to accept himself as a worth-while person if he has built a satisfactory life of his own, if he has the certainty that he is accepted by his peers, if he has developed his abilities and talents to a high degree, if he can live in the present and enjoy it, and if he is at peace with himself because he has achieved inner harmony and has faced his major adjustments. In this process, he has "found" himself in the larger society; he has work for which he has a reasonable enthusiasm and in which he finds the satisfaction of accomplishment; he has accepted civic and social responsibility; and he has evolved a dynamic philosophy of life, one that can change as society changes.

He Has a Satisfactory Life of His Own. Building a satisfactory life of one's own is largely a matter of finding reasonable fulfillment for those basic personality needs which cannot be denied without resultant disaster. A person's chief personality needs are these: personal security and a sense of personal worth, affection and belonging, achievement and recognition. The first need has been discussed.

He Is Certain That He Is Accepted by His Peers. Everyone must be deeply certain that his work, his conduct, and his personality not only measure up to his own inner standards, but also merit the reasonable approval of his peers. Next to basic physical needs, such as those for food and rest, every human being has an urgent need to be accepted and loved by at least one other human being and to feel that he is a desired and desirable member of a group—a family group, a friendship group, a professional group, or a community group. Each one must find reasonable satisfaction for this need for emotional security, for affection and belonging.

Many people find complete satisfaction of this need in happy mar-

riage and happy family life. The unmarried must find such security in a more diffused manner. They must have a circle of close friends who are fond of them and on whom they can depend. Their friendship should not be confined to unmarried members of the same sex; it should include the opposite sex and married couples of their own age. If they accept the situation in which they find themselves and act naturally, rather than in a sensitive or prudish fashion, they will be accepted by both partners in the homes of their friends.

If a person would build a satisfying life, he must have friends and enjoy being with them. He must be able to work and play with both men and women with a minimum of sex antagonism. The mature individual has made a *psychological* heterosexual adjustment—for not all old maids are unmarried, and not all are women! One of the results of having made such an adjustment is evident in the woman who shows no antagonism for boys, the man who shows none for girls, either in fawning upon or in rudely rebuffing them.

The mature person looks upon the family as the normal way of life. He accepts the affection that he feels for children, whether he has any children or not. He works with children without exploiting them. He is emotionally independent of his own family group; he loves his parents if they deserve it, supports them without bitterness, and treats them as one adult treats another. Only when an adult has gained genuine emotional security is he able to be of help to boys and girls.

The individual who is bitter about or is still rebelling against the authoritarian pattern set up in his own family experience has no right to discuss family adjustments with adolescents who are striving for a sane solution to their problems in this area. A person who has never been in love, who has never honestly faced his own love needs and desires, who has not chosen rather than accepted by default the liabilities and assets of his or her own love life, has no place among adolescents who are or ought to be at various stages of the experience of falling in love.

In seeking an answer to the problem of emotional security, an adult must be guided by the principle that governs all human relationship in a democracy, namely, that in finding fulfillment of his own needs damage must not be done to the personality of another. An adult must not find his emotional security by clinging to anyone—friend, relative, or adolescent.

He must, on the other hand, gain his satisfactions through a wide circle of friends among whom he develops give-and-take relationships in which egocentricity would bring only a minimum number of satisfactions, and through the building of satisfactory relationships with the

person or persons with whom he lives, remembering always that satisfaction comes through living *with* a person, not through living *in* and *for* a person. To know that he is capable of developing affectional relationships on an adult basis, in which each individual stands freely and firmly on his own feet, yet shares in the life of the other, gives a person a reasonable measure of emotional security, while unhappy, frictional relationships with his friends leave emotional scars and result in the loss of his self-respect and self-confidence.

No individual can demonstrate success in his own living if he fails to face this urgent problem of finding emotional security in constructive and reasonably satisfying ways. Some individuals are attempting to satisfy these needs by smothering devotion to parents or siblings or nephews and nieces, others by homosexual attachments, others by becoming oversentimental, overanxious, fussy, or gushing in their relationships with boys and girls. Still other individuals, frustrated in their attempts to find emotional security, develop overcompensations. Some become "hard-boiled," boastful, domineering, "bossy," or just too-too efficient. Others develop such a sense of inferiority because of their unmarried state that they exhibit oversensitiveness, prudishness, and fastidiousness. Still others compensate by troublemaking and cattiness, being full of carping criticism of their colleagues, of their administrators, of boys and girls, of their parents, and of the community.

One of the major sources of the characteristics unfortunately labeled "schoolmarm" and "old-maidish" is the frustration of the need for emotional security. It should be pointed out, however, that such frustration and its resultant characteristics has no necessary connection with teaching and that it may appear in both sexes, in the married as well as in the unmarried.

He Has Abilities and Talents Developed to a High Degree. All human beings also have basic needs for achievement and recognition. Everyone needs to have abundant satisfactions in accomplishing tasks, in making things, in being creative or, at least, successful in his undertakings at work and at play. It is vital, therefore, for teachers to continue to study and to grow in the skills and the knowledge that will make them successful and, consequently, happy in their work. It is important that every individual have interests, enthusiasms, and appreciations which he may share with boys and girls, but which are not limited to the group or dependent upon their response. Rather, a teacher's enthusiasms serve as a touchstone for boys and girls who are becoming interested in developing enthusiasms of their own.

A teacher needs a life of his own aside from his job in order that he

may have the maturity "to nourish rather than to absorb life in others." He needs to develop his abilities and talents through engrossing hobbies; to seek self-expression through art, music, crafts, or whatever activity interests him; to share in one of the many forms of community service that will give him an opportunity to participate in group activities with his contemporaries. Nothing is more pathetic than the individual of impoverished interests with no inner reserves.

Certainly, if a teacher lives so drab and dull a life that his aesthetic sensitivity is lacking, he cannot encourage, nor even sense, aesthetic expression in boys and girls. If his value concepts are narrow and bigoted, he will produce antagonisms and revolts in boys and girls. If he demands, in classes, clubs, and homerooms, drab uniformity instead of purposeful activity, he begets in boys and girls worry, tension, repression, dull and halfhearted work, or even elimination of themselves from his groups.

He Is Able to Live in the Present and Enjoy It. If, day by day, a teacher lives richly himself and happily among others, if he has fun and obviously enjoys life, if he has friends who enjoy him and care about him, if he is recognized by his colleagues and fellow citizens for the work that he does, then he is able to live in the present and to enjoy it. He does not need to carry the present, psychologically, into the future—so that at forty he wants to be twenty again and acts as though he were. He knows that he has achieved and will continue to achieve genuine satisfaction from life. He is at peace with himself.

The achievement of inner harmony and the certainty of always being able to find life satisfying—or, at least, interesting—in addition to honest recognition of one's own abilities, resources, and capacities, will make possible the individual's acceptance of his limitations. This acceptance results in unshakable self-confidence, because such an individual is not afraid of what he cannot change in himself, while he knows what he has to give as he works with others. This process actually results in orientation of himself as a part, not only of the human race, but of that totality of life which is the universe.

He Knows What He Lives By

Specifically, this process means that a person knows what he believes, what he lives by. He has achieved convictions, standards, goals, ideals, and religious beliefs that he has tested and found workable in his own life. He is, therefore, so sure of them that he does not need to insist that boys and girls conform to them. Nevertheless, he is able and willing to share those convictions with boys and girls, because he

knows that adolescents need access to those things by which the adults in whom they have confidence have learned to live.

Nothing is more important to boys and girls in the disorganized, rudderless, valueless state of our social scene today than that adults in whom they have confidence are able to live by and act according to genuine convictions. It is not so much what these adults say to boys and girls that matters as what they are. What boys and girls need is to live with adults who are coping intelligently, sympathetically, and successfully with life, not just thinking or talking about it. Boys and girls seek the help of such adults in evaluating themselves, their friends, and their experiences in terms of intrinsic worth and lasting values.

He Believes in Life. What convictions does a mature, thoughtful adult have that can be shared with boys and girls? A mature adult believes in life. He understands that life is a great teacher if one can accept without undue submissiveness the wholeness of life with its disappointments, failures, and losses, as well as its achievements and joys. He is aware of the fact that lasting value and genuine growth can be derived from wise utilization of each of these experiences. He is wary of the philosophy—too likely to be nurtured in America—that if one plays the game according to the rules, one will necessarily be on the winning team. This adult does not endorse such poor thinking.

He helps boys and girls to understand that change, while not always desirable, is a concomitant of life. As boys and girls of today contemplate their life in the future, their imagination is staggered and their hearts are troubled. Adults who are honest admit that one of the few things we know about life is that it is unpredictable. Change, whether good or bad, is bound to occur, because life is moving and dynamic. A mature adult believes, therefore, that life is a challenge to the best in each of us. The important thing is for every person to prepare, as best he can, to make whatever contribution to life is within his power, at the same time continuing his own personal growth. He may, indeed, be assured that his growth will be fostered and advanced by such giving.

He Believes in the Uniqueness of Personality. A mature adult believes in the principle of ever-developing growth, with none of us ever "finishing," but only leaving one goal for another as soon as the first is attained. He believes, accordingly, in the uniqueness of personality. This requires basic humility and great sensitivity, in order that he may help and not hurt developing individuals. It requires ever-growing skill in helping boys and girls to learn to understand and accept themselves, to gain awareness and appreciation of their strengths—as well

as assurance that their weaknesses can either be faced, compensated for, or corrected. It requires faith in the ability of boys and girls to help themselves, after they have learned to evaluate themselves and to analyze their own conduct in terms of satisfactions gained and satisfactions desired. It requires one to live what he believes—namely, that every individual is valuable—and, by living this principle with boys and girls, to set an example that will help to increase their tolerance and understanding.

He Recognizes a Power beyond the Finite. A mature adult recognizes that a strong faith in a Power beyond the finite gives a sense of security that is lasting and eternal. This faith need not be expressed in orthodox beliefs. Its importance rests in the fact that an individual sees himself and others integrally a part of whatever process is universal, and that he is able to believe in this process. If he feels himself a member of the human race, a part of the totality of life that is the universe, he is able to understand, accept, and use his personal limitations and resources to work for the accomplishment of that which he may not live to see.

A mature adult unflinchingly lives by and acts according to his convictions, but he does not insist that boys and girls conform to his personal ideals. He leaves them free to accept or reject his beliefs. He gives them the opportunity to live differently and to act differently. He is tolerant of diverse ideals honestly lived by, but he cannot, without being a coward, refuse to question or discuss them. He knows, however, that a process of intellectual argument about the desirability of ideals is generally ineffective. Boys and girls, eager for lasting values, are quick to suspect an adult of lip service if he merely voices his convictions, then stops short of acting upon them. He must be the living embodiment of his faith. Only as the adult himself lives his belief that he has found something truly worth while in life can boys and girls, grasping for this assurance, believe, also, and work out their convictions on the basis of those which seem to be satisfying the deepest need of someone whom they respect.

He Respects Others because He Respects Himself

The second fundamental factor in effective leadership is genuine respect for the integrity of personality. Such respect is inextricably bound up with a certainty of one's own worth. If a person has no respect for himself, he will have no respect for the selfhood that he shares with others. In a group, all rise and fall together in the estimate placed on the selfhood that all share.

A leader will deal with people in terms of what he believes about himself. If he does not respect himself, but fears that he cannot change himself, he is likely to believe that human nature cannot be changed, that certain individuals were born "dumb" or stubborn, that certain others will always be pleasant or peculiar or "unable to work with anybody." Therefore, the adult is unfriendly to those of whom he disapproves, ignores them, or "puts up" with them.

Genuine respect for personality implies awareness of other human beings and an ability to place oneself imaginatively into the position of another person. Such a quality of understanding precludes anyone's ever using others to his own advantage. It presupposes more positive concepts: absorbing interest in all human experience and ability to take the "long view of humanity." A person with respect for personality conceives of life as essentially good. He is, consequently, without the impatience or the scorn of others to which some individuals yield when they find that they cannot, overnight or by their own efforts, effect social transformation either of individuals or of groups.

He Respects Personality because He Accepts Growth as a Process

The leader who has genuine respect for personality accepts growth as a process. He never fails to keep in mind that his aim is harmonious social relationships. He is able to maintain a clear idea of this goal, in spite of the welter of everyday experiences with the group. He knows that he must sometimes accept pain and that he must learn to wait. Therefore, he repudiates immature patterns of behavior. He does not leap to excesses, pushing himself and others to "get things done," being panicky because "there is no progress."

The wise leader knows that to try to transform an individual or a group overnight—or in a year—is an immature conception. Expecting or trusting short-term methods is not to be recommended, we readily agree, as we note the results of such panaceas as those that undertake to make someone popular in ten lessons or to build a perfect society through dictatorship. No one adult can do all the good things that should be done for a boy or girl—or for a group. In fact, trying to do too much or being unable to delegate responsibility may indicate that the adult has not yet integrated his own desire to the point of intelligent and dynamic choice.

The effective group leader accepts his personal limitations of time and energy. He keeps his emotional energy flowing in a steady current. Because he knows that he can do only a certain amount and still be at his best, he chooses wisely among his various tasks. He realizes

that he cannot help each boy and girl with every problem at the same time; therefore, he feels no necessity for trying to assume superhuman responsibilities. He works first with individuals and groups on problems that they have recognized and on which they are able to accept help. He does not feel guilty about all that he leaves undone. He is even able to choose to leave a problem untouched rather than to tackle it when he is overtired or harassed with other responsibilities.

An adult who has genuine respect for human personality maintains a faith in youth that is the fruit of intelligence and imagination, the outgrowth of a sympathy which admits neither identification with nor dominance of boys and girls, but which might be defined as ability to enter imaginatively into their experiences and to help them to foresee possible consequences. Such a faith results in recognition and respect for the normal evidences of growth as they show themselves in dissatisfaction with what was formerly acceptable, in awareness of the difference between the symptom and the cause of a behavior difficulty.

This objectivity grows out of a *real*, rather than a subjective, relation to persons and things. Objectivity is the kind of understanding that a person gains when he has himself felt and believed, when he has had a real relation to persons or things—to life. He has not only read books. It is this attitude which young people need and seek in an adult, this insight to which they respond immediately.

It is also due in part to this objectivity that a leader can be "unshockable," which indicates a quality of mind that is altogether necessary if he is to gain the confidence of young people. Out of this attitude is developed a sense of humor that is genuine because it is a sense of proportion. It reveals that the leader has achieved a proper balance of personality traits, that he understands people's limitations, yet possesses a basic liking for and belief in human beings, as well as an interest in their manifold possibilities. Such a faith must be implemented by a knowledge of the techniques of working with informal groups.

The Leader's Techniques

How did the homeroom teacher whose experience was described at the beginning of this chapter learn to be an effective group leader? She sought knowledge of what to do; she had experience in using her knowledge; and she continuously and honestly evaluated her skill in the use of her knowledge. She scrutinized objectively the various techniques that she used; she evaluated each homeroom meeting in the light of the basic aims in group work.

Where does a prospective group leader begin if he is to learn to function effectively? By observing boys and girls in their normal group relationships. A leader of such a group needs to look at them intelligently, again and again. He needs to listen to them, listen frequently until he is certain that he understands what they are saying, until he can sympathetically but accurately interpret their behavior in the light of their emotional needs.

He must know enough about them to recognize the problems that seem important to them, even though he himself may not consider those problems important. When program considerations begin with problems that are actually real to boys and girls, the leader and the group together will evolve methods and techniques for attacking them. In this process, the leader needs to recognize the limitations of vicarious experience, to understand the implications of the fact that learning must be done by the learner and acting by the actor. Now such a leader is ready to work out with a group the activities and the program that will meet their needs. This is the only valid method of developing a group program—as a means to an end recognized by both leader and group to be an important goal.

Some authorities in the field have suggested that group work is an art; but it is applied art, growing out of applied science. There was a time when the fact that group work was an art was glorified, when the *sine qua non* of a leader was "personality," when anyone who loved young people was purported to be a successful group worker.

Then the pendulum swung to the other extreme and the group became a laboratory. Adults were concerned, in the main, with generalizations and terminology, with gathering data and statistics, with making records and classifications to determine trends and tendencies. Boys and girls were lost as individuals and became cases wearing labels, such as maladjusted, behavior problem, well-rounded. Adults saw them only in the abstract. In some instances, group leaders were so preoccupied with theoretical knowledge, so concerned lest they have these data weighted with their attitudes or personalities that they tended to separate themselves from their groups. There was no recognition of the fact that part of the responsibility of a group leader was that of the artist dealing with human life.

The preceding statement should not be construed as meaning to discredit the use of tested techniques. The results, if such they can be called, of a leader's relationship with individuals in a group may be in the realm of spiritual values and can never actually be measured; yet a group leader has a responsibility to prepare himself to do his job as

effectively as possible. He needs to be skilled in the use of the techniques that are applicable to and functional to a group situation. He needs to be recognized by the group as one who "knows his stuff," in order that the group may be able to respect him. Then it will be unnecessary for him to attempt to force their respect.

He Secures, Interprets, and Uses Wisely Information about Individuals

In what does a group leader's "knowing his stuff" consist? Numerous examples could be given. One important skill is the ability to use the tools of science to secure information that he needs about members of his group, ability to interpret and effectively to apply this in practical situations, where he needs not only to understand individuals' behavior, but also to know how to change it so that the successful living together of many individuals in the group is possible. For example, a boy or a girl resorts to aggressive behavior that is unacceptable to the group. The leader must know how to secure information that will help him to understand this behavior, how to interpret its meaning correctly, then how to mobilize the resources of the group so that the individual's need of which the behavior is a symptom can be met and that, consequently, the behavior can be changed.

This process entails a knowledge of interviewing and skill in the use of intelligence, achievement, aptitude, personality, and interest tests; information about the individual's health, about his family and his community background. It assumes knowledge of adolescent psychology, as well as certain basic attitudes, such as belief that personality is not inherited, but developed; that it results from interaction of environmental influences on the developing individual and, therefore, can be changed. It involves conviction that personality can be affected by the group process, by which is meant those interpersonal relationships unique to a group.

He Guides the Group Process to Effect Behavior Changes in Individuals

A second important skill needed by an effective group leader is ability so to guide the group process as to effect behavior changes in individuals. The degree to which a boy or a girl is accepted or rejected, the degree to which he gains recognition, approbation, or disapproval, the degree to which his security is strengthened or challenged can be changed or modified by a leader's wise guidance of the interpersonal relationships unique in a group. Since an individual generally values himself as others value him, his behavior will improve as he feels that

others consider him increasingly more adequate personally. As his self-confidence is built up through such group experience; as he is helped through group activities to develop his power to think, enjoy, purpose, he becomes progressively more able to face his own difficult problems—be they a lack of social finesse or failure to get along with his parents. Therefore, this group member is able to change his behavior, because he no longer needs to resort to his former methods in order to secure the group attention that he craves.

He Heeds, Understands, and Effects Steady Emergence of Personality

Akin to the leader's skill in the use of the group process is a third skill: skill in heeding, understanding, and knowing how to effect this steady emergence of personality. The leader must be concerned with and able to evaluate those intangible modifications of individual behavior that are due to the creative capacities of group interaction. The leader must understand that the "wholeness" of life and of behavior means that the individual and his environment—psychological, social, and physical—are in constant interaction. From this interaction emerges the plastic force that is the individual's personality. Therefore, the group leader who would know how to understand and to change personality must know how to understand and to change these interacting forces.

The leader must know that a behavior pattern includes both the *situation* in which an organism finds itself—physically, psychologically, and socially—and the *response* that the organism is making. Therefore, what an individual does can be understood only in the light of this complex motivation for his action. The role of the leader in relation to individuals in the group, then, is to mobilize the resources of the entire group situation to meet the personality needs of the individual.

He Understands Cooperation and Knows How to Secure It

To accomplish this, the leader must have a fourth skill; he must understand the meaning of cooperation and know how to secure it. An individual's capacity for cooperation depends upon experiences of success in personal relationships under the stimulus of group activity. Growth in cooperation is stimulated, an individual's creative effort is released, when his security in his social relationships with his peers has been established.

The skillful leader, therefore, fosters within the group social relationships that are adequate and satisfying to individuals. He provides

an atmosphere in which spontaneous group activity can be channeled into a program, in which resources and materials for carrying out the program are provided, in which goals for accomplishment are set, and in which every individual understands how he is to contribute to their accomplishment. Cooperation is made possible as every individual learns to participate in group activities; to share responsibility for them; and through this experience, to discover that his use of his abilities for purposes important to the group not only builds up confidence in his own abilities, but also makes him vitally a part of the group.

In a school situation, how does a homeroom teacher mobilize the resources of the school to change the behavior pattern of an individual? The foregoing discussion attempted to explain the *theory* of this complicated process. In Jane's story, given later in this chapter, the *method* is visualized.

The Leader's Conception of His Role in a Group

The knowledges and the skills necessary for understanding and doing group work are discussed and demonstrated in detail in the next chapters. The effective group leader recognizes, however, that important as it is for him to gain knowledge and skill, his techniques serve merely to implement and to reveal his conception of his role as leader of the group. The way in which a leader sees himself and the day-by-day functions that he actually performs in a group are the keys to success or failure of a given group. They are surer indications than the amount of knowledge, training, and experience in group work that the leader has had, more important than his constant evaluation of his techniques or his constant concern that basic purposes are not lost sight of in a welter of activity.

At best, the way in which the leader sees himself is in the role of an older, more experienced member of the group, different from the boys and girls because of this, but not because of any authority deriving from status as an adult or as a faculty member. Such a leader considers his proper function that of a coach, who does not play the game, but who helps the team to play more effectively than it could without guidance, information, resources, or encouragement.

The Role of a Leader in a Democracy

Obviously, the role of the leader in a specific group depends upon the basic ideology of the society within which the group is organized.

In a society that seeks to secure unquestioned acceptance of a certain set of beliefs and a fanatical loyalty and obedience to a leader or to a state, the role of the leader in a group would be quite the opposite of his role in a society that seeks to develop citizens who can and will participate constructively in the attainment of democracy. In the democratic state, the leader's responsibility is to nurture and develop in the members of his group the very qualities of initiative, independence, originality, and clear thinking that the leader in the totalitarian society would be forced to subordinate and crush. Since we are fortunate enough to live in a democracy, we shall consider here the role that a leader should play in a group within a democratic society.

The ultimate success of a democracy demands (1) that each individual within it shall have an opportunity to develop to the limit of his capacities and (2) that he shall *know how* to use and *be willing* to use his powers for the good of the group. These goals are basic for all groups organized within our democracy; their implications form the basis of all techniques used by the leader in working with a group. The maximum development of each individual within the group and his maximum contribution to and participation in the affairs of the group are, therefore, the primary concern of the group leader.

However, great divergences exist in the educational and social philosophies that, consciously or unconsciously, motivate group leaders in a democracy, just as great divergences exist in their personalities. All may agree on the basic goals of a democracy, but they disagree on methods of attaining these goals. Therefore, leaders differ widely in the assumptions that they make of their role and functions as group leaders. One point of view pictures the leader as the human embodiment of a social inheritance made up of coherent patterns, of set designs for living, to which boys and girls must be conditioned. The social inheritance furnishes the ideals that boys and girls are to attain and the means for the attainment of those ideals. The leader is the authority who transmits these behavior patterns. If there is difficulty in the transmission, if performance does not measure up to professions, if ideals do not work out in performance, it is assumed that the individual being "educated," not the "education," is to blame.

Leaders working under such a philosophy know the content of their program years in advance and organize it into topics, units, codes, themes, emphases for the year. They consider their function the imparting of this content to the group. They "demand" respect for the content and for themselves—possibly, even obedience, since such leaders think that they can give a group something that they "ought to

know," a program that is "good for them." Such a leader's function is to "know," and to secure response to as many elements as possible of the program; the group's function is to accept.

Another type of leader is the person who idealizes the child. Such a leader declares heatedly that there is something basically wrong with the educational and social philosophy that assumes a static society, that groups ought not to be tied to leaders' apron strings because leaders cannot show them the way. Yet such an individual has substituted no philosophy of his own in the place of that which has proved inadequate. A leader who knows not what he wants and is preoccupied with getting it, to paraphrase Galsworthy, must evoke a smile, if a sad one. He is very conscious of the fact that his own attitudes and standards are in a state of flux and adjustment. He is—perhaps, inadvertently—looking for a set of standards that he can write down, that will be "right" under all circumstances. He is bewildered by the size of the task of "leading boys and girls," frightened because of his own fluctuating standards. He hesitates, he drifts, he tries each new suggested plan for guidance. Then he comes upon the psychological viewpoint in education that emphasizes individual differences. Salvation! He will have a "child-centered" club. He will have the boys and girls decide on their own program!

Such a group leader uncritically espouses the "new education" and becomes a servant of the group. He encourages, without critical examination, all that passes for initiative, choices, interests of boys and girls. The result is individualization which, in this extreme form, is opposed to education. No program material is prepared in advance; the theory is that the group is to build its program out of the "interests of the boys and girls." Results of check lists, questionnaires, and all other devices available are accepted at face value, as basic to program planning. "Self-expression" on the part of every individual is the aim. The leader's proudest boast, as he points to a completed program project—no matter whether it is well or poorly done—is "The boys and girls did it all alone. I didn't even make a suggestion."

On the other hand, when the programs planned on the basis of these check lists and other devices are unsatisfactory, such a leader is confused and dismayed. He cannot understand why the boys and girls "don't go ahead with it. They said they were interested in it." He has not learned that evidence of interest at a given time may be no more than a passing response; that an interest, in order to be the basis of program planning, must give promise of genuine worth to the individual in terms of what that individual sees as his or her real needs.

In other words, a leader such as the individual described above is placing too heavy a burden on boys and girls when he asks them to furnish the full content of their own education. The use of a boy's or a girl's interests, choices, and wishes, in their undisciplined and uncoordinated forms, makes for inferiority in program and dissatisfaction within the individuals themselves.

An effective leader in a democracy neither deifies himself in his relation to a group nor makes of himself a handy man. He considers himself integrally a part of the group with whom he is working. He considers it his responsibility to help individuals to achieve an organic and dynamic relationship to their fellows. He realizes that, in a democracy, the individual to be educated is a social individual; if we eliminated the social factor from an individual, we should be left with an abstraction. Society is an organic union of individuals; if we eliminated the individual factor from society, we should be left with an inert, lifeless mass. Work with individuals, therefore, must begin with insight into their capacities, interests, and habits. It is not sufficient, however, to determine these. They, in turn, must be so interpreted and translated, through group experience, that each individual wishes to use them for the betterment of the group.

This process takes time. A leader who is impatient to achieve quick "results" is prone to fail to recognize the significance of this fact. Moreover, one cannot assume that "developed individuals added together will make a social unity."[2] The skillful leader consciously will provide the environment and the experiences through which alone boys and girls can learn that, in a democracy, the welfare of the group must be the center of concern.

When group experience is completely effective, it serves to inhibit an individual's uncontrolled, self-centered drives. It brings home to him, through actual experience with other people, that he is limited in his powers and that his happiness is conditioned by the happiness of others around him. A boy or a girl is able to accept such a conclusion and to develop "group feeling" and "social behavior," only if his own ego has had an adequate and harmonious development in the group. As he develops self-knowledge, self-confidence, and self-direction, he becomes increasingly aware of his relationship to all society, of his interrelatedness with his fellows.

In other words, a boy or a girl develops qualities of maturity and responsibility in response to social demands and through interaction be-

[2] ELLIOTT, GRACE L., "Women after Forty," p. 6, Henry Holt and Company, Inc., New York, 1936.

tween himself and his environment. The leader's role is that of providing the personal contacts, relationships, and experiences that assist in developing these attitudes and self-disciplines. By this process, enormous influence is exerted on boys and girls toward voluntary reorganization of behavior patterns that they have discovered to be inadequate. They are given help in becoming increasingly self-directive; increasingly happy and useful individuals; increasingly constructive critically, as they grapple with problems of contemporary life; and increasingly sure of their aims, as they crystallize their own ideals and value concepts.

The Leader as a Coworker in Developing a Group Program

The leader is responsible for creating an environment in which boys and girls know that they are both permitted and encouraged to do whatever they desire sufficiently to be willing to work for it. The feeling of freedom encourages growth and the release of personality, of new thoughts, and of new ideas. Because boys and girls are free to make and execute plans at their own pace and on their own level, they begin on a problem with which they are face to face at the particular moment.

The leader has kept open both eye and ear, to discover the desires and needs of the group as these are revealed in objective information-getting devices, through observation of group members, and through their casual conversation. In the light of accurate and detailed information about the individuals in the group—their background, their environment, their level of intelligence, their attitudes, aptitudes, experiences, and needs—the leader rarely misinterprets the significance of a genuine interest. When it presents itself, he can recognize both the problem that is its background and the opportunity given him at that moment to begin building into the program a concern that is real to the boys and girls in the group. If a mutual give-and-take relationship is established between the leader and the group, the question "When is an interest genuine?" does not arise.

However, the handling of interests may sometimes be a delicate matter. A leader's own enthusiasms and interests may arouse in the group an eagerness—one that seems real at the moment—for a similar interest. A wise leader never allows a genuine interest of his own to be taken over in toto by a group. Rather, he makes it a vehicle for arousing in groups potential interests that are really their own. For example, a leader's poetry collection may be the incentive for stamp collec-

tions, photography hobbies, and other enthusiasms—"so that we have something to get excited about, too."

Dewey interprets the leader's function in relationship to group interests in this statement:

> Interests are neither to be humored nor repressed. To repress interest is to substitute the adult for the child and so to weaken intellectual curiosity and alertness, to suppress initiative and to deaden interest. To humor the interest is to substitute the transient for the permanent. The interest is always a sign of some power below; the important thing is to discover this power. To humor the interest is to fail to penetrate below the surface, and its sure result is to substitute caprice and whims for genuine interest.[3]

The function of the leader becomes neither to give boys and girls "what they want" nor to withhold it from them, but to help them in an intelligent grasp of what it is that they really desire. When they are interested in dramatics, for example, it is not their primary desire to be drilled to perfecting their lines in a play. They seek the prestige, the sense of achievement that dramatics can give. The leader who can interpret this desire correctly seizes on his opportunity, and the type of dramatics that will actually meet their need is planned with the group.

Thus it is that the group "finds good program material." Interest in the program is "created" by a union of individuals in the group with the circumstances of their environment. "Insight" is gained by intelligent interpretation of information secured from techniques developed by the group and useful because they are functional to the situation. The process of program planning takes place in a perpetual interplay between leader and group, with both learning through the experience, and the experience communicating a thrill of achievement to all who take part in it.

The answer to the question, "What is the relation of the leader's objectives to the groups' interest; with which does a leader begin?" is that there is no "either—or," that the two are a fusion; that they are not antagonistic, but complementary. The program begins on whatever level the boys and girls will participate, but any particular interest is interpreted against the background of the leader's knowledge of the persistent needs of the group. Only as the leader has this knowledge and makes it truly a part of himself—instead of merely verbalizing about it—only then can the program move on to other levels of

[3] DEWEY, JOHN, My Pedagogic Creed, *Journal of National Education Association*, Vol. XVIII, No. 9, p. 294, December, 1929.

interest. For example, the group may begin with an expressed interest only in dancing; but, given psychological insight on the part of the leader, that interest can be extended to include a desire for a more satisfying relationship between boys and girls, then to arouse a genuine attempt to understand one's family, to lead on to a concern about other families, and finally to encompass a consideration of community and national problems.

The leader must recognize and know how to seize his opportunities in the process of program development. He must face frankly and attack with courage all problems that arise. He must help boys and girls to develop their half-formed ideas, to put them into action, and to see them in relationship to other ideas that would provide the steps from one form of satisfaction of a genuine want to another. In other words, a leader must become genuinely a part of the group; he must have common interests with them; he must plan things and do things *with* them, not *for* them.

The Leader's Role in Relation to Individuals in the Group

It has been stated that the leader's role is to mobilize the resources of the entire group situation to meet the personality needs of individuals. This means that the homeroom teacher must be in the kind of school in which the creation of an environment that will make individual growth possible is the basic aim of all the adults. In Jane's story, which follows, not only did the adults have this objective, they also developed methods for and skill in reaching the objective.

They did this by spending some time, thought, and energy on theories and philosophies of group work, knowledge of I.Q.'s and correlations, techniques of work with groups, or methods of program planning. They spent most of their time studying adolescents as they actually behave in groups. The "wholeness" of life and of behavior as it is revealed in Jane's or another individual's functioning in a group shows that individual constantly in some relationship to his environment, both psychological and physical. From such interaction between individual and environment gradually there evolves the individual's personality.

This interaction the adults wanted to understand, in order to provide avenues of expression for Jane, in order to meet the basic needs of her evolving personality, and in order to provide the conditions under which she could grow. They recognized that growth would be slow and subtle, that it would not always be measurable, but that it would be possible if conditions were favorable. Because they believed

in the process of growth, they became coworkers in a group experience that was an experiment in the growth of an individual.

This individual, they recognized, lived in a world in which she must meet and modify situations, but in which also she must increasingly realize her relationship to all who make up the fabric of society. Her growth, accordingly, would consist in the expansion of her responsiveness to others; as Kilpatrick says, "Growth is determined by the number, variety, and intensity of one's share in relationships." As Jane developed an increased awareness of herself, she must simultaneously develop an awareness of others; she must grow toward a center outside herself more absorbing than self. As she became more able to think, feel, decide, and act for herself, she must also become constantly more aware of her interrelatedness with her fellows.

Jane could not learn this in a vacuum. It is possible for her to learn it, however, in an environment that is flexible enough to respond to her needs as those needs arise—an environment that includes adults whose skill and techniques enable them, with assurance, so to revise and modify her experiences within that environment that the environment, in reality, provides for Jane training that will prepare her to take her place as an adult of independence and character in a democratic society.

Jane was transferred in September to a new junior high school. The only records that accompanied her were those that gave a list of last year's grades, all of which were poor. The new school's tests showed that Jane had somewhat better than average intelligence and an achievement level at about the middle of seventh grade; she was in the eighth grade. She was tall, stockily built, and seemed healthy, although by early October the school had not yet had a complete physical-examination record from her doctor.

Besides, her parents had failed to fill out a blank that had been given to Jane. Such a blank, requesting information about the boys and girls, was sent to the families of all new students. Jane's parents had not attended the Open Night held by the school in September for the boys and girls who were new to the school and for their parents. The homeroom teacher wondered whether Jane had ever told her parents about the Open Night and whether she had given them the blank. Jane had told the teacher definitely that her father would make out the blank when he had time, but she "didn't see why it was important enough to make a fuss about." During homeroom period, Jane had resented the detailed registration blank and the personality and interest inventory used by the school. On them she had given as little infor-

mation as possible; she felt the school to be "prying into my personal affairs." Consequently, by early October the school still knew very little about this new student.

Jane was variously described by her teachers as a bully who "wants her own way" and "pushes the smaller girls around"; or as a loud, silly, boy-crazy, forgetful, and inattentive person. Indeed, Jane seemed so generally "a problem" in school that, when the faculty Guidance Committee was planning its program, the fact that teachers wanted help in dealing with Jane was one of the reasons for their deciding that the faculty meetings that the Guidance Committee was to sponsor once a month should be devoted to the school's own application of the case-conference techniques: teachers hoped to understand and interpret adolescent behavior as they considered together the problems of individual adolescents. They also wished to work out together ways in which the school could help boys and girls to grow out of their existing difficulties.

At the first meeting, early in October, the teachers related the following incidents. Her history teacher said that Jane was always the first to volunteer to do something, yet she never actually accomplished anything—"So now," he added, "I just ignore her when she talks. I never let her do anything. She has to stay out of our activities. Besides, she's so silly and boy-crazy that I can't stand her. Oh yes, she does her work in class; but the work has no thinking or meaning." Another teacher added to this that Jane "just too obviously runs after everything in pants"; that, in science class, she had written one boy-friend's name all over the desk. In English class, it seemed, she habitually wrote that name after all such words as sincerely, cordially, affectionately. She had lost an English book during the first week of school. She refused to pay for it, and at first denied that she had lost it. When she did, finally, admit the loss, she had to be forced to pay for the book. Since then, she had not spoken to the teacher of that class. In home economics class, she had had a temper tantrum because the teacher discussed with the class the fact that "someone" had written all over a certain desk. The teacher, who knew that Jane had done this, was trying to make the reproof more general, out of consideration for Jane. Jane, however, said indignantly that she resented the class's being treated like babies—she did not see why the writing was important, anyhow.

Various teachers talked about the fact that Jane was what they called "nasty" to anyone whom she did not like, that she called these persons names, told lies and spread rumors about them or about girls

who criticized her. Girls tried not to incur her enmity; they said that they were afraid of her, explaining, "When she is in trouble, she alibis and blames someone that she doesn't like." On the other hand, although girls did not approve of her, they were fascinated by her exaggerated stories, especially by those that she told of her success with boys.

In gym class, she was untidy; argued with the teacher about assignments; criticized the playing of other girls during games; refused to take showers; finally, early in October, refused to take gym. In faculty meeting, the gym teacher produced a note that she had received, that very day, from Jane's family doctor. Jane was to be excused from gym, he said, because he was treating her for "a neurosis."

Jane seemed to have some ability in art and appeared to enjoy working at it; yet on the very day when the first faculty meeting at which she was discussed was held, she had gone to the art teacher with the story that she was going to change her elective to Latin, because no member of her family had ever been able to get along with any art teacher. The teacher last asked to contribute to this panel discussion in which everyone who taught Jane was taking part said that she had nothing to add, saying simply, "All her weaknesses have been covered and I can't think of any good traits."

The homeroom teacher, who was leader of the discussion, felt somewhat overwhelmed. Then a contribution from one teacher opened the way for some interpretation. This teacher had met Jane's father on the street. In Jane's presence, the father had questioned gruffly, "How is Jane doing in school? Has she raised any hell with you yet? Just let me know. She knows what she'll get if she opens that fresh mouth."

The other teachers immediately recognized a significant discovery. Is it any wonder that Jane is so often on the defensive with adults? Is it surprising that she bullies anyone smaller than herself, or that she so blatantly rebels against "authority"?

As the teachers considered Jane's relationship with her classmates, they decided that her physical size was a large determinant in the type of influence that she wielded. Because adolescents want to be grown up, the person who seems grown up gains prestige in the group, is set apart as one who knows. But, because Jane was set apart, she was different. She herself knew that she was not quite accepted by the group. True, they were fascinated by her, yet somewhat suspicious of her. They did not quite understand or approve of her.

The teachers knew why. With early commencement of the pubertal

cycle of rapid physiological growth and maturing there had come for Jane swift changes in attitudes and behavior toward people, also a need for much social activity and an intense interest in the opposite sex. These were feelings that the less mature boys and girls had not yet known; therefore they told adults that they would not want to be like Jane. She sensed this feeling and attempted to impress them by attention-getting devices; by her impertinence, her exaggerated stories, her temper tantrums. She wanted desperately to have people recognize her individuality; for herself, she wanted to know how strong she really was. The first step toward these ends was to become important, to have people recognize that she was around.

The teachers discussed the fact that everyone needs and wants social approval; and that, in the process of growing up, adolescents may use the wrong methods in putting themselves across to people. Everyone makes mistakes in the process of learning a new skill. Consequently, it was not surprising that Jane too obviously ran after boys or resorted to attention-getting devices. She was "on the spot" with her group. Her prestige with them was based on the fact that she knew what this business of growing up was all about; therefore, she was trying desperately to live up to the reputation that she "knew all the answers."

The physical education teacher emphasized the fact that any boy or girl who develops earlier than most others needs especial understanding from adults. "Many changes are coming at once. To Jane's normal unsureness about herself physically and emotionally is added her fear of being different from the group. Besides, she is new in the community and hasn't yet been taken in socially. Adolescents need the assurance that they are accepted among boys and girls of their own age."

"While she is working so hard at her social adjustment," the principal interposed, "we should not be surprised to learn that Jane is not interested in her schoolwork." The faculty discussed the implications of the fact that, in our culture, prestige in the eighth- and ninth-grade groups is not gained by becoming a scholar.

The faculty decided that Jane had two paramount needs at the time. She needed most something or someone whom she could depend upon, as she tried herself out to determine what manner of person she was, as gradually she found herself and gained stability. With this need for security was linked the need for a series of experiences by means of which she could discover her abilities, learn to face her limitations, and gain recognition because of her accomplishments.

If the school situation was to be basically of help to Jane, the faculty agreed, it must meet these needs. Everyone on the faculty agreed to explore avenues that might lead to this goal. During the year, they agreed, there would doubtless be both progress and discouragement; individuals on the faculty might be both annoyed and amused.

After this case conference, the teachers' attitudes toward Jane gradually changed from annoyance to at least a passive interest. They began to realize that the behavior so annoying to them in Jane was not really rebellion against their authority. It was born of her necessity to find some authority that would establish her safely among her contemporaries. As one teacher expressed it, "Boys and girls at this age just must do what the gang does." Another teacher observed that, even though Jane seemed suspicious of anything savoring of adult control, at the same time, she seemed to long for "the feeling that I like her and will back her, especially when things are not going too well with her in her committee." It was the art teacher who was speaking, and she cited as evidence the fact that Jane had gone out of her way on several occasions to clean up the art room or to do her a favor as an excuse to remain after school to talk alone with her.

Teachers began to understand the significance of the fact that adolescents slavishly follow authority, but that they have substituted that of "the crowd" for that of adults. This, however, did not mean that Jane had repudiated adults. She was beginning to make tentative efforts to accept adults as friends, while previously she had regarded them chiefly as people who criticized her, as people against whom she must defend herself. Her rebellion against discipline in school had probably been a symbol of her resentment against the overstrict discipline of her family, with whom she had seemingly identified all adults.

Gradually the teachers verbalized their realization of the fact that Jane's fluctuations in her attitude toward them seemed to be normal for all adolescents. As they watched other boys and girls, they said, and compared them with Jane, all boys and girls seemed, on some occasions, to change from an attitude of suspicion and defensiveness toward adults to one of dependence and a desire to confide in adults.

Teachers were less often labeling Jane "a problem." Rather, they were seeing her as a youngster beset with problems. They were beginning to see her as an adolescent who needed—merely to a greater degree than do many others—the understanding and confidence of adults, as she struggled to grow up. After her teachers began to realize that their interest in Jane, their understanding, and their reassurance were actually building up Jane's security, they less often dis-

missed a mention of her with impatience or annoyance. Some of them seemed more consistently to think of her as an interesting person whom they could help. In other words, there were evidences of growth and change in the teachers' attitudes, as well as in Jane's.

The teachers were learning about personality development by actually taking part in the development of an individual personality. Jane was able to develop, because the entire school situation was characterized, not only by a consideration for her needs, but more fundamentally, by a recognition of and respect for the worth and inherent capacity of each individual who was a part of it. Jane, the teachers, and the principal, all shared in decisions affecting all of them. Thus is achieved the best foundation to facilitate personality development.

If teachers think of manipulating the environment as a method of dealing with personality and behavior problems, they conceive of their problem as the adjustment of the individual, the environment, and their interrelationships, without removing either the disturbing or the disturbed persons. In other words, Jane must learn to live with people around her. Neither she nor boys and girls nor teachers need be removed, but all can be changed through a series of planned experiences. Teachers conceive of environment here as something fluid, intimate—the dynamics within it composed of living, changing, reacting personalities. Manipulating the environment, then, is not moving the individual from one environment to another; rather, it is changing the attitudes of important members of the group surrounding the individual. It is not an authoritative reordering of an individual's life because adults think that they have discovered some organic involvement; rather, it is a method of helping her to function more effectively where she is.

It is evident, in Jane's case, that the attitudes of some important members of the group surrounding her—namely, those of her teachers—gradually changed. Next, the faculty needed to learn how to use an ever-increasing number of resources of the school and community to make it possible for Jane to improve her capacity for personal growth and social responsibility. This problem is a practical one—finding ways to free and direct the use of the individual's own necessity to help herself. This is the strongest force that adults have to rely upon in implementing their desire to develop greater skill at helping individuals in difficulty.

The following situations were utilized to help Jane help herself. In grammar school, she had been interested in basketball, she told her homeroom teacher, who passed on this information to the gym teacher.

The gym teacher persuaded Jane to join a girls' athletic club. She coached her in basketball and encouraged her. When Jane knew that she played a good game, the teacher suggested that Jane join her homeroom team. Doing so necessitated Jane's taking gym. Nothing daunted, Jane asked her father to recall the note from the family doctor. Of her own volition, Jane began to take gym. She was even elected captain of her homeroom team for the second semester.

Jane's art teacher had said, early in the year, that her art ability needed to be encouraged. When all homerooms in school decided that one of their projects for the year was to be the redecoration of homerooms, Jane's homeroom teacher suggested that Jane should do one of the four murals that this group wanted made, to carry out a theme that they had suggested in a homeroom discussion. After the teacher made the suggestion in homeroom meeting, Jane's first response was "They never let me do anything before. Why should I?" But the teacher could "take it." Moreover, the president of the group to whom the teacher had suggested, before the meeting, that Jane might do a good job on the decorating committee at once gave Jane the answer, "We want everybody to help who can, and you know more about this than lots of us do."

Jane, with the committee, was encouraged to talk over plans with the art teacher, upon whom there fell then the burden of the work with Jane, for Jane was easily discouraged and often declared herself "ready to quit." But, having been allowed to work on the mural during her regular art period, she and her committee finally completed what the homeroom voted to be the best mural in the homeroom. When that homeroom was voted the best decorated in the school, Jane was proud indeed to find her name and a description of her mural in the school magazine, and to have this honor publicly recognized by the principal during an assembly program.

Jane had very few friends among eighth-graders. She was so much bigger physically than many of the boys and girls in eighth grade. Her interests and her emotional maturity placed her physiologically with the ninth grade. During another faculty case conference, the homeroom teacher discussed this fact with the faculty. The faculty planned situations in which Jane could be helped to make friends among ninth-graders and in which ninth-graders might grow to like and to know her.

The homeroom teacher was directing a club which interested both eighth- and ninth-graders. Jane became a member of it, was placed on committees with some ninth-graders; and, with some interpretation of

each to the other—especially needed when Jane began too obviously to play up to some popular ninth-graders—she was accepted by them. In a few months, some of those ninth-graders came to ask the homeroom teacher what she thought of their inviting Jane into the membership of a community social club, which, up until that time, had been composed entirely of ninth-graders. They invited her; they thought she needed friends and that lots of people in school didn't understand her or give her a chance, they told the homeroom teacher.

This community club, made up of girls—supposedly the most sophisticated in school—included some of the most popular members of the ninth grade; it happened that they were also those most interested in boys. They seemed to spend the major part of their time and energy dressing for, planning for, or attending parties. This was Jane's chief interest, also. Gradually she realized that she was being accepted by this group, and she even made some friends among the boys. When she actually had *real* boy friends, her stories about her exciting night life became less frequent, and she no longer obviously ran after every boy who came her way.

By a stroke of good fortune, the homeroom teacher was given an entree into the group. The boys were in difficulty. Various parents in the community came to the school, protesting about the language that the boys were using in the community. The principal and the homeroom teacher discussed the situation together. Their theory was that the boys had chosen this mode of expression in order to impress people with the fact that they were "men of the world." They were not athletes; they were not physically so grown up as were other boys in the ninth grade. They had to assert themselves somehow. Moreover, they wanted the girls to recognize their sophistication. "Vile language" was the method they chose for establishing themselves as sophisticates.

When the principal and the homeroom teacher discussed the situation with the boys, and the boys began to see the issues involved, even to express the fear that this situation might cause them to lose their girl-friends, the homeroom teacher remarked teasingly that probably they needed to learn something more about what girls expect of boys, that she supposed she'd have to hold a discussion group on "how to keep your girl-friend."

The next day, a delegation of boys and girls awaited the teacher and she was persuaded to remain after school with them once a week to discuss questions that they would submit anonymously to her. For five weeks, the group met after school. Then, as the new semester be-

gan, the group was expanded and then, at the request of the original members, was included as a part of the school's regular club program. Named by the original group "Boy versus Girl," it met during the school's regular activity period.

In the homeroom period devoted to assisting boys and girls with their second-semester club choices, the homeroom teacher casually suggested to Jane that she join the Boy-Girl club. She eagerly assented. By means of club discussions, Jane was able to gain information, attitudes, and social techniques that gave her an increasing amount of security as she attempted to work out her adjustment to contemporaries of both sexes and to adults. For example, although she had a temper tantrum in home economics later in the year, she returned to the teacher, without anyone's having suggested it, and apologized. She was not certain of her relationship to the teacher afterward. "All week, she was strangely polite; but if I act natural with her, she'll come out of it, I guess," the teacher remarked in telling about the incident.

Early in the second semester, eighth-graders were writing their autobiographies in English class. Homeroom teachers and the guidance director wanted to use this material as a basis for discussion with and interpretation of individuals. Jane was as interested in writing hers as was anyone else in class. In fact, she remarked to her English teacher, as she handed hers in, "It reminds me that I used to have lots of trouble at home with my mother. I'm ashamed now when I fight." During the second semester, Jane raised all her grades above the previous year's average.

As she learned to think clearly, as she was stimulated to speak truthfully and fearlessly, as she assumed responsibility for her words and actions, as she was freed from her lack of self-confidence, Jane was inspired to be herself, to fulfill her latent potentialities. As she made her contribution to a group and found it accepted, she accepted the group and made their objectives and their welfare her responsibility. Under wise guidance, Jane at last had been able to begin growing up.

However, growth is a reciprocal process. The adults working with Jane also grew during the experience. Several of them for the first time understood growth and began to believe in it as a process. They understood the significance of the fact that there is a tentative balance and not a complete differentiation between the inner and the outer forces making up an individual's life. One must be able correctly to diagnose an individual's difficulty and to create a harmonious relationship between oneself and the individual who needs help.

But no matter how comprehensive one's knowledge of behavior or how great one's skill, one person singlehanded can seldom help another individual to effect a basic readjustment. It is important to utilize the outer forces of the individual's life—in other words, to help that individual to manipulate his environment in such a way that he will be able to function more effectively in his world. An able group leader, therefore, must know how to utilize wisely and fully the dynamics for therapy that lie in the situation at hand.

Most group leaders give insufficient recognition to this lack of differentiation between the inner and outer forces in an individual's life. Many of them do not know how to manipulate the environment so that an adolescent is provided with the types of experiences that he needs. Effective group leaders cannot confine their interest and efforts to technical ways of meeting, through direct therapy, an adolescent's problems in personal-social adjustment.

It is true that, until recently, many psychologists believed that a better balance between the inner and the outer forces that compose an adolescent's life could be approached largely through emphasis on the adolescent's inner reorganization and development. Therefore, some group leaders who merely read, but do not actually understand, the terminology of various schools of psychology, concentrated upon adolescents' inner lives, making detailed studies of their fears, complexes, inferiorities, dreams. It is probably fair to say, however, that all group leaders have learned far too little about how outer forces can be utilized so as to reach more quickly the heart of the problem, thus to strengthen the adolescent's personality organization and to lay the foundation for growth.

For a homeroom teacher, this means that effective homeroom activities grow out of and are vitally related to all school experiences and to the life experiences of boys and girls. It means also that a close tie-up is made between homeroom activities and individual counseling. The homeroom teacher who has collected significant personal data about individuals interprets and shares such data with other teachers and with school officials, to the end that the entire resources of the school may be mobilized to foster the growth of these individuals. Everyone in the school appreciates the personal and highly confidential nature of such data and uses it in a professional manner. Negative factors that appear in the data arouse a desire to understand and to help, rather than an attitude of condemnation and criticism. Individuals are considered not as they are at any particular time, but in the light of what they are becoming, or may become, when given an opportunity to grow.

The Effective versus the Ineffective Leader at Work in a Group

Upon visiting a group, ask the adult leader why he chose to become a group leader. If he "*loves* young people, wanted to do some good somewhere, wanted to spend his time in a worth-while manner, was pushed into his position, or wanted to teach the younger generation what they ought to know," be wary. Motives such as these generally result in coercion, sentimentality, or a sense of duty's becoming the key attitude in an adult's relationship with a group. Such motives may also be correlated with emotional immaturity or a lack of emotional stability. The group leader who "unselfishly" gives himself to his work is likely to become the one who is "crushed" when the group shows a lack of "appreciation" of his efforts; he is depressed because he sees no "results."

Such an adult may "love young people" as long as they do what he wants them to do. He is one of those child-adults who indulge in pet peeves or who take up their dolls and go home if their ideas are not accepted by the group. He may talk sentimentally about "the underprivileged," but he can do nothing about boys' and girls' actual problems, because he has little psychological insight and less of a social goal. Therefore, he cannot develop group morale.

His group is organized around and determined by his personal influence upon boys and girls. He is the affective center in a group; he gives acceptance and recognition as he chooses. He secures satisfaction from making the group dependent on him. He wants to be "popular"; he craves affection and companionship from individuals in the group. He gains emotional satisfaction out of being hero-worshiped because, through this experience, he is transported back to that glorious past in which life revolved around the fulfillment of his ego needs.

He is like the middle-aged clubwoman who "wants to be a girl again" or the man who at forty wants to be an adolescent athlete. He cannot live in the present because he is psychologically unable to leave the past; therefore, he "uses" the group to help him to fill an emotional need. Because of his inability to relinquish the past, because of the ego-satisfaction that he gains in the group's dependence on him, he resents any evidence of the group's growing up, or of their doing other than what he wishes them to do.

On the other hand, such a leader's coercion of a group may not be so subtle as this. There are adults who conceive their role in a group as that of the initiator, organizer, director of all activity, standard maker, prohibitor, and dictator. They give orders and commands; they

solve all problems; they are always right. They can never change their minds. There is no appeal from their authority. They control the group by correction, by faultfinding, by group censure, and by punishment of individuals.

The boys and girls who are docile, who will do as they are told, who flatter the leader often become the officers in a group sponsored by this type of leader. Any boy or girl who ventures to resist is "put in his place" by the adult, with sarcastic, cutting, or disparaging remarks. Obstacles are placed in the way of the achievement of any plans that he may have; suspicion is cast on all that he says or does. Leaders who use these methods are robbing young people of initiative and self-respect.

The boys and girls who get along best with such leaders are afraid to call their souls their own. They cannot think independently because they have never been taught how to do so. They are afraid to trust their own judgment because they have never been helped to develop any judgment or even to believe that they had any. Therefore, if something is written in a book or if the leader says that a thing is true, they accept it. They have never been helped to question and to grow through seeking the answers to their own questions.

This type of leader is subject to rapid alternations of mood. On one occasion, he is "taking out on" the group his own fears, irritations, anxieties, and resentments. Because he is in conflict with his environment, because he is unhappy and depressed, possibly because he even despises himself, he punishes others. At another time, he is proud of "his" group because the group is promoting his ideas; but his pride is rapidly replaced by indifference, cynicism, or contempt if his ideas no longer dominate. His verdict then may be, "This bunch wasn't worth working for, anyhow."

Frequently he is jealous of the attainments of other group leaders; therefore, he seldom allows his group to take part in any cooperative enterprise with other groups. He is dependent on the praise of his superiors, yet unable to be loyal to them. He is discontented; he feels persecuted; he is certain that the world is against him. Then he sows the seeds of discontent in boys and girls, thereby destroying any hope of building sufficient group morale to develop a group program.

Why do leaders resort to such behavior? Sometimes it may be because they know no other techniques of working with groups. Sometimes it may be because they wish visitors to see an "orderly, efficient club"; they wish to present a "good program" in the assembly, and "the boys and girls need constant supervision if the program is to go."

Do they achieve their end? Possibly, to a degree; but if the program fails, they blame the failure on the boys or the girls in charge. They are unable to recognize the failure of their own methods.

Leaders who place primary emphasis on a "finished program" show that they do not understand the process of group work or know the skills entailed in developing a group program. They also show little respect for growing personality. They forget that even a good program is not an excuse for disregarding what happens to individuals in the process of preparing the program. "The end cannot justify the means for the simple and obvious reason that the means employed determine the nature of the end produced."[4] A leader's primary responsibility should be to see that individuals in a group are made comfortable; that they have opportunities to become a part of the group, to be understood, and to grow.

Leaders whose values are skewed in the manner described in the preceding paragraphs are sometimes senile individuals—not necessarily old, but nevertheless irritable, inconsistent, or forgetful—frequently because they have not been able to accept themselves. Their secret feelings of inadequacy are being somewhat allayed by this taste of power; therefore, they yield to its seductions. Groups need to be protected from untrained or emotionally immature leaders like these. Such individuals need to be "ministered unto"; they cannot "minister." Boys and girls need someone whose skill they can respect, whose personality has grown beyond theirs. No group more quickly than one of young people recognizes sham and hypocrisy, just as no group is more eager for sincerity.

The effective group leader is not interested in power. He knows that power tends to corrupt and that absolute power corrupts absolutely. "Power *with*" is more effective than "power *over*." Therefore, he is not dogmatic, domineering, intent on superimposing a program on the group, a little czar in the group. His power is in his ability to evoke the creative interest of each group member in developing group responsibility for group welfare and for the creation of a group program. The effective leader develops group morale and "power with" his group as he utilizes to its full value not only his own ability, but that of others. He is able, therefore, to get the group started thinking actively and creatively. When they are "bursting with ideas" and sharing those ideas with one another, they are learning from one another. At the same time, plans for working together, plans for a group

[4] HUXLEY, ALDOUS, "End and Means," p. 10, Harper & Brothers, New York, 1937.

program, are originating. This group program will be successful because the people who worked out the plans will want to carry them through to a satisfying conclusion—the "finished" program.

The effective leader, it is evident, furnishes a situation in which the group can act. He helps the group to develop the implications of their ideas in order that those ideas may expand and grow. Such a leader's function is to suggest resources for carrying out group ideas, to suggest a series of skills to learn, a series of things to do. He helps the group to make choices of activities. He gives them the freedom to choose, but he helps them to evaluate their ideas so that they may see what their choices involve. This process is more than canvassing a group's tastes and then making the group articulate about them. It is a question of allowing impulsiveness versus giving help on thinking through to consequences. In other words, the leader's role is to participate, observe, and interpret what is seen; to praise and encourage. He knows that "a high expectation is usually more certain to call forth a positive response than is resort to rebuke."[5]

An effective leader does not need to discipline a group. The group experience works that out, as group members feel the consequences of their own decisions and indecisions, as they learn from their own successes and failures. When boys and girls are healthy, busy, happy, and at peace with themselves, they are "good." As boys and girls are discovering, through group activities, what they can or cannot do, what abilities and limitations they have, the leader is working out, through the group's experience, his philosophy that the security and development of the individual is more important in a given program activity than is a "finished product."

If there is a disagreement between group and adult, it is settled by a genuine discussion, which is stimulating to both, never by the dogmatic veto of the leader or of a vote by the group in which the adult makes clear how he expects them to vote. A situation is honestly presented; it is discussed in all its ramifications, and then the group makes the decision natural to it. A leader's veto may stop opposition, but it rarely stops thought. The effective leader, therefore, does not impose his point of view or even his advice; nor does he solve the group's problems. He is not interested in controlling the group or in seeming omniscient. He does not desire power; he strives, instead, for a genuine relationship between himself and the group.

An effective leader never imposes his experience, skills, or knowl-

[5] NEUMANN, HENRY, "Education for Moral Growth," p. 299, Appleton-Century-Crofts, Inc., New York, 1923.

edge for his own satisfaction—or in order to show the group that he possesses them. He does not use the group as guinea pigs, trying out on them, or persuading them to work out, ideas, methods, or techniques that he would like to see developed. He is not even satisfied when a group agrees to do something because he has suggested that it needs to be done. He is primarily interested in discovering, stimulating, and guiding activities that arise from boys' and girls' own purposes; in fostering their initiative, their curiosity, their self-direction and sense of responsibility; in awakening in them a zest for living. He considers his function to be knowing, understanding, loving, and guiding them in a series of achievements determined upon by their particular needs and capabilities. He is interested in what each individual in the group is becoming and in helping to create the conditions favorable for the maximum happiness and personality development of all in the group.

These conditions an effective leader attempts to create through each individual's experiences and contacts in the group, as their sources of understanding of themselves and of others are enriched. For example, an effective leader helps boys and girls to realize that the oversensitive boy or girl is one who feels an inadequacy at a certain point; because of this fact, he needs and desires attention and respect. The effective leader helps such an individual by encouraging him to attempt new skills, by giving him the opportunity and the encouragement to increase the number of skills that he can perform adequately, so that he may receive genuine recognition from the group. The overofficious or aggressive boy or girl is given opportunities, through group activity, to build up a sense of responsibility and of authority in a legitimate manner, so that it is not necessary for him to be petty.

If a leader has a continuous interest in and belief in boys and girls, if he is buttressed by a belief in himself—for, as has been indicated before, to believe in one's neighbor, one must believe in oneself—then he has the capacity to share the resources, limitations, and struggles of a group. He does not need either to identify himself with the group or to dominate it. He can live a relationship with them, bring to the group a real contribution, gain a great deal from the experience, then go on into other activities and relinquish the group without a sense of regret.

CHAPTER 4

The Ninth-grade Homeroom

Why This Chapter?

"Can you sponsor a homeroom? Will you take responsibility for some extracurricular activity?" Inevitably, these questions are asked by high school principals and must be answered in the affirmative by prospective teachers in today's high schools. Society is made up of groups, and modern educational practice tends more and more to perform its function with groups of children. Modern educational philosophy recognizes the fact that individuals can learn how to live with others only by living with them in situations that develop individuals' natural aptitudes and capacities, to the end that they may contribute maximally to the social good and may be recognized by the group for their contribution.

Good teachers would not wish to revert to a concept of education that views behavior and personality development as something apart from their responsibility. They seek to understand each individual as a whole. Mental health, physical health, and social adjustment are not thought of as separate, isolated conditions by teachers who are intelligently concerned with wholesome human living today. Teachers wish to help individuals to learn how to create for themselves and for others better ways of living.

Teachers are accustomed to working *in classes*, with groups of twenty to forty children. They have been taught methods and techniques for transmitting subject matter to groups. Good teachers understand also their role in encouraging constructive attitudes and fine

personality development in individuals in their classrooms. Teachers need equally specific information if they are to work constructively *with informal groups* whose aim is to give boys and girls daily experience in democratic living. Specific skills must be learned by the teacher who would so mobilize social forces within groups that they operate to the maximum benefit of individuals within those groups.

How are teachers to be given this help? Books emphasizing the philosophy and techniques of group work and books giving detailed descriptions of successful homeroom and club programs have been written. They are useful as yardsticks by which to measure one's own programs. Teachers inexperienced in work with informal groups, however, want to know how to get from philosophy—from understanding of what they are to do in a group—to the completed program. They are searching for definite answers to questions such as "Where and how do I begin with these thirty boys and girls sitting in front of me in my homeroom? I've read books on group work and I have lots of program ideas, but the ideas don't fit my boys and girls. They are such individuals—how shall we ever get together on what they want in a homeroom program? They have so many different ideas; can any program ever satisfy them all?" Teachers will, most surely, find answers to their questions as they observe how, day by day, these questions are answered in an actual homeroom situation. In this chapter, they "listen in" on a homeroom, from the day when the teacher first meets the group. Specifically what the teacher says and does is recorded. The meaning of the phrase, "building a homeroom program," becomes evident as the teacher translates into day-by-day activity her knowledge of the philosophy and techniques of group work.

Since everyone learns best by concrete examples, each of the next two chapters illustrates also specifically how advisers to homeroom and club groups can facilitate insight and social adjustment within these groups, specifically how group programs can meet the needs of individuals within the groups. The adult leaders observed not only had mastered philosophy and techniques of group work; each was also the kind of person who understands boys' and girls' problems and who is accepted by them, therefore is able so to operate in his relationships with them as to contribute strategically to the entire social situation that he and they develop and share within a group. These chapters are a demonstration of the interrelationship of democratic living and mental hygiene, with emphasis upon the worth of the individual and upon his optimum development. Democracy is the moral principle of which mental hygiene is the scientific application. The thesis of these

descriptions of group work is that practice which violates mental hygiene concepts also violates democratic goals.

The First Meeting

The record of this ninth-grade homeroom begins on the first day of school. The homeroom teacher opened the meeting with "Hello, everybody! I think I've met all of you—but you haven't all met one another. Since this school is new to you and since you've come into this ninth-grade homeroom from many schools, let's use our first homeroom meeting to get acquainted with one another." The teacher had written her own name on the blackboard and, until it was time for the homeroom meeting to begin, she had moved around the room. She had introduced herself and talked briefly to each person or group as they entered. Now she was seated at the end of one of the semicircles into which she and some of the boys had arranged the desks and chairs in the room. The boys and girls, a total of thirty-two, had straggled in and seated themselves, tentatively appraising one another—and the teacher—as adolescents do. The teacher went on, "Now that you've all seen my name on the board and have met me, suppose each of you tells us something about himself or herself—Where do you live? What did you do this summer? What are your hobbies, your pet peeves, your nicknames? Tell us whatever you think we need to know to feel acquainted with you." The teacher turned to a boy near her, and asked, "I suppose baseball is one of your hobbies. I saw you playing a good game when I passed the playground this morning."

He smiled vaguely and began to struggle to stand up. The teacher interposed, "Don't bother to get up. We moved all the desks and chairs so that everyone could see everyone else and we would not need to feel formal. All we need to do is to talk so that everyone can understand us. All right—what's your story?"

"Most people call me Frank, which I like—'cause my name is Francis, which I don't like. I'm fourteen years old, and I'm five feet seven inches tall. I like football, and was on our junior high baseball and basketball teams. I was a locker boy and assistant lifeguard at the shore, this summer. I suppose swimming is my favorite sport; I like ocean bathing best. I want to be a symphony orchestra conductor and go to Curtis Institute. School is OK if there isn't too much work to do. My ideal is Arturo Toscanini and my ambition is to conduct the New York Philharmonic. In my spare time I draw cartoons or anything that interests me."

This was said without bravado. So unusual a combination of talents, so forthright a declaration of ambition puzzled the group. Some giggled; some looked scornful; some, interested. Although none of the reactions seemed to bother Frank, fear of similar reactions from the group might have discouraged other boys and girls from talking freely about themselves. Therefore, the teacher interposed, "The ninth-graders I taught in English last year called the autobiographies they wrote for me 'Life Lines.' That was a good life line, Frank. How about the girl next to you?" The teacher smiled at the next girl.

"I'm fourteen—varied nicknames, according to people's tastes, ranging from Nan and Cathy (one of my middle names) to 'half-pint' and 'shrimp,' because I'm only five feet three inches. I lean toward the life of a journalist, though I'll probably end by majoring in economics in college, 'cause I'd like to help settle the affairs of the world. I like to draw silly ducks and elephants. I love to sing (always off key). I'm much too impatient—I'll complete things I've started only under pressure. I'll spend hours writing long letters to people, but rush through my homework—with disastrous results. I live in the country and love it—though it must have conveniences." Everyone laughed, a little less self-consciously. The homeroom teacher smiled at Nan and said, "We'll remember that you'd make a good reporter. Certainly we all feel better acquainted with you. Suppose we just keep going round the circle. Don't wait to be called on. Just tell us *your* story when the person next to you finishes." The homeroom teacher smiled encouragingly.

"Hello. My name is Mary. Eating is my hobby. I like to think I am pleasingly plump, so don't say I'm fat. Diets and I just aren't friends. I like Frank Sinatra, chocolate sodas, General MacArthur, tennis, and roller skating; and on cold winter evenings, I like to settle down in an easy chair with a big red apple and an interesting book. I'm no Dorothy Thompson, but I do like to write. I was editor of our school paper. I was also Civics Club president and on Student Council. My chief ambition is to be a teacher of kindergarten or first grade. I like children."

"My name is Dick. I've spent most of my life on a farm and like it. I have three interests: sports, chemistry experiments, and agriculture. So far I don't know which I'll follow as a vocation and which I'll take as a side line or hobby. On the whole, I guess I like going to school and I think I'd like college. I like sports, too—but my athletic ability isn't so hot. I play football and baseball, and last year I won the county ping-pong championship. In the summer, I work on my fa-

ther's farm. I can't see why I haven't gained more weight, judging by all I ate last summer; but I guess it all went into my height. I'm five feet nine inches tall."

"My name is Bob. I was born in Detroit and lived there most of my life. Two years ago, my family moved to New Jersey—then here last month. I've traveled over most of this country. My favorite sports are swimming and skiing. My family is large, so I worked the last few summers. I worked for a house painter, helped an architect, mowed lawns, and ran a rural paper route. I'm a Jack-of-all-trades. I really want to go to aeronautical school for aviation training and fly for some transoceanic air line."

"My name is Louise. I am interested in sports, but knitting is one of my hobbies, too. Last summer I was at camp in New Jersey with the Girl Scouts. I like girl-scout work. After school, I play piano, which I've studied for eight years. Other things I like are good books, strawberry shortcake, and Robert Montgomery. My pet aversions are beets and radio serials. I like to be in school activities and participate in discussions. I like to go to basketball and football games. I'm trying out gardening as a hobby, too. In school, I like to do science experiments best."

"My name is Carl. I live on a farm and don't like it. Having been brought up there and getting an idea of what physical work really is, then getting a glimpse of mental life in school, I've decided that I want to go to college. I'd rather work my brains than my hands and feet. In school I like math and history best. I like to argue. Maybe that's the reason I like history—we can argue about public questions there. In my spare time I read newspapers and *Popular Science* and *Popular Mechanics*. My life ambition is constantly bothering me. I can't decide whether I want to be an editor and journalist, a lawyer, or an accountant."

"My name is Peggy. It's hard to know what to tell about yourself. I like sports. I've won letters in hockey, basketball, and baseball. I go riding often on my horse and spend my summers at camp. As far as school is concerned, I guess I like math best. I like the idea of training myself to reason and think things out and I like to puzzle over problems. My pet aversions are fuzzy permanents like mine, two kinds of plaids worn together, and dressy clothes. But don't take me too seriously—I change my mind about things often. In the future, I hope you'll meet me across the footlights, because my ambition is to become an actress."

After the group had had thirty-two descriptions of one another—all

as interesting as these—and the teacher's description of herself, which would better be interesting also if she hopes to make a real place for herself in this group—is it any wonder that, as the fifty-minute period ended and they were to go home for the day, because homeroom meetings were always held during the last period, they spontaneously began asking one another questions and entering into animated conversations in small groups and with the teacher? And think of all that the teacher had learned about them!

The Teacher's Reflections on the Meeting

Previous to the meeting, the teacher had prepared a special notebook, in which there were, at that time, only blank pages. At the top of each page was a boy's or a girl's name—the homeroom list, alphabetically arranged. On these blank pages, after each name, the teacher would, during the entire year, keep running comments on each boy and each girl, questions about them, notations of behavior, suggestions of ways in which she might help them. These notes would form the basis for anecdotal records of the boys and girls, which were compiled by the guidance director once a semester, after they had been discussed in the faculty ninth-grade case conferences. But, most important for the teacher, these embryo anecdotal records would be the factual material on the basis of which she and the guidance director, in their regular conferences, could constantly reappraise the needs and problems of the adolescents in her homeroom; evaluate their progress; formulate hypotheses that might lead to a better understanding of their difficulties; and try to develop situations in which individuals could participate and, through participation, gain the recognition and self-confidence that they fervently desired.

With these notes as a basis, the homeroom teacher knew, she and the guidance director could also work out genuinely helpful suggestions to be given to the parents once a semester, when an anecdotal record was sent home with the academic reports. The teacher hoped that, after these personality records were sent home, many of the boys' and girls' parents would accept the invitation contained in the report to visit the school and to talk with her and the guidance director. The teacher's day-by-day comments would give her definite material with which to answer parents' questions about the reason for this or that statement in the anecdotal report. Parents were eager, the teacher had discovered, to hear specifically of boys' and girls' behavior and to gain help in interpreting it, if they could receive that help without

"losing face"—that is, without feeling that they must confess themselves inadequate because they needed to ask for help.

After the first homeroom meeting, then, the teacher opened her "little black book," as the boys and girls later began to call it. The teacher was often to refer to material in it as she held individual conferences with them. It is so helpful to be able to say to adolescents, "This is what I mean when I say you need help in taking responsibility more seriously. Do you remember on October 25, when you knew you were supposed to make a Student Council report in homeroom, you forgot your notes?" The teacher did not use this material as a means of "spanking" or of sitting in judgment over them, but as a device to help them to see the significance of their day-by-day behavior in terms of the habits and attitudes that they were developing.

The teacher had previously trained herself to observe adolescents; to remember names, faces, and facts as she listened to the stories of adolescents. In addition, she always carried a blank three- by five-inch pad with her, so that she could, if she wished, immediately record any particular statement or situation concerning the accuracy of which she wanted to be certain. She had made notes on this pad as the boys and girls had talked during the first homeroom meeting. After school, when they had all gone, she took out her black book and began recording from the pad the impressions that she had noted. Recording, she knew, had to be done as soon as possible after the incidents she was recording had taken place. If she waited too long, she might be recording not the facts, but her interpretation of them and her emotional reaction to them.

The homeroom meeting had given the teacher some very profitable hunches, had raised many questions, had given opportunity to observe many kinds of behavior reactions. A first meeting should do no more than that. Nan's tone had been one of bravado—why? Peggy seemed to feel the need to pose and to impress the group. Why was she insecure? Frank was an interesting combination—artist, athlete, and scatterbrained kid. Mary had apparently adjusted to "being fat." She seemed to be the kind of girl who was dependable and able to take responsibility. This business of differences in physical development had been hinted at several times. Mary and at least three of the boys had mentioned their height and weight. Why the vociferousness with which Carl had emphasized his dislike of the farm? Was there economic insecurity or was something in his family relationship bothering him? He looked poorly dressed; he might need one of the student-aid jobs. Many of the boys and girls wanted help in considering their

vocations. Practically all of them indicated or implied a need to understand themselves better, to develop self-confidence. Some needed to overcome timidity; some needed to learn to talk in a group; some, to learn that they did not have to be aggressive or to clown in order to gain attention. Like all adolescents, they were concerned about clothes, social affairs, whether people would like them. They seemed, as a group, however, to be unusually articulate and interested in expressing themselves.

The homeroom setup was a regularly scheduled part of the school day. One period had been set aside for each day of the week. On Monday and Wednesday it was devoted to homerooms, so that there might be a program on one day and committee meetings on the next, if a group wished; on Friday there was assembly; and on Tuesday and Thursday there were clubs. Although some clubs met twice a week, many of them met only once weekly, so that the boys and girls might have experience in two entirely different kinds of clubs if they wished. Since clubs were organized through the homerooms, the clubs had not yet met. This arrangement was made purposely, so that, for the first two weeks of school, homerooms could meet four times a week and thus have time for organization and for making their program plans for the year. The faculty had found that, if a group had plenty of time early in the year to get acquainted and to discover its program needs, morale was more certain to develop, a program could get a good start, and the school would have an opportunity to secure the information that it needed for adequate records.

Administratively it will naturally be important that this material for the school's cumulative record be gathered within a specified time. Homeroom teachers should, however, have freedom to decide in which order information blanks should be given in each homeroom, so that they can take their cue from the boys' and girls' interests. Even though there may be time pressure, the teacher must not allow herself to *feel* hurried. If an adult feels that she is working under the pressure of time, natural discussion cannot arise from the group. Then the following techniques, designed as the basis for a genuine understanding of the boys and girls in a particular group and as a valid start for program planning, will become merely a set of devices—"things we have to do." Discussion arises naturally only when boys and girls are encouraged to think through the what, how, and why of what they are doing. This takes time. If the teacher feels hurried, she becomes panicky or dogmatic and overemphasizes the fact that she "must get this information." Boys and girls, sensing this, become resentful if it

seems to them that the information, and not their welfare, is what is being sought.

The Next Four Meetings

The first week in the homeroom described passed as follows: Get-acquainted sketches of homeroom members took up the entire homeroom period on the first day. On the second day, a tour of the build-



Tenth-graders' big sister tea for freshmen. (*Courtesy of Lancaster High School, Lancaster, Ohio.*)

ings was made; the group was given an opportunity to meet the principal, the guidance director, the librarian, the superintendent of buildings and grounds, and the cafeteria manager, so that they might understand what these people were doing to help ninth-graders and what ninth-graders could do to help them. Each ninth-grade homeroom was scheduled to make a similar tour sometime during the first few days of school.

On the third day, the group discussed the type of information that they felt would be useful to the school and useful to them in planning homeroom programs. On that day, they also filled out school registration cards, took home family-information blanks for their parents to complete, discussed and handed in health records. Volunteers remained after school to help the teacher to compile some of the infor-

mation collected on these blanks. At the fourth meeting, a group intelligence test was given in homeroom. The family blanks, due on that day, were collected. At the fifth meeting, a personality and interest inventory was made in the group.

Using Information-Getting Techniques to Develop Group Morale and to Gain Program Suggestions

Several homeroom meetings were devoted to gathering information for the cumulative record. The homeroom teacher talked over with the boys and girls what information needed to be secured from them for school office records, explained what the "tests" were, why the school needed the information, why it was important to take time during homeroom period to secure it, and how long it would take to secure it.

The discussion began with the teacher's saying, "You all know that you are new to this school. This means that we know nothing at all about some of you. About others, we have some information from your elementary schools. So we want to find out as much as we can about you. We think that the homeroom is the place where we should do the exploring, because—well, why, do you think?"

"We want to know about people in homeroom with us."

"We'll be together a long time and we ought to know one another."

"School is supposed to help you—so they have to know you."

"You're supposed to give us advice—and you have to know something about us."

"I don't plan to give advice, but I do hope to know you and have a good time with you. What do you think I should know about you?" the homeroom teacher went on.

"What we like—"

"What we don't like—"

"What we're good at—"

"What we do summers—what we want to do when we graduate—how smart we are—"

"What kind of grades we make."—Silence—

"What else makes you the kind of person you are?" the teacher suggested.

"Our families—"

"Our dispositions—"

"Our health—" suggested a boy who, it was discovered later, was an arrested TB case.

"If the school knew all those things about you, you might feel that

we really understood your problems if sometimes we did try to help you. It's going to take several meetings to find out all these things—and some days you may mutter at me, 'Aw—another test!' I know!" The teacher smiled at them. "But then, things that are worth while usually take time, and I believe that you and I and everybody in this school would think it was worth while to get to know one another. Besides, these days won't really be time taken from our homeroom plans because, as we find out what people can do, want to do, like to do, want to learn how to do, or want some help on, we can get definite ideas about things that we can do in homeroom."

"You mean, we can talk about ourselves in homeroom?" a boy asked, astonished.

"In my other school, we didn't have time—we had to practice programs to give in class meetings," another boy volunteered.

"What we do in our homeroom might be so interesting that you might want to make a program out of it, so other people could know about it, too," the teacher suggested.

"But how will *you* know what we want to do?"

"We'll all decide that together," the teacher said. "We might begin today to see how it works."

Registration Card[1]

The teacher continued, "You remember making out a registration card when you entered school? It was needed in the office. Here is one I should like to have you make out for my use. You said the school should know something about your family, your neighborhood, your plans for the future, your former school experience. You are asked on this card to answer questions like that." The teacher asks several people to distribute the cards. As she reads, line by line, the information requested of them, they write on the card. She walks around the room, answering questions of anyone who requests an explanation. Thus everyone begins and finishes the card together.

Family Information Blank[2]

When the registration cards have been completed and collected, the teacher says to the group, "You know how important it is to you that your parents feel that they understand what you are doing in school and what the school is trying to do for you. It is important, also, that we, here in school, understand your parents' plans and hopes for you.

[1] See Appendix A, p. 389, for specimen form.
[2] See Appendix C, p. 392, for specimen form.

Will you, therefore, take this record form home? Talk it over with your parents. Tell them about our discussions in homeroom, so that they will know why you and I think getting information about you is a good idea. Then ask one of your parents to fill out the form. Bring it back tomorrow. You can be sure that I shall consider confidential whatever you and your parents choose to write on this blank." Several homeroom members distribute the blanks.

Health Record[3]

The teacher turns at once to another blank. She tells the group, "With this family blank, schools frequently include a health blank, on which they ask parents for your health history and a statement of your health problems. In this school, we believe that, by the time boys and girls are ninth-graders, they not only know their own health problems, but they also know which of their health habits create or control those problems. We're going to make out our own health blank. Doing this might be a good starting point for thinking about the health habits each of us is building." The blanks are distributed as the teacher continues, "Look over these statements. As you answer them, see if you can figure out which ones refer to health habits."

In a few moments the group was eager to discuss:

"Whether you eat a good breakfast or not affects your health—"

"And your pep too—"

"But why eat breakfast if you're trying to reduce?"

"You shouldn't go without breakfast. It's better to go without lunch—"

"Who said?" a boy jeeringly asked.

"Is that so?" someone questioned the teacher.

"Yes, it's generally true that, if you must skip a meal, it's better to go without lunch than without breakfast. We might discuss why in homeroom some time if you're interested. The school nurse would probably help us. Your eating is certainly one health habit you control. What are some others?"

"It asks about getting colds. Don't some people get colds because they don't get enough rest?"

"Aw—colds come from germs."

"Yes, but sometimes the germs get you down and sometimes they don't. What do you call that?" turning to the teacher.

"You mean some people are more susceptible than others?"

"Yes, and whether you're susceptible or not depends on how much

[3] See Appendix B, p. 390, for specimen form.

resistance you've got, and you can't have resistance if you're too tired." Nan looked pleased with herself as she made this involved analysis.

A discussion such as this is continued, not long enough to exhaust curiosity, but sufficiently long for boys and girls to become interested. Then the possibility of incorporating health discussions into the homeroom program is mentioned. Thereby boys and girls not only gain an idea for homeroom programs, but begin to understand the method by which programs develop. This group, later in the year, requested several health discussions—some with the school nurse, some as panel discussions among themselves. Health topics that interested these adolescents most seemed to be the relation of diet to health; of health to beauty; of posture, skin condition, and physical appearance to attractiveness; physical fitness to social adjustment. These boys and girls discussed all the topics about which some adults despair getting their cooperation, such as hours of rest, food fads, and a regime of life suitable to an individual; but they discussed in their own language and on their own terms. The discussion was their own and was not a subterfuge for a lecture by an adult.

Intelligence Test

This series of meetings is devoted to securing information about individuals in the group. Each time, as the meeting is begun, the teacher recalls with the group, the discussion "in which we listed all the kinds of information that you thought the school should have about you." The teacher then discusses with the group "what we are going to do today." She explains the test or blank to be used; tells why she thinks it is valuable and how she plans to use its results with them; good-naturedly answers all questions, especially those that some adults might label "silly," since usually such questions cover insecurity and fear. The insecurity and fear are apparent especially in relation to an intelligence test. The teacher needs to face such fear frankly. Before she administers the intelligence test, she says to the group, "We are all taking what is called an 'intelligence test' today. The name is written on the front page of the test, where you will all see it. Lots of people—not only people of your age, either—have the wrong idea about what an intelligence test is and can do. We know that everyone in this world is different from everyone else. We like different things, different people. We act in different ways, and we differ in our ability to do things. Experts who understand ability divide this ability to do things and to meet situations adequately into three parts. They talk about verbal intelligence, social intelligence, and mechanical or manip-

ulative intelligence. That sounds complicated. It means this: Verbal intelligence is the ability to use, or to reason with and to understand, words and other printed symbols. Social intelligence is the ability to get along with people, to be adequate in handling many kinds of situations with people. Manipulative intelligence is the ability to work with your hands: to know how to handle tools; to be able, when you see a piece of machinery, to figure out how it would work. Naturally, not all of us can have the same amount of intelligence in each of these areas. Most of us have less in one and more in another. Nor can one test measure all kinds of intelligence. The test we have today measures only your ability with words and other symbols. In some of your courses, like shop and crafts, you may have a test of manipulative intelligence. If you are interested, sometime in homeroom we might have one of social intelligence.

"When this test is marked, the result is called an 'intelligence quotient,' or I.Q. Some of you have asked whether we would have an I.Q. test. If you have ever observed or really studied masses of people, you know that the majority of people can be grouped together as being fairly decent, fairly law-abiding, fairly happy, or fairly intelligent. Verbal intelligence is distributed in the same way. Most people have average intelligence—or a normal I.Q. Those who have greater than average intelligence are said to have a high I.Q., and the people who have less than average have a low I.Q. But, remember, an I.Q. is a measure of only one aspect of intelligence. There are plenty of people in the world who have high I.Q.'s, but who are miserably unhappy because they have never learned to get along with people, have never developed initiative or training to use the leadership they might have exercised, or have used it in unsocial ways. The people with high intelligence have a responsibility to develop and use it. On the other hand, just calling a person's verbal intelligence low does not tell you much about that person, except that he probably will not make any A's or B's in school. But such a person can hold a job, be a good citizen, run a household, get along with his neighbors, and in general, live a very satisfying life. One's I.Q., then, is only one piece of information about a person. Its significance can be interpreted only in the light of everything else known about that person." This kind of discussion, interrupted by and directed by questions from the group will help them to see the true significance of the intelligence test. Too many adolescents fear that it labels them for life.

At the beginning of the fifth homeroom meeting, the teacher sat down in a chair at the end of one of the semicircles of desks, and

opened a discussion with the statement that she had not asked any of them to help her to compile information from the intelligence test or the family information blank.

"Why do you suppose I didn't ask you?" she questioned.

"We wouldn't want other people to know our scores."

"I wouldn't want mine broadcast."

"You don't need to know somebody's I.Q. to plan a homeroom program."

"You're right," the homeroom teacher said. "How much about I.Q.'s do you need to know to plan a homeroom program?"

"Only that we're not all dumbbells!"

"That's saying it flatly," the teacher smiled. "You may be assured that you're not dumbbells. There are people with above-average intelligence in this group, and, as we said when we talked about intelligence before, most people have intelligence that can be considered average. This group is no exception. You're right, though, that we would have to plan one type of program for your kind of group and an entirely different type for boys and girls all of whom might have low or high intelligence. Can you think of any ways in which it would be different?"

Mary said, "I visited a school, last summer, with my Dad. He was working on some buildings there. The teacher said most of the kids there were slow in school. They'd rather work with their hands than read things out of books. She showed us lots of things they made—weaving and woodwork and things like that. They were good at it, too!"

"Yes. We need many people in the world who are good at work with their hands," the teacher interposed.

"My Dad says that you can't plan too far ahead with people like that. He has a construction gang and he says they're swell workers if you start each day by talking over what they are going to do that day, then help while they work—sort of check up on them, so you're sure they know what to do. But he says you can't tell them too much at once."

"My Dad's in the Army and he says lots of people who aren't too smart make better soldiers than the smart ones. Lots of smart people get too excited, he says, or they get impatient with the monotony and with people not as smart as they are."

"I think lots of smart people don't get along with other people because they get impatient."

"You know," the teacher told them, "studies have proved just what you're saying: that it is not generally the very brilliant people who are

the most popular or who make the best leaders, but those not too much above average who have learned to get the confidence of other people. —Now let's think about the family information blanks. Why do you suppose I didn't ask your help on those?"

"Oh, they're confidential. We said so when we took them home."

"Yeah, we told our parents nobody would see them but you, so they wrote things they wouldn't want everybody to know."

"Yeah, you'll know lots about me. My mother runs on so."

"Why do you think I need to know lots about you?" the teacher questioned them.

"You've got to live with us for four years!" Ray, the class clown, laughed ruefully.

"You've got to have an awful lot of sympathy with him to do that!" another boy wisecracked.

"Yes, we each have to have a lot of sympathy for one another if we're going to live happily together. You even have to try to understand me!" the teacher laughed.

"You said you were going to have talks with each of us; so the more you know about us, the more there is to talk about," one girl volunteered.

"That's right," the teacher explained. "Do you know that I prepare for every one of my talks with you just as you would—I hope—prepare for an assignment?"

"What do you do?"

"I see what we have in the school records about you: what information there is on your registration cards, what your parents say about you, what the doctor says on your health card and what you say, what your former school said about you, what your grades were and whether they're as good as they ought to be—or better."

"How could they be better?" someone interrupted.

"I look at your ability and at the results of the achievement tests you've been taking in most of your subjects this week. If one of you who has ability is achieving, say, at a seventh-grade level in English or history or math, something is wrong. Either you're not working hard enough—maybe you don't have much confidence in your ability in that subject matter, so you just give up—or you think you're not good in it. Or maybe you had a poor teacher somewhere along the grades and didn't get the foundation you need. Maybe you don't read efficiently. So I look up your score on the reading test that you had in English yesterday. Suppose all of your grades have always been lower than your ability—maybe you haven't learned how to study and

how to help yourself develop good work habits—or maybe you haven't known how much ability you had. So you didn't have the self-confidence to talk in class or to show how much you knew. Or maybe something was troubling you and you couldn't keep your mind on your work.

"If, on the other hand, your ability is only average, and you've been making straight A's, something may be wrong, too. Of course, first of all, the I.Q. test may be wrong. You may have felt frightened, or you may have had a cold or an upsetting experience at home on the day the test was taken. Then you probably didn't do as well as you should. So I'd see that you were given an individual intelligence test. If that still showed a great difference between what you were able to do and the grades you were actually making, I'd look for reasons. I knew one boy whose parents wanted so much to have him go to college that they made him spend all his spare time studying. His mother would coach him after school; he had to go right home, although he wanted to stay for football. Every evening his father would work with him. The boy couldn't disappoint them, so he went to college, although he did not particularly want to go. One girl I worked with made excellent grades, but had to give up every summer to be tutored for the schoolwork she would have the next year. Sometimes, boys and girls need to spend less time reading from books and more time learning from people or developing athletic and other skills."

"I'll tell my Pop that!" the class clown interrupted, flippantly.

"You're doing all right, Ray," the teacher reassured him. Ray looked at her in astonishment and did not answer. He had expected a rebuke; he was all set to "talk back" and thus to gain further attention from the group.

"Oh yeah? The other teachers don't say so!" one of the boys badgered Ray.

"That brings me back to my story. Before I talk to any one of you, I see all your teachers to get their opinions about you—about you as a person, as well as about your work." Several people sighed audibly. It was the thing to do. The homeroom teacher smiled and went on, "You'd be surprised how much your classroom teachers know about you. Then I look at the notes I've made about you. As your homeroom teacher, I make more notes about you than any other teacher in school does, for I see you oftener; and when any one of you does or says something I think is interesting, I put it down on pages specially reserved for each of you in this notebook—" and the teacher rose to show the book to them.

"The doctor's little black book," Nan quipped.

"Full of blank pages now; but wouldn't we like to see it six months from now?" Frank made a face.

"You'll see it before that," the teacher promised, "I plan to talk with each one of you separately so that we can become acquainted. That will be in a month or so; I'll tell you then what there is in the book about you. Meanwhile, it is locked safely in the confidential compartment of my file, because none of you would want what I put down about you to become public property. When we get together, you may not agree with what I've noted in the book about you. You may feel that I don't know you well enough to understand you. We'll talk that over frankly."



Eighth-graders accompany seventh-graders down faculty receiving line at "Welcome" party on football field. (*Courtesy of Quakertown Junior-Senior High School, Quakertown, Pa. Photographed by Warren S. Buck.*)

Personality and Interest Inventory

"Today, to help me build up accurate impressions about you—and to help you to get ideas about where to start on our homeroom program—we're going to fill out a printed form on which each of you can put down as much as you want to about what things you do in your spare time, what sports you like, what books and magazines you read, what plans you have for your future, what kind of person you think you are, and what your problems and fears are. You will each be given a

blank." The teacher has a *Personality and Interest Inventory*[4] distributed.

"Gee, you'll know a lot about us," Don said, after glancing over it.

"Yes, and you'll know a lot about one another. This will help to give you ideas about what people in this homeroom would like to include in our homeroom program," the teacher answered.

"Now let's see what further information about one another this blank can give us," the teacher continued. "Here, on the first page, is a long list of activities boys and girls take part in—everything, from going to the movies to making a speech, making science experiments, and taking care of children. If you all wrote out—on this piece of paper on the inside—the three activities from that list which you like most and the three you dislike most, we'd have some idea of what kind of things would be popular in this homeroom program and of which activities would fail. Suppose we all put down our choices." She paused as they wrote.

"Now do the same thing with the sports you like and dislike—

"Now with the subjects you like and dislike—

"Can you remember and put down some books you read this last year and the magazines you regularly read?" After a pause, she went on:

"Some of you have told us at our first homeroom meeting what vocations interest you. Suppose we all read this list, then put down those that intrigue you enough to make you want to find out something about them.

"The next question is interesting. We all have some free time and we can choose the people with whom we want to spend it or we can choose to be alone. Would you spend your spare time alone or with your mother, father, teacher, older boys, older girls, boys your own age, girls your own age, children, etc.?

"Next we see a list of different kinds of schools you might go to after high school. Put on your paper any that interest you—like art school, boarding school, coeducational college, men's or women's college, dental school.

"This next part is, I think, the most fun of all. Here is a list of seventy-one personal characteristics supposed to describe people of your age. You choose and write down ten that you think describe you and ten that you think do not.

[4] The specific form referred to is Gertrude Hildreth, *Personality and Interest Inventory, High School Form*, New York, Bureau of Publications, Teachers College, Columbia University.

"These last questions are interesting too. Put down the answers to these: What is your greatest problem? Of what are you most afraid? Everybody has problems, and we're all afraid of something—some of us are afraid of many things—so I suppose no one will have to be told answers to those questions."

The group answered the final section fairly accurately, the homeroom teacher judged. Naturally, wisecracks were made. They always are when adolescents are confronted with a new experience, especially if they do not yet know the attitude of their group about it. Wisecracking or giggles cover their uncertainty. When everyone had finished writing, the teacher said, "Would a few of you like to volunteer to help me after school to count up what activities, sports, reading, and vocations people in this homeroom are and are not interested in; then put those on the board for us at our next meeting? They'll give us some ideas about the kind of programs we'd like and wouldn't like to plan in this homeroom." Several people volunteered and others who were interested remained after the meeting to watch or to talk.

Personality and interest inventories other than the form mentioned are available and useful in group work with adolescents: the form of personality and interest inventory used does not determine the validity of the answers given on it nearly so much as does the *relationship* between the teacher using it and the group with whom it is used. If adolescents are afraid of a teacher, they will say what they think she wants them to say, and they will draw as glowing a picture of themselves as possible. Results will be equally invalid if the group wishes to shock the teacher or to "get a rise out of her." Another determinant of the validity of results gained on any personality and interest blank is the degree to which the boys and girls are genuinely cooperative in filling out the blank, because they understand and appreciate the use to be made of it. If the blank implements aims important to them, they are most likely to fill it out carefully and honestly.

As the information described in the last few pages was gathered, boys and girls helped, wherever possible, to summarize it. For example, they divided into committees to compile information from the registration cards, information giving the age range of homeroom members, their nationality, religion, parents' occupation, and the number of children in the family. As each group finished tabulating, they appointed one of their number to report results to the homeroom. Then they placed their findings on a bulletin board hung at the back of the classroom and reserved for homeroom activities. During one of the first homeroom meetings, it had been christened "Us," after several

other suggested names had been voted down. This name choice indicated that group feeling was already beginning to develop. Gradually, information was accumulating on the bulletin board, as poetry, a cartoon, or a newspaper headline was placed there by the newly appointed Publicity Committee.

To say that adolescents can help in compiling information does not mean that teachers can turn over to them all handling of the information. These adolescents had, as yet, had no training in considering the gathering of information as part of a process of program planning. To them, the information might be highly personal. It might be a choice bit of gossip, for example, to find that the new, handsome boy lived on the "wrong side of the tracks," that the girl who had been president of council in the elementary school considered her greatest problem "how to meet boys." The homeroom teacher, therefore, worked with each committee in turn. She carefully supervised their organization of information so that the group's emphasis might be on the thought, "How can this information help us to get acquainted and to plan a good program?" rather than on gossip about which individual said what and why.

Frequently, the committees did not see the original material. This was particularly true of material on the health blanks and on the personality inventories. The teacher might count the number of answers and a committee would put down results: for example, which activities, sports, or things to do were most popular; which vocations or types of schools interested most of the homeroom members. Or the teacher might dictate information, which a committee would compile. Then the results of the compilations would be discussed, with their implications for the homeroom program: whether anything could be done in homeroom to help individuals to face the problems and fears that recurred oftenest or to develop the personality characteristics that they most desired. Committees worked with the teacher, not because this was a labor-saving device for the teacher, but because it was training for boys and girls in understanding how a group program develops—and in getting along with an adult.

The Sixth Meeting: What the Boys and Girls Learned about Themselves and How They Used This Information in the Homeroom Program

In the homeroom meeting after the personality and interest blank had been filled in, a final report on material gathered about "Us" was

made to the homeroom group. Each section of the report was made by an individual selected by the committee that had compiled the information. The report given by the committee is summarized in this way:

"In this homeroom are fifteen girls and seventeen boys."

"We range from thirteen to seventeen years of age."

"We belong to eight different races and nationalities: American—some of us are Negro—Scottish, English, Russian, Polish, German, and Italian."

"In religion, we are Protestant, Catholic, and Jewish."

"We live on farms, in a small town, most of us in a suburb of a city, some in the city."

"Our fathers are farmers, mechanics, shopkeepers, carpenters, masons, postmen, salesmen, clerks, a newspaper reporter, a cartoonist, a real estate broker, a lawyer, a doctor, a teacher, an organist, and two engineers."

"We come from families of all sizes: some of us have seven other brothers or sisters; four of us are only children."

"We like to spend our spare time with other boys and girls of our own age."

"We like all sports, though the boys like baseball and football best; the girls like swimming and tennis."

"The activities we are interested in most are going to parties, talking to people, outdoor sports, going on picnics, playing musical instruments, singing, acting in plays, social dancing, attending movies, and collecting things, though almost everything in the list was checked at least once."

"We mention lots of different occupations we want to know about, but these oftenest: nursing, teaching, social work, acting, interior decorating, and dress designing, for the girls; radio announcing, airplane pilot, aviation mechanic, real estate, accounting, salesman, doctor, civil and mechanical engineer, for the boys."

"We read all kinds of books, magazines, and newspapers; but the girls like *Life, Seventeen,* and *Ladies' Home Journal* best; the boys like *Popular Mechanics* and *Saturday Evening Post.* The girls like novels and plays best of all books; the boys like sports and adventure stories."

"As school subjects, the boys like math, social studies, shop, and physical education best; the girls like English, social studies, and physical education. Apparently, we like to talk and we think we are pretty good athletes."

"After high school, we are planning to go to all kinds of schools—mostly coed schools—but business school, music school, medical and law schools, aviation and engineering schools, teachers colleges, and trade schools were all mentioned."

"We're certainly all different kinds of people in this homeroom: practically every one of the 'characteristics describing people' was checked by somebody. These were checked oftenest though, so I guess most of us are something like this: happy most of the time, easily annoyed by little things, interested in people and affairs. The girls say that they enjoy parties and social activities; that they have skill in art, music, writing. The boys say that they are considered good sports and are good at mechanical things. Everybody's curious about new things, broadminded; hates to work long at one thing; has difficulty with some subjects and some teachers; disagrees with parents' opinion but usually does what parents ask."

Frank was reporting: "Our committee was to go over the section 'What do you consider your greatest problem?' None of you need to be worried that we saw any names. Our homeroom teacher read to us everything that everybody had said. When she came to a problem that we thought lots of us had, we wrote it down because maybe we want to talk about some of these problems in homeroom. Of course, most of us, I think, couldn't really get our problems into the small space we had on this blank."

Louise interrupted, "Why don't we have a locked box on the desk? Then we could write what we wanted and ask to have it discussed. We wouldn't need to sign our names either."

"And we could put in any gripes we had about homeroom," someone added.

The homeroom teacher said, "I think that's a good idea—a combination suggestion box and discussion question box."

"Well, we've got enough problems right here to start plenty of discussions, if that's what we want," Frank persisted.

"Would you like to have Frank read some of them?" the homeroom teacher asked the group. Upon hearing an enthusiastic affirmative, Frank began, "Some of the ones we thought a lot of us had—and some of them may sound silly to some people, but they are *really* serious—are these:

My parents do not understand me. I am treated as a foreigner at home. I am always criticized.

I can't tell my parents things. They think my troubles are trivial and that I am still a child. But I am fifteen—and a very old fifteen.

I lose my temper easily and am also a stubborn person. Then I fail to cooperate or don't do what I'm told and that has a bearing on my conscience.

Teachers are a problem. They don't meet us on an equal plane and discuss problems and punishments in a grown-up fashion.

My parents' failure to understand that dances and parties start late makes life at home hard; I'd be willing to come home at any reasonable hour, but they aren't reasonable, so we fight.

I travel with fellows who work and have more spending money than I do. Then I lose my place when I'm supposed to entertain them. I don't know what to do.

I'd be willing to take any sensible advice on what to do after leaving school.

To be as attractive, popular, and well-dressed as possible.

I have been going with a girl for several months and we have swell times when we go out. But at our homes we never seem to find anything to do except the same old things. Maybe I don't know how to talk interesting.

I would like to know everything about the opposite sex.

I don't know enough social etiquette. I get embarrassed when I do the wrong thing.

Girls are my problem. Whenever I take a girl out, I expect her to act like a grownup, not like a child.

My trouble is being shy. How do you get popular with the boys?

My mother thinks I shouldn't even know a boy exists, but you know it's natural for a girl of fourteen to have a boy-friend.

Being noticed by the opposite sex.

I get scared at social affairs. I want to go, but I'm not sure of the right thing to do.

Getting to and through college without too much help from my parents. They will deprive themselves of things to give them to me, so I feel I must help myself very much.

Taking things too seriously.

The continuance of my education.

Teachers fail to see the problems that may be bothering us. They sometimes forget that we are the same as they are as to feelings and desires.

Parents—they think my problems unimportant and of no value. Then you lose faith and no longer have anyone to turn to.

Trying to get an allowance instead of having to ask for money.

Having to watch every penny I spend.



Freshmen learning to dance as an aid in acquiring "Social Skills." (*Courtesy of Doylestown Junior-Senior High School, Doylestown, Pa.*)



Freshmen also learn to play cards as part of homeroom program in "Social Skills." (*Courtesy of Doylestown Junior-Senior High School, Doylestown, Pa.*)

Myself. I don't know why I do lots of things I'm ashamed of afterward.

"On the 'Of what are you most afraid?' section, most people said something about the future, for example:

Wondering about world affairs and how my daily life will be affected in the future.

Wondering if we'll be blown up by an atomic bomb before I'm grown up.

My last thoughts at night are if I will become successful in the world.

I don't believe I could handle a big job and I want to be a success.

I wonder if the present world crisis will ruin all my hopes.

I'm afraid people won't like me because I'm hard to get along with.

I'm afraid people will talk about me.—Some girls think you're a stooge if you do homework or do things for other people or for teachers, but I like some teachers and I want to do things for them.

I'm afraid to talk in front of people. I don't have poise for good speaking and that will handicap me in the business world.

I'm afraid I won't live up to my ideals for myself.

I'm afraid I'm losing faith in my religion.

I'm afraid I'll be poor when I grow up.

I'm afraid of poor health.

I'm afraid I won't be strong and healthy.

I'm afraid of a poor memory.

Poor grades.

Not being able to concentrate.

Examinations.

Teachers who are sarcastic.

I'm afraid I'll never have self-confidence.

I'm afraid of being made fun of.

I'm afraid because I don't know where I'm going in life.

"That's all, folks!"—and Frank sat down.

"All! Whew, that's plenty," Don began. "Gosh, we have lots of things wrong with us!"

"Wrong with you?" the teacher repeated. "No, just lots of things to think about and do something about! I'm sure that if we all want to work at it together we can do something about almost everything you mentioned. Oh, not all this year, of course—and not all within the four walls of this room! But then, a good homeroom program is not something confined in one room. It just starts people thinking; then they see situations—at home, in their community, or in school—in classes, clubs, assembly, on the playground—situations that they can

capitalize on to help them. Let's look at what you said your problems and fears were. I took some notes as Frank talked. What about the people who feel they don't understand themselves, who need self-confidence and help in getting along with other people—how can we plan, through our homeroom program, to help them?"

"Discuss why people like you and why they don't."

"Give 'em books on psychology."

"Have a truth session." Every adolescent discussion must have its wisecrack; it covers insecurity. If the teacher accepts it in a matter-of-fact way and makes no issue of it, the group will scarcely pause in its discussion.

"Build 'em up—be nice to people."

"Yeah, don't be sarcastic when people make mistakes—give 'em a second chance."

"Find ways to build up people's self-confidence."

"How?" the teacher asked.

"Give them things to do."

"See that they learn things they want to know."

"Make them feel you like them."

"Don't let one clique do everything—spread the honors!"

"See that they have somebody to talk to. Some people have no one to confide in, no one they can talk to frankly and openly about just any subject. Of course, some people can talk to their parents."

"I think, if teachers could help iron out personal problems, it would be a wonderful thing. It would benefit even the people with the chance to discuss at home—you are sometimes afraid or you dread discussing a personal problem with a parent."

"I don't think the school stresses our personal problems enough. Lots of teachers don't try to take an interest in the pupils. You'd really appreciate the viewpoints and ideas of some teachers. You could learn if they'd discuss solutions to some problems with you. A teacher should be a guide and companion instead of a superior officer."

"It would be good to have a period a week to talk over personal problems in homeroom with your schoolmates. That would give you a chance to hear the problems of others."

"How other people corrected their problems might be a guide in correcting your own. At least, we can understand others better and know why they do certain things. Then we might not always blame a person for things he does that don't appeal to us."

"If we know what influences affect a person's life, we might sympathize with even our enemies."

"We can learn, I guess, from discussing different people's solutions to problems."

"I think the way this is carried out would have to be very well planned though. The teacher who heard the 'cases' would have to be understanding and have a pleasing personality."

Everyone, including the teacher, laughed—but solemnly, with the speaker, not at him. We all knew that what he said was meant very seriously.



Panel discussion and open forum on "How to Develop Personality" in junior homeroom. (*Courtesy of Idaho Falls High School, Idaho Falls, Idaho.*)

" 'Cases' could be discussed in homeroom, but I think it should be on an impersonal basis. Imaginary as well as true cases should be discussed. Then we wouldn't know if the problem was a real one or not, and nobody would be embarrassed or self-conscious."

"I think discussion of people's problems and ideas would establish friendships. But I think we have to be careful in a large group. There might be a tendency to blurt out what we think, then fail to listen to other pupils' ideas."

"Yeah, there's always more than one solution to a difficulty."

"In other words, a discussion is not an argument?" the teacher, interposed.

"That's right. We shouldn't gossip about the cases either. And I think it's a good idea to put in some cases that didn't happen to people in this room, so we won't always try to identify the people."

"But they ought to be ones that really happened, not just ones like out of a book—that we should learn a lesson from. Maybe we could watch for things that happen to our friends—or at home."

"All this is swell for difficulties that are just 'us,' but what can we do when those of our parents cause our trouble?"

"Train 'em."

"Turn the charm on your Dad. It can't fail."

"Get some new techniques."

"Yeah, some parents aren't so bad if you learn how they work."

"Parents have their problems, too," the teacher said. "I remember last year I had a parent visit me to discuss the fact that her fourteen-year-old daughter had told her that their crowd never broke up its week-end parties until 2 A.M. and that her mother was being unreasonable to expect her to be home sooner. While we were talking, another parent arrived. Her fifteen-year-old son was in the crowd and he had told her the same thing. Both parents were about to yield to the pressure when they found that neither one of them approved of such hours. The PTA was having a program committee meeting that afternoon. The two mothers agreed to stay to discuss the question with them. The Program Committee suggested having a PTA meeting devoted to a consideration of hours and nights out. We called in ninth-grade Student Council members to help us plan it, since they were the fourteen- and fifteen-year-olds concerned. Together, the group planned a panel discussion for the PTA meeting—some parents and some boys and girls on it. They asked me to lead it. We had fun. Some of the parents convinced some other parents that they were being too strict. Some other parents found out that boys and girls were playing them off, one against another. Mary, whose mother wanted her in by eleven, would say, 'But Sue's mother lets her stay out until twelve. That's not fair. How *can* I come home so early?' Then Mary would get permission to stay out until twelve. Then Sue would tell her mother, who hadn't said that she might stay out until twelve, that Mary's mother was giving her permission to do so. So Sue would be given similar permission. By means of this little game, the ante had gotten up to two o'clock for some people in the crowd—but others were being left out."

"That's the trouble," Peggy broke in. "I wish parents would get together on what they expect of us!"

"Yeah," Jack added. "You can't blame kids for taking things in their own hands when they don't." The teacher was not surprised at this remark. She surmised, from knowing glances that passed between sev-

eral members of the group, that a game similar to the one she described was being played on the parents in this homeroom group.

"You're quite right," the teacher remarked. "Why don't you help them get together?"

"How?"

"What do you think would work?" the teacher asked.

"I guess the PTA could have a meeting."

"My folks never bother with PTA."

"Get 'em to come!"

"Oh yeah, you try to convince my mother!"

"I think we need to know what we want before we get our parents in on discussions."

"Yeah, let's hear how other people manage their parents."

"Besides, our troubles with parents aren't only over going out and hours we have to be in. Look at all the questions about getting along with parents Frank read!"

"We ought to discuss all of those things here, among ourselves. Then, when we've thought out some solutions, we can invite parents in."

"Sure. We'll give one another moral support that way."

"Yeah, we wouldn't just argue with parents if we had lots of ideas thought out first—but we might if we invited them now, cold."

"How do you think you could work this idea into your homeroom program?" It was an auspicious time for the teacher to ask.

"Let people put questions they want discussed in the box we said we'd keep on the desk."

"Sure—write up your cases, but keep 'em anonymous."

"We could have a panel. Choose some people—say, three girls and three boys. Let them look at some questions beforehand, maybe think about them overnight and see what their parents would say about them. Then they could sit in the front of the room and tell us how they'd solve them. Afterwards, we could all tell what we thought."

"I saw an awfully funny play once about how not to treat parents. We could take some of the cases and act out the wrong ways to solve them."

"How about a play on how not to treat us? I'd like to be the parent in that one!"

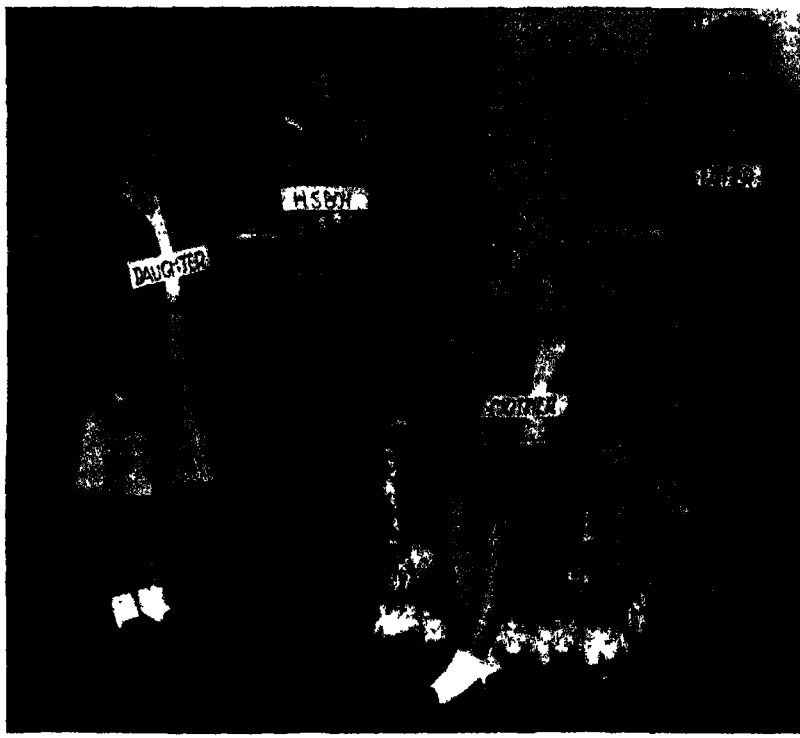
"Sure—invite the teachers in, too. They might learn something."

"I think part of their trouble is—with parents, too—that they want us to be polite to them, but they're not always polite to us."

"I think that's true, and we might help adults to see that for them-

selves. But you want to look at yourselves too. Maybe you're not always polite to them either," the teacher smiled. "Apparently, many of you have questions about etiquette in all kinds of situations. Can we do anything for those people?"

"Teach it to 'em."



Homeroom dramatic skit and discussion on "Getting Along with Parents." (*Courtesy of Cheltenham Township High School, Elkins Park, Pa.*)

"How?"

"Let 'em read books."

"You wouldn't be caught reading an etiquette book," Peggy quipped. "People don't want other people to know they need one."

"Well, we could have the books around and people could take them home."

"We could all look over some etiquette books. We could ask some people to read certain chapters of books we liked. Then we could discuss what the book said."

"We could act out stuff on etiquette, too. We had a swell assembly

last year on table manners not to have in the lunchroom. It was a howl."

"You can't act out everything. We'd get sick of watching plays."

"Well, have a quiz program."

"Or information please."

"Those are good ideas," the teacher told them. "Besides, there are different kinds of acting; you don't have to have plays only."

"We could do pantomime."

"I saw a shadow play once, but it was a fairy tale."

"I know a woman who writes plays for a puppet stage."

"If you want to write out some of your ideas," the teacher suggested, "why not use the school monthly newspaper?"

"Yeah, we could try them out in homeroom first—"

"And let Frank draw cartoons to go with our stuff!"

"I imagine quite a few of you could draw cartoons. Just try making stick figures look funny—like these," and the teacher produced an etiquette book illustrated with stick figures in various attitudes.

"We might put them up on the bulletin board without names, then choose one for the school paper every week. I know a magazine that does like that. I read about it. At staff meeting, they have all the cartoons submitted brought in. Then they choose the ones that make them laugh."

"Maybe we could mimeograph our own illustrated book."

"Sure, why not?"

"None of you have mentioned doing anything about these social techniques. Aren't you going to try them out on anyone?" the teacher inquired.

"What d'ya mean—being polite to people?" a suspicious growl.

"Yes, partly," the teacher continued, in a matter-of-fact tone. "Actually, though, I was remembering what people had said on their list of problems, that they wanted to know how to behave at social affairs and with the opposite sex. We have the opposite sex here, so if we planned the social affairs, we might be able to give people the practice they want in social techniques—incidentally, give us all a good time." A general shout of approval greeted this statement.

"Where do we begin?"

"A picnic—a dance—a roller skating party—a boat ride." There were many suggestions.

"You have had so many good ideas today, I wonder if it isn't about time for us to think of ways in which we can carry them out. Unless we have some kind of mechanics for planning a homeroom program to

include all that you talked about today, your plans might never get into action."

"You mean committees?"

"Yes. I think everyone in a homeroom should take part in planning the general outline of a homeroom program, as we've been doing. Just now everyone has had a chance to express his opinion about the content of the homeroom program. We all know what programs people in the homeroom want. Now, I believe the details of working out how and in what order our plans can be carried out can be settled most efficiently in small groups who will report back to all of us what they've done with our plans."

"I think we should have officers too," someone suggested.

"They are certainly necessary for getting a group into action, aren't they?" the teacher answered. "Whether we call them officers or something else, some people have to be designated by the group to take the responsibility for keeping a homeroom program going. I raised these questions at this moment because the period is almost up and I wonder if it might not be wise for you to do some thinking before the next meeting about the kind of organization you'd like to have in your homeroom. If it is to be committees, what committees and why? If officers, which officers and what are they to do?"

As the bell rang, one girl shrilled,

"Put me on the social committee."

"I want to be president," was Ray's contribution, in his role of class clown.

The Seventh Meeting: Evolving the Homeroom Organization and Preparing the Group to Hold Election of Officers

Two or three boys in the homeroom had inquired, on the first day of school, "When do we elect officers?" The teacher had replied cordially, "When we know one another better—and when we know what the homeroom wants officers to do." "When will that be?" the group had persisted. "After several days—we need some time to get information about one another and to talk about our homeroom program." The teacher knew that these enterprising young gentlemen were probably aware of the fact that, of all the elementary schools represented in the homeroom, theirs could claim the largest number of people. They hoped to build their political fences shrewdly enough to win office for their group. The teacher hoped to help them toward a different conception of the use of power.

At the beginning of the seventh homeroom meeting, the teacher said, "Today we want to set up the organization within which we can begin carrying out the plans we made at our previous meetings. We did not finish discussing all the information we had about ourselves. We'll do that later as we check to see if we have enough committees to carry out our plans and if the committees understand what, in general, the group wants them to do."

"Sure, let's elect officers! I nominate—" one of the embryo politicians began; but the teacher, interrupting, smiled at him and said,

"I wonder whether it isn't better to think first about what officers we need and what we want them to do." He looked impatient.

"Officers are always the same, aren't they? Everybody has a president, vice-president, secretary, and treasurer!"

Someone replied, "I know one homeroom that doesn't. They have a temporary chairman—and different committees with their chairmen."

"One homeroom I know elected officers for six weeks only."

"Why do you think they did that?" the teacher asked.

"Well, we're just getting to know one another in ninth grade and we don't know yet who our good leaders are."

"And we don't want to be stuck all year with a dope if somebody turns out to be not as good as we thought."

"Besides, why not spread the honors—give more people chances to hold office and we'll find out who's really good?"

The politician interrupted, "I don't agree. It takes time to learn to be a good president. I don't think we should change, once we've got a good one."

The teacher said, "Student Council is suggesting, you know, that ninth-grade homerooms elect council representative for six weeks only. Their idea is that they want as many ninth-graders as possible to be in council mainly for the experience, so that numbers of you will learn how council works. If you understand what it is really trying to do in school, then you can cooperate and next year really assume some leadership in it.—" Someone interrupted,

"Why couldn't we think like that about our homeroom—that this year we give lots of people experience being officers, so they can learn how. Then next year we can choose the best ones—"

"Sure, then more people will know what it's like to be officers—so we'll be more willing to cooperate with those we do elect.—"

"I make a motion we elect our officers for just six weeks."

"I make a motion that we don't reelect anybody either, not this year, anyway."

The teacher realized that some of the group were impatient for action, but not cognizant of what the action involved and, therefore, not ready for it. She interposed, "Making motions and voting on a question is the right way to make a decision. You have two questions to vote on now. In a minute, we'll have to decide on the correct parliamentary procedure. But you're considering something very important here. One of the biggest reasons for a homeroom's success or lack of it is that lots of people—or only a few—get a chance to do things in it. We all like to do things and have the praise that comes to us for doing things well; but most of us have to learn how. We aren't born with what it takes to be a good homeroom president, for instance. We have to learn that by experience—and some of us have had more experience than others. So, even if everybody who is elected for president tries equally hard, some of you will be better than others—and some of you may not be so good. If you're willing to give people chances at holding office, you'll also have to be willing to help out those who won't be so good—"

"That's right—we can't expect perfect meetings because lots of people who will be officers will first have to learn what to do in meetings."

"So we can't gripe when things go wrong because our officers didn't know what to do."

"That's right," the teacher suggested, "You'll have to decide which is more important—perfect meetings or ones on which we all try together to make them as good as we can and ask ourselves after each one what we could have done better."

"I still think we should elect officers every six weeks—"

"And not reelect anybody, either. If everybody understands that we're not going to, then nobody will be hurt when they're not reelected," the original author of that motion persisted.

"Let's vote—"

"Yes, we've talked about this enough." The group had considered alternatives. Now the desire to "settle" something—and to have something "new" to work on was predominant.

"All right," the teacher said, "you have two motions before you. What do you do now?"

"Vote on them one at a time—"

"Somebody says 'I move,' then somebody seconds them, then we vote—"

"We've got to have a chairman. You be chairman just for now," a boy suggested to the teacher. The rest agreed.

The group discussed the correct procedure for making and passing a motion. The vote was taken and both motions were passed.

"Now let's elect officers!" persisted the politician.

"Which officers do you want?" the teacher asked, upon which followed a discussion of various organizational plans. The group finally decided to "elect officers and have committee chairmen, too—that will give practically everybody a chance to hold office sometime during the year." They decided to discuss what committees they would have, after they had elected their officers. Ready to elect, the group found that they did not all know the correct parliamentary procedure for holding elections. A few basic procedures were discussed under the teacher's leadership, after someone had suggested,

"Let's just learn enough to get us through the election right. When we decide about committees, I think we should have a committee to go through a book on parliamentary procedure and pick out things we should know."

The teacher was asked to take charge of the election. She agreed to do so "until you have your own president. By the way, what do you expect of your president?"

"To preside at meetings, of course—"

"Is that all?" the teacher asked. Several hands were raised.

"Suppose you put these things on the blackboard so we can all see them. Then we can tell whether we agree with them or not and see what kind of people we want for officers," the teacher suggested, smiling toward the pocket-edition politician. The teacher chose him deliberately, in order to give him recognition legitimately, since he was feeling negative because "his" way of electing was not being followed. She wanted also to have him take an active part in this setting of standards different from those he knew at present. The suggestions were made and recorded on the blackboard:

"To be prepared for the meetings."

"To know what he's going to say."

"He has to see that everybody who is to take part in the meeting is ready—all committees and things."

"He has to talk so we can hear him."

There was a pause, and the teacher remarked, "What kind of person would the president have to be to do all this?"

"Someone who is dependable—"

"Who can get along with people—"

"Who can get everyone to cooperate—"

"Yes, a president can't play favorites and let his friends have all the jobs."

"Somebody who isn't afraid to talk in front of people."

"Somebody who can talk loud. I know in our school, in assembly, when we didn't hear the people who talked, we'd begin to talk."

"A president wouldn't have to talk that loud, but if you don't hear what your homeroom president says, you don't do what he says."

After another pause, the teacher questioned, "Do you think he needs any preparation for these meetings?"

"Sure, he ought to know what he's going to say."

The teacher persisted, "How is he going to find out?"

"He needs to have meetings with the officers and committee chairmen before each meeting, and they decide what's going to come up at the meeting."

"Make an agenda, you mean," Nan interposed.

"That's it."

The teacher asked again, "What kind of person do you think you'd elect to be president?"

"Somebody we like and will cooperate with."

"Somebody who's smart—at least smart enough so we'd respect him."

"He'd have to be smart enough to do his schoolwork and this, too."

"Yes, and he couldn't miss school much, 'cause we'd have to be sure he was going to be at meetings."

Since no one else seemed ready to speak, the teacher looked at the board, where all these statements were written, and said, "Now that we know what we want a president to do and what kind of person we want, suppose each of us looks around the group quietly for a few minutes, trying to decide who, among us, could do all these things best. Then I will entertain nominations and ask you, as you nominate, to tell us why you are suggesting your particular candidate. How's that?"

"Gosh, we'd better have good candidates."

"Yeah, we can't nominate somebody just for the heck of it," the young politician observed as he sat down. The teacher had thanked him and suggested that he return to his seat for the elections.

Three nominations were made. This was the maximum number of candidates that the group, in their discussion of parliamentary procedure, had decided they would have. The people who were doing the nominating gave their reasons for the nominations. The candidates then left the room while the election was being held by show of hands. The group had decided on this method rather than secret ballot. "It will be faster." "If we all put our heads on our desks as we

vote, nobody will know who voted for anybody else, so nobody will be hurt." They had decided that first they would vote for one out of three and then for one out of two. The teacher was instructed not to put down the number of votes, just to erase each time the losing candidate's name, "so nobody will tell the candidates—and there won't be hard feelings." This request built up the teacher's self-confidence. The group trusted her.

When the election was finished, the new president was loudly congratulated. Upon the group's urging, he came to the front of the room and briefly thanked them. The teacher turned over the meeting to him and sat down. Seeing that he was embarrassed because he did not know what to do, she suggested, "Mr. President, since it is almost time for the bell to ring and we probably could not finish electing for the next office, I wonder whether we might save ourselves time at the next meeting if about four or five people would agree to meet with you and me after school tomorrow and work out suggestions for duties of the other officers and suggestions for committees that the homeroom might have, to do some of the many things we want in the homeroom program this year."

The president did not quite know what to do. He looked at the group rather confusedly, and said, "That's a good idea. We need to get in the groove. What d'you say?"

Several people volunteered to come. As the bell rang, the president said, "OK. See you after school tomorrow, then. Thanks again!"

The teacher made a mental note to talk with Frank, the president, before the next meeting. Frank must have the security of knowing that he knows exactly what to do and say in a meeting. If Frank learns how to conduct a meeting in such a way that what the group wants done in that meeting is actually accomplished, then he can give the group a sense of direction. Unless the group members recognize that they are "getting somewhere" in the meeting, the meeting may disintegrate or split up into cliques who talk or wisecrack among themselves. The adolescent leader himself may resort to wisecracking, scolding, or arguing with individuals if he does not learn better techniques for "getting things done."

Drawing up Specifications for Officers and for Committees

The group structure was evolving in the ninth-grade homeroom. A president had been elected. A committee was being organized to guarantee that the election of other officers would be as thoughtfully done

as the choosing of a president. The teacher's function was to work within this structure. Accordingly, she met with the president and the volunteer committee that was to draw up specifications for committees and standards of expectation for boys and girls who were to hold office. Eleven homeroom members appeared after school for the discussion. The president, at the teacher's suggestion, had copied from the board the results of the homeroom discussion, "to get our discussion started, tomorrow afternoon," she had said, "and because remembering what the group expects of a president might be helpful to you sometime."

The committee meeting began rather lamely, because Frank had "forgotten" that, at lunch time, he had had a date with the homeroom teacher to plan the meeting. After a few moments, Frank said, "I guess I don't know what we do next" and turned to the homeroom teacher.

She smiled and said, "Maybe that's because we didn't have a chance to talk it over, this noon."

Frank "got the point" and answered at once, "Maybe we could tomorrow."

The teacher agreed, planning to talk further with him after the meeting. Then she turned to the group and said, "We'll have lots to do before the next homeroom meeting." She outlined what the homeroom had suggested that this committee do and asked how they thought they could best accomplish it. After some discussion, subcommittees were decided upon.

These committees began work, that very afternoon. They worked for several days before they finished "for next week's homeroom meeting" all that they wanted to do. The subcommittees, in groups of two each, worked out "What we expect of a vice-president, secretary, treasurer, Student Council representative." The remaining four people, including Frank, worked out "committees we think our homeroom needs." Since some subcommittees were more popular than others, time had to be taken at this first committee meeting to discuss who would serve on each subcommittee. After everyone had agreed, however, that each subcommittee would report its findings to the whole group, "so we can find out what everybody did and say what we think about it," each subcommittee cheerfully and uncomplainingly began work.

It seems unnecessary to give in detail all that the committees did. An example of their work follows:

WHAT WE EXPECT OF OUR HOMEROOM SECRETARY

1. Keep notes in pencil during our meetings. You should have a small notebook of your own especially for this.
2. The homeroom will furnish you a large notebook. Minutes are to be in ink in good sentences. This notebook is to be our homeroom property for four years and is not to be taken out of homeroom, so it is not lost.
3. An officers' meeting will be held before each homeroom meeting. Your minutes are to be ready by that time.
4. If the officers say the minutes are correct, the president will sign them. All minutes are to be signed by the president and the secretary. When either one is absent, they are to be signed by the vice-president or the secretary pro tem.
5. Be sure the minutes are dated. If there is no meeting on our regular meeting date, put the date down and tell why we had no meeting.
6. Our minutes are important. Be sure they are read each meeting.
7. Check our absentee lists daily. If anyone has been absent five days, send them a greeting card furnished by the homeroom, so they know they are not forgotten.
8. Write "thank-you" notes to speakers, visitors, or anyone whom the homeroom asks you to when someone does something for us.

The homeroom secretary should

1. Be dependable—get his minutes in on time and attend school and homeroom meetings regularly
2. Be able to talk and write clearly
3. Be able to spell and write sentences
4. Do good enough school work so this job does not interfere with getting passing marks
5. Obey school rules and be respected
6. Be interested in everybody's welfare

The group discussing the treasurer's job had to decide "what does a homeroom want a treasurer for?" They talked it over, then asked for a meeting of the entire committee. "We need to know what the rest of the committee thinks before we can write down anything." As a result of this full committee meeting, the subcommittee prepared specific recommendations that the homeroom "discuss dues and make out a budget—how it is to be raised and how spent." They suggested the organization of "a homeroom committee to work with the treasurer.

The committee would be in charge of drives in our homeroom, like Community Chest, Red Cross, and March of Dimes and would be in charge of finding worth-while things we can spend our money on. Of course, we'll want some parties and things, and maybe we'll use some money to decorate our homeroom or to buy plants, but we oughtn't to spend it all on ourselves." The committee suggested calling this group "The Treasure Chest."

Then one committee member told of an "idea" he had. "At Christmas and Easter time, especially—but really all during the year—we could work on a toy shop. We could collect broken toys and the homeroom could buy paint and things to repair them. I've got a workshop at home where we could repair some." The "idea" was later discussed in homeroom. It became a part of the homeroom "program." Several fathers became interested helpers—one of them, a girl's father. He even taught a group of girls to help him and gradually this group became a coed group. During second semester, a Toy Shop Club was organized in school and many of the homeroom members, as well as other interested boys and girls, worked in the school shop on the toys collected as the result of a neighborhood canvass sponsored by this homeroom and Student Council jointly. Council also suggested that money be appropriated to the club to buy materials to make toys, such as checkerboards, for children's hospitals. "We gave them the idea," the ninth-graders proudly declared.

Other committees suggested were Reading for Fun Committee—"We'll all bring in our own books and magazines and exchange them if this committee will be the librarians, so nobody will lose anything"; the Publicity and Rules committee—"They're supposed to decide first of all what we need to know about parliamentary procedure."

"They can get Robert's 'Rules of Order' out of the library and read it."

"No, that's too complicated to follow in homeroom."

"But our meetings ought to be run right."

"The committee can get ideas from Robert's 'Rules of Order,' and we'll make our own rules of order. Then we'll know what they mean and we'll keep them."

"The committee ought to type and put on the bulletin board the rules we decide to use, so there won't be any arguing about what we're supposed to say and how. As we get new ideas for rules during the year, they can add to them."[5]

[5] The committee's final adaptation of parliamentary procedure, submitted to the homeroom group, and agreed upon by them as a basis for procedure at their meetings, is found on page 177 of this chapter.

"This committee ought to get a special bulletin board for homeroom. Maybe we could buy some beaverboard and paint an edge on it."

"Then we could keep it full of things that everybody ought to know—maybe our minutes or posters about coming events or about school happenings."

"Different committees and different people could take turns putting stuff on it, but they should ask this committee."

"This committee could write up for the school paper what we do in homeroom."

"They could read the daily bulletins from the office—a different person, every day; or somebody who sits near the door could just go to the door every day to get them, and then read them."

"That would give lots of people practice in getting up before everybody."

This was done, and one of the best demonstrations of group morale was given on the day when a boy was reading who was so timid about talking in a group that every time he tried to speak, he stuttered. The daily bulletin on that day had some statement about the Emancipation Proclamation. The boy hesitated, then said "emaciation." Only Ray giggled—naturally, because of his own insecurity. Someone nudged Ray to quiet him. The homeroom teacher merely said, "I used to get those words mixed up myself. It takes lots of practice to learn which words belong where—and to learn to pronounce them." Everyone looked relieved, and the boy was able to go on reading.

The Ideas Committee was one that later proved to be fun, besides being very useful. Boys and girls on this committee were to have ideas of things that the homeroom could do after business was over or after "we've just finished something and haven't decided what else we'll start on or any other time we haven't things to do." In the course of time, the committee's conception of its functions broadened. During the first year, however, besides song fests, it sponsored illustrated hobby talks by homeroom members, clean-up days, the making of posters to advertise a special assembly, and—most popular of all—"games we can use at our own parties." The members of the committee even collected games for special events—birthday parties, Christmas, Halloween, and other holidays—and picnic games. The teacher knew that the group needed ideas for entertainment and were glad to have the opportunity to try out games in homeroom, for she had frequently overheard conversations full of criticism of some "dumb party" that one of the homeroom members had attended.

The Program Committee was to be "kind of the hub of the wheel."

"They are supposed to see that we have something to do, every meeting."

"Lots of times, they'll have to plan a whole program—get the people for it and see that they're ready to be in it."

"They're supposed to check all the things that we said we wanted to do and plan how we can get everything in."



Homeroom representatives preparing to build benches and tables for Coed Lodge, an outdoor lunchroom which is to be a homeroom project. (*Courtesy of George School, Newtown, Pa.*)

"They ought to be the people who see where we're going and where we've been."

"The other committees will go to them if they want to take charge of a whole program or want to take part of it. The Program Committee could keep a kind of calendar for the year."

"The Social and Sports Committee, of course, will plan parties and picnics—our other social affairs, too—and our games with other homerooms."

"They will have to work right with the Program Committee, so we'll know about our special programs in advance."

As this point was emphasized in the homeroom meeting at which the Planning Committee reported, the committee added a further consideration, which the homeroom teacher had raised in committee: "There's a school calendar, too. The school can't let us just up and decide we want to use for a party or a game something that belongs

to the whole school. The school has only one stage, one auditorium, one library, one projector, a gym that can be divided into two, two playgrounds, one art room, one music room, one shop, and one home economics living room fixed up for parties. Everybody in school may have the use of all these; but if we want to use them, we'll have to plan ahead, or else, not kick if somebody else asked first. And we'll have to schedule these rooms through the office. There's a chart kept there, so we can find out when the rooms are going to be used and when they'll be free. If we want any of the special teachers or their equipment, such as records or footballs or the punch bowl, we can have them if we arrange with the teacher in charge and get permission."—"I think this committee should go to look at all these rooms."—"I think they should find out what stuff from the gym we can use for our own games."

Later in the year, there were further discussions about the use of school equipment, rooms, and resource people. Becoming acquainted with these as possibilities, not as limitations, is important in planning homeroom programs. It is most frustrating to group planning to allow a homeroom to move ahead on a program that must, for example, culminate in the use of the stage and the auditorium, then find that these are not available on the day planned. It is also the homeroom teacher's responsibility to be certain that boys and girls understand the possibilities and limitations within which choice is possible in a given school situation; so that the group may make the most of whatever choice there is.

The committee for decorating the homeroom was to "keep our homeroom looking like a place where we live, even if it is a classroom too." This committee needs especially to understand what it can and cannot do. In giving them this information, the teacher's use of the positive approach will stimulate the group's thinking. For example, the teacher should be with them at their first meeting and, in the course of the discussion, she might say, "Of course, you won't be planning to repaint the room or the furniture or to install Venetian blinds, but you and I have known homerooms that have started a conservatory, planned exhibits of hobbies of the homeroom members, and decorated blackboards My homeroom last year painted beautiful water-color murals on brown wrapping paper and put them up with Scotch tape above the blackboards. You probably have many other ideas." Thus the teacher clearly states what the group will not be allowed to do; but the presentation of their limitations is made in such a way as to challenge, instead of discourage, them. The "impossible ideas" that some

teachers decry and fear frequently arise when the teacher allows group planning to go on without her guidance, when she does not make clear to groups what they will not be able to carry out, or when she allows plans to become irrevocable decisions before they are discussed with her or with the entire homeroom group.

Evolving Ways of Working Together

The Planning Committee Sees the Need for Developing Ways of Working Together

At the Planning Committee meeting in which the subcommittees reported their work to the entire Planning Committee, the subgroup on "committees we think our homeroom needs" had begun talking. They were discussing the functions of the Decorating Committee and had suggested that, among its other responsibilities, this group be designated as hosts and hostesses to visitors from other rooms, to teachers, the principal, parents, or "anyone who came to see what we're doing." There was some discussion as to whether this should be an honor in which everyone should be allowed to share. The decision was, however, "We'll probably want to change committees when we change officers. That way, everybody will get a chance to do it, anyhow." Someone else asked, "Isn't the Decorating Committee going to discuss its plans in homeroom before it does anything? We all have to live in this homeroom and we might not like their ideas."—"Besides, they might need us to help do some decorating."

The teacher, recognizing in the last remark the adolescent's desire "to be in on things"—to have new experiences—said, "We're probably going to find that every committee needs help from every other. Just because a person is on one committee will not mean that he isn't going to work on others. There will probably be some meetings when we all help decorate the homeroom. I'm sure that there will be some when we all get ready for a party or for some program we might be giving in assembly. Then, there are some decisions that one committee can't make without consulting another; for instance, the committee collecting books and magazines probably can't decide on a place to put them without talking it over with the Decorating Committee. The Social Committee can't decide about social events without discussing the Program Committee's plans."

"Then we all need to have our committee meetings together, don't we?" someone asked.

"Yes, and we ought to have reports from everybody afterward, so we all know what's going on."

"I think that's a good idea," the teacher said. "One homeroom meeting a week—or as often as we have need for it—could be turned over to committee meetings. We could all meet in different parts of the room."

"Then near the end of the period we could all come together for committee reports," someone added.

"Or if we didn't finish the committee meetings, we could all hear committee reports at the beginning of the next homeroom meeting,"



A homeroom meeting devoted to committee work. (*Courtesy of Radnor High School, Wayne,* Pa)

Frank suggested. "I think that's better. That would give us a chance in officers' meeting to hear about them first and give our opinions."

The homeroom teacher asked, "You are expecting, then, to have an officers' meeting regularly?"

"Sure, the officers will have to meet together every week, so we're sure each homeroom meeting is planned."

"And the committee chairmen, too?" the teacher asked. The teacher was seizing the opportunity to help the group to structure itself.

"Of course—they're part of the officers, aren't they?" Frank replied.

"I should think so," the teacher said, "I just wondered what you thought. How are they to get their jobs?"

"Elect them," someone suggested.

"I don't think we can decide," Frank said, "we're only a temporary committee, but we could recommend something at the next meeting."

After some discussion, they decided to recommend that people vol-

unteer for committees during the next meeting, and that, after the homeroom election was over, the committees meet immediately in different parts of the room and that they each appoint their own chairmen.

The Homeroom Learns from One Individual's Difficulty

On the day of the homeroom meeting, as a few of the boys and girls entered the homeroom early, they were teasing one boy because he had been lost, the day before. He was a sensitive, retiring person, and was beginning to look very unhappy. The teacher went to the board, picked up some chalk, and said, "You know, I've heard of several people's being lost in the last few days. I don't believe just going over the building once as we did in the tour was enough for us to remember everything. Why don't we draw floor plans? Who can help me remember the third floor?" The group quickly divided up to work on drawings of each floor. As the other homeroom members arrived, they joined one group or another or surreptitiously took their pencils and copied the drawings. Scolding boys and girls about negative behavior is not nearly so effective as getting them busy at something constructive, so that the negative behavior becomes the less attractive alternative.

As everyone took seats for the meeting, the teacher said, "These drawings are too good just to erase. Could we get them copied and put on the bulletin board? Some of us might even find them useful." The group agreed and several people volunteered to copy them. "Why don't we have drawings like these in the school handbook?" someone asked. "It would be a good idea."—"Let's tell them."—"Who do we tell?" the teacher was asked.

"Student Council," she said. "They've been in charge of handbooks. That could be your council representative's first recommendation from this homeroom. The teacher recognized that it was her responsibility to acquaint the homeroom with channels through which their ideas could be translated into action.

"We don't have one yet," Frank said. "Let's get in the groove. We've got elections coming up."

The Planning Committee Reports and the Homeroom Completes Its Structure

Frank called the meeting to order and began, "You probably all want to know what the committee did after last week's meeting. We worked hard. We divided up into subcommittees and wrote out our

ideas of what we might expect of the rest of the officers and what committees we might have. Somebody who worked on each report will read it, one thing at a time. Then you can tell us what you think. After we all know what we expect of an officer, we'll elect that officer —then we'll go on."

Thus the election began. Vice-president and secretary were elected.



Freshmen see science room during tour of building—part of the orientation program. (*Courtesy of Quakertown Junior-Senior High School, Quakertown, Pa. Photographed by Warren S. Buck.*)

The specifications for a treasurer were about to be read. Then someone asked, "Why do we need a treasurer?"

"To collect dues."

"How much dues do we have to pay?"

"We don't know yet."

"I move we pay five cents a week."

"No, we can't decide just like that on an amount," Frank interrupted. "We have to know what we need it for, so we know how much we need. The Planning Committee is suggesting that we have a committee to meet with the treasurer and work out suggestions. Of course, you don't have to do that."

The teacher suggested, "It seems to me that the amount of dues you pay will be determined by the amount of money you decide you need to raise. If you decide on the committee Frank mentioned, you

might ask them to make out a tentative budget and suggest what we might need money for; then we'll know how much we need to raise."

Vic said loudly, "We'll want money, all right."

"We want food for parties."

"We want money to fix up the homeroom."

"We might want to give some to charity."

"We don't have to get all our money from dues. We could raise some—give a show or something."

There was a shout, "Sure!"

"My sister's a senior and they're having an awful time raising money for their Washington trip. Why couldn't we start raising some each year?"

"When we're juniors, the school gives us the magazine drive to sponsor. My brother says they expect to get most of their Washington money out of that—and the seniors give their play."

"I don't see why we couldn't begin saving some and raising some *now*."

"Aw, spend your money! You might never be a senior!" Everyone laughed.

The teacher suggested, "I wonder whether we need more information for our budget making. It's very smart to look ahead to your senior year, so you won't feel swamped then because you have too much money to raise in one year. But let's think about this: A big school like ours couldn't let every homeroom and every class and every club decide to make money for itself in its own way. Can you see what would happen if they did?"

"Sure, our parents would be mad, 'cause we'd always be asking for money or wanting them to buy tickets."

"And we might always be asking storekeepers for ads and donations."

"That's it," the teacher said. "It would be just the way it was in this town before we had a Community Chest. Every organization went out on its own drive."

"Yeah, I remember, we were always being pestered with people ringing our doorbell asking for money."

The teacher went on, "That's just what this school wants to avoid. We don't want to get the community down on us because we aren't businesslike in our way of handling our financial needs. So this week a joint Faculty-Student Council Committee is beginning work on a plan for a school budget. They want suggestions from every homeroom and club—how much money you think you will need for next year and how you think it could be raised. When their plan is made,

it will be submitted back to you for further suggestions, so that the final plan will be one that all of us understand, even if we don't agree with it."

A hand went up and, as the teacher nodded to the member of the Planning Committee whose hand was raised, the girl said, "When we talked about committees—we haven't given that report in homeroom yet—we suggested that a committee work all year with the treasurer on money making and everything like that. Why don't we make this their first job? They could write out suggestions for the school budget; then, when we know about the school budget, we'll know how to plan our homeroom one. After we had our budget, that would tell us how much dues to pay."—"I don't think one committee should tell us."—"Well, they could give us their ideas and we could decide." Everyone agreed and, later in the meeting, this committee was formed; it was called "The Treasure Chest."

The specifications for a treasurer were then read and discussed and the election proceeded. Everyone had listened carefully and discussed thoughtfully the specifications for each office. The homeroom had done its best to elect officers who "would do a good job." Elections through the year, and during the remaining three years that these boys and girls were together, were taken equally seriously. The specifications changed or were expressed differently as the group grew older, but the habit of thinking in terms of "what needs to be done?" and "who is best prepared to do this?" had been set up as a necessary preliminary to each election.

After the treasurer's election, Frank called for a report from the group in the Planning Committee that was suggesting homeroom committees. There was much discussion as to names for the committees, their duties, how they would overlap, how the group would manage the problem that some committees were "more interesting than others." This discussion was very similar to that which had taken place earlier in the Planning Committee. The Planning Committee chairman and members had been prepared for this discussion because they "had been through this in committee," as a Planning Committee member put it. Therefore, the Planning Committee was able and willing to discuss all points of view expressed by homeroom members. The homeroom was assured, for example, "You don't have to keep the names we gave to committees, but we had to call them something." This was in answer to Vic's question, "Suppose we want to make up our own names for committees? We can think of better ones." Obviously, Vic and some others who had not wanted "to bother with" the

Planning Committee now felt "left out" and were trying to assert themselves.

This possibility had been foreseen by the homeroom teacher, who, at the Planning Committee meeting, had impressed on them that they were "only making suggestions, because it's easier to plan in a small group than in a big one. But people in the big group may have better ideas. So be sure that everybody expresses his idea, and don't feel that you have to fight for yours. If yours really are better, somebody is likely to see that and will say so. That works better than your insisting on your way, because then people think you're trying to run things."

Since the committee members had learned this lesson, there was no "argument." Discussion went on smoothly because those who led it had been prepared for their role. Committee members were able to handle the discussion almost without help from the teacher. For example, Vic's "smart crack" achieved nothing, because he gained no recognition out of it—he "got a rise out of" no one. On the other hand, he was given the assurance that his ideas would be heard with respect, that if he could think of a better name for any committee, the group would be glad to consider his ideas. His negative behavior was redirected; he was shown how he could gain legitimate recognition from the group. As adolescent leaders understand their role and are prepared to function effectively in the group, the adult is needed only as an interested and active participant in the group. Only when intergroup relationships—feelings of antagonism or of negativism—become so pronounced that adolescents cannot handle the situation does the adult step in to suggest a possible solution. She steps in then only because adolescents have, as yet, insufficient insight into behavior to know why individual group members behave that way and what they, the leaders, can do to prevent or make such behavior unnecessary.

At this point, it was almost time for the bell to ring. There was no time for the committee meetings that the planning group had thought would take place at this meeting. It was agreed, however, that, for the present, committee names would be left as they were. When the committees met, they might change their names if they wished. They might also elect or appoint their own chairmen. Committees for the first six weeks were to be made up in this fashion: every homeroom member was, within the next day, to leave with the teacher his first, second, and third choice for the committee on which he would like to work. The teacher would give as many people as possible their first or second choices, "but I think we should all agree that we'll work on

whatever committee we get," Frank said. This last was in response to the teacher's comment that it might be arithmetically impossible to give everyone what he chose. The next homeroom meeting, the group decided, was to consist of committee meetings.

At the beginning of the homeroom meeting to be devoted to the first committee meetings, Frank said, "Every committee please appoint or elect its chairman, decide on what you want to do this month, and have some idea of what your committee wants to do during the year. Then every committee will report its plans to the whole homeroom, so we can all talk over everything." As the meeting proceeded, each committee became so absorbed in its own plans that there was general agreement that reports of each committee's plans would not be ready until the following meeting.

Thus it happened that committee reports were first given in the officers' meeting regularly held each week to prepare the agenda for homeroom meeting. This small group soon discovered, as committee chairmen gave there the reports they were to give in homeroom, that not only did some committees want to do the same things, but that they wanted to do them at the same time. They found that some committees were assuming the help of other committees—or the use of money. The executive committee decided that they needed a definite plan for meeting these situations.

The teacher had foreseen that they would be confronted with this dilemma. She and Frank, the only homeroom members who were ex officio members of every committee, had at first circulated among all committees during the homeroom meeting, listening, answering questions, or helping where they could. Then the teacher had decided to spend most of her time with the Program Committee, helping them to interpret the information gathered earlier about "what everybody wants to do in homeroom." It looked to the teacher as though this group might be responsible for evolving the homeroom calendar of events, month by month, or in six-week periods. Therefore, when Frank turned to her and said, "What are we going to do? There isn't enough time to do everything everybody wants to do," she had a plan to suggest.

"I wonder," she said, "if we could begin by having the Program Chairman put on the board the dates for our next six meetings. Then, all together, we could fill in each date. What we want to do in each meeting is everybody's business. Different committees may want different things. We might give some committees dates of their own or we might be able to combine some ideas."

This plan seemed to work so well that the officers decided, "After committee meetings, we'll always have an officers' meeting and try to figure out how we can get into our calendar all the things people want to do."

"You can straighten things out better in a small group—anyhow, we're just showing the homeroom how they can do what they want to do. They don't have to take our suggestions."



Executive committee preparing agenda for homeroom meeting. (*Courtesy of Quakertown Junior-Senior High School, Quakertown, Pa. Photographed by Warren S. Buck.*)

"I think this is a good idea. The Program Committee is kind of the center of things—they ought to keep our calendar."

"But we'll work it out together."

"Yes, because they keep the calendar won't mean that they get their ideas in more than anybody else's—it just means they're responsible for keeping things straight."

"And if any committee doesn't like the calendar, they can say so and we'll discuss it in meeting."

From that time on, the calendar was regularly discussed at officers' meeting. There were disputes which the group learned to settle by give and take, by compromise, or by the referral of several alternatives back to committees. Since the entire homeroom was kept informed, through the committee meetings, of what was scheduled and when, there were few instances of committees feeling that their ideas were

not respected and appreciated, and few instances of committees' being unprepared for a meeting. Each committee knew the date at which a program was expected of them; they knew also that other committees had relinquished the date because they were interested in the program that this committee proposed.

The Teacher's Role before and after the Homeroom Is Organized

While a group is in process of organization, the teacher's function is to help the boys and girls to channel their energy, their interests, and their plans into a positive attack on their problems; to help them to decide the direction in which they want to go and to understand why they made that decision. In other words, the teacher is responsible for "setting the stage": first, she gets the group to question the advantages and disadvantages of any structure that they suggest; then, when they "see the whole picture," she helps them to choose a structure. Not every individual, not even the teacher, will necessarily agree with the group's final decision, but everyone has had a part in the decision and therefore works within the chosen structure intelligently and willingly. All understand the structure, because they all helped to choose it; they may see its disadvantages, but they know why it was chosen, in spite of these. When this structure has been completed and the group's own leaders have been chosen, the teacher withdraws from active leadership—not, however, from active participation in the group. This distinction is apparent in the role that she assumes in group meetings.

During the first meetings of a newly organized group, it looks as though the teacher were assuming the center of the stage. Unless she takes the initiative frequently and for periods of time, while the group is organizing, she invites disorder, a loss of interest in the group because "we don't get anything done," or the domination of the group by the few aggressive individuals whom one finds eager, in every group, to seize the initiative. The teacher keeps the center of the stage long enough to help the group intelligently to structure itself and to choose its own leaders.

Accordingly, the homeroom teacher described in this chapter directed group meetings while the homeroom members were getting acquainted, while information was being gathered by means of techniques which she alone was capable of handling. She helped the group to see the significance of these techniques and of the get-acquainted process in terms of goals they wanted accomplished—things they wanted to do in homeroom. She directed their discussion concerning what type of organization they wanted to have, and why.

She helped them to see the advantages and the disadvantages of their final decision. She made certain that discussions and future meetings would be held in an orderly fashion—not because she wanted to impose parliamentary procedure on them, but because she knew that the group could reach its program goals only if everyone knew what was expected of him and if there was an "understood" structure in which they could work. For example, nothing gets done in a meeting if everyone talks at once; therefore, everyone agrees to raise his hand, to be recognized by the president before he speaks, and to have something to say when he talks. The group, in turn, agrees to listen to every speaker and to give anyone who wants it a turn to speak. Thus individual freedom is achieved within a frame of consideration for others; thus, also, license is avoided, as is domination of all by the articulate few.

After the group is organized, the teacher no longer needs so frequently to take the initiative. Because she has had wider experience in group work than have the boys and girls, her contribution is in suggesting a variety of ways of working out their program ideas, in referring them to a variety of sources for developing those ideas. Thus she makes the group experience more interesting and more meaningful to them than it would be if they worked alone. The group, however, has the sense of direction, the information, and the organization that make it possible for them to move from "ideas" to action—to develop their group program.

The adult's role becomes that of an interested and active participant —who, by virtue of a few more years and experience, sees further ahead than do adolescents, and therefore is able to help them to reevaluate the direction in which they are moving, the goals toward which they are striving, the methods by which they plan to reach those goals, and the values that they are learning in the process of reaching them. The adult who is to help adolescents must prepare them to meet each specific situation with increasing insight; she must help them to understand the significance of their own actions and the potentialities in the group process. The remainder of this chapter describes specific ways in which the homeroom teacher can fulfill this role constructively.

Many such situations have already been described. For example, the teacher helped the group to understand the significance of their actions before they decided upon their dues; she helped them to evaluate their day-by-day choices in the light of goals; she worked with the Planning Committee in such a way that they recognized the potentialities in the group process. In their language, they would have said

that they learned to want the cooperation of the entire homeroom group and they learned how to gain it. She helped Frank to see the significance of his action when he "forgot" his appointment with the teacher and consequently, jeopardized the work of the Planning Committee.

Teaching adolescents to meet situations with insight and understanding, to see the significance of their own actions, to realize the potentialities in the group process and constantly to evaluate their methods, goals, and values is a broad concept of training for leadership. Too often training for leadership is conceived of as training in skills. Skills, devices, and techniques are important when bulwarked by constructive attitudes. For example, holding an officers' meeting before each homeroom meeting, in order to plan the agenda for the homeroom meeting, might be termed an important device for leaders to use. The test does not consist in the fact that such a meeting is held, but in the purpose for which it is held: to further the welfare of the group or to consolidate the position of the officers.

Such a meeting can be used to help build the self-confidence and develop the organizational ability of the officers, as well as to keep the teacher and the officers constantly aware of the needs and desires of the club members. As officers and committee chairmen report, in officers' meeting, what took place in their committee meetings, the officers have an opportunity to keep informed about all phases of the club program. They also have opportunities to "talk over" or "think about" any action taken. Because this small group weighs, evaluates, and tries to understand the significance of all officers' and committees' decisions, no "impossible" suggestions survive. Therefore, no officer or committee is placed in the position of having either to defend the "impossible" suggestion in homeroom meeting or to "lose face" by having his judgment publicly assailed.

The teacher needs to work not only with the leadership group as a whole, but also with individuals in it. This fact was obvious in the teacher's experience with Frank. Her procedure in that instance does not imply that, when an adolescent falls down on the job, the adult is to "pick up the pieces." If she does this consistently, she eventually makes the adolescent leader dependent on her. Nothing is more pathetic than the sight of an adolescent leader stumbling through a meeting and, with every sentence he utters, turning to the adult for help. The adult who creates this situation is contributing nothing to the development of the adolescent leader. Such an adult probably needs or enjoys the feeling of being needed or of being powerful. The mature

adult's role is to help the adolescent with each meeting to take more responsibility.

Adults need, however, to be realistic about the abilities and limitations of the particular adolescents with whom they are working. They need to help each adolescent to develop whatever abilities he has, and to learn, to whatever degree he can, to overcome his particular limitations. This takes time. A boy or a girl does not suddenly become a different individual because he has been elected a group leader. A teacher needs to understand this and not to become impatient, but to give that boy or that girl several chances before coming to such a conclusion as "He'll never take his responsibility seriously." In the ninth-grade homeroom—even after the election—Frank remained the scatterbrain that he was by nature. He "forgot" the appointment with the homeroom teacher to talk over the Planning Committee meeting. The teacher assumed his role and helped him out in the first meeting, but she made it clear both to Frank and to the group why she had to do so. Then she continued her effort to prepare Frank to assume responsibility.

After the committee meeting, she said to Frank calmly, with no hint of scolding, "Since you suggested it, I'm willing to give up part of my lunch period to you tomorrow again, because I think you know now that you need some help. But I don't believe it would be fair to ask me to give it up, a third time, do you?"

"I'll remember," Frank grinned. "The president is supposed to be dependable, you know. I'm sorry I forgot." He did remember. Adolescents have to recognize their own need for help. It is also necessary for them to understand how their own behavior affects others. They are capable of learning this. If they are not forced into the defensive, they generally see where they have been at fault and apologize, not because they were asked to do so, but because they genuinely want to do so.

The adult must accept the group's chosen leader and learn how to work with him. She must give him what help she can, give him opportunities to learn, but not expect too much of him. Some adults reject a group leader the first time he fails. Some, in their eagerness to show that they are retiring from active group leadership—or in relief, because they have the mistaken idea that they are no longer responsible for group morale—try to turn over the group leadership at once to the adolescent leader. Then, when "things go wrong" in a meeting, they blame the group for selecting the "wrong" leadership. Actually, their methods are wrong. They are expecting of an adolescent more

than many adults can do when they ask the adolescent, without training, without even help from the adult, to conduct a meeting, maintain order, develop group leaders, and evolve a program.

Experiencing the Interrelationship of Homeroom with All-school Policies and Activities

Interrelationship of the homeroom with school policies and with other school activities has already been implied in specific instances. One of the important responsibilities of the homeroom teacher is to help the individual and the homeroom to understand what is expected of them as individuals and as a group because they are members of a larger group—the school; also, to help them to be cognizant of the privileges that are theirs by virtue of this large-group membership.

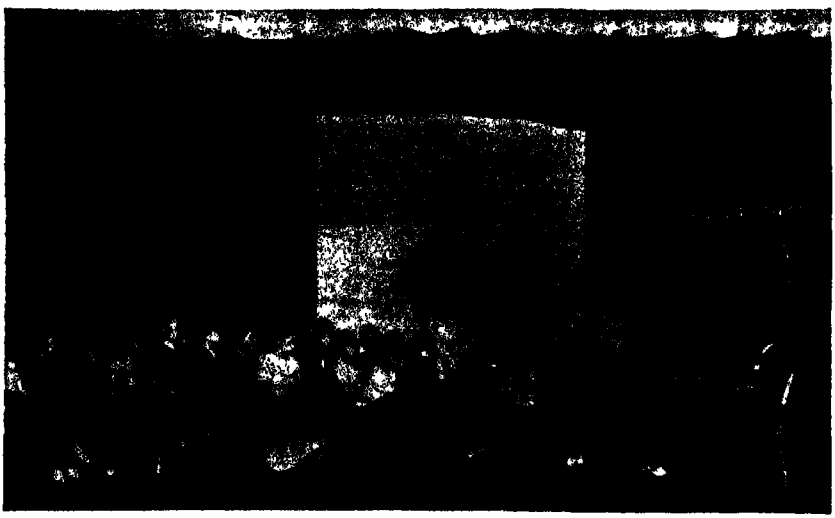
The Homeroom Considers Dues

The question of homeroom dues is one example of the way in which a single group's practice must be correlated with the policy of the entire school. The homeroom teacher must know or must find out what this policy is. Some schools do not allow homerooms to collect any dues; they feel that doing so penalizes the individuals who have no money to spend. Other schools place no limit on the amount of dues that may be collected. In the latter situation, a great amount of responsibility is placed on the teacher. She must frankly face with boys and girls the fact that, "just as we differ in height and weight, we differ in the amount of money we have to spend. Therefore, if we expect everyone to pay dues—and we do, for we don't want people to feel left out—we must set a sum that everyone can pay. If that doesn't give us enough money, we can figure out ways in which we can all work together to raise more."

Again, the homeroom teacher must know what the school considers approved ways of making money. Unless she knows this, she may allow a group to put time, energy, and enthusiasm into planning some project, then, just as they are about to launch it, find that it is "forbidden." Such frustration and a group's consequent negative attitude toward the school is due entirely to a homeroom teacher's failure to inform herself about school policies.

Most schools do not expect homerooms to "pay their own way." They set a limit of nominal sums, frequently five cents to fifty cents a month, within which homerooms may choose to set their dues. Many schools set up a sliding scale between these limits, so that, as groups

progress from ninth to twelfth grade, they may, if they wish, raise their dues and approach the higher figure only during their senior year. The schools that do not expect the homeroom—or the activity program—to support itself have set up definite ways in which these programs are to be financed. They may sell every student an activity ticket, which may include admissions to games and a subscription to the school paper, while a part of the proceeds will help to finance clubs



Homeroom representatives discussing school's activity budget in assembly. (*Courtesy of Horace Mann-Lincoln School, New York, N. Y.*)

and homerooms. In some schools, a part of the proceeds from athletics is available for clubs and homerooms; other schools sponsor, each semester or once a year, an all-school project, such as a fair, a carnival, or a dramatic night.

Many schools require each club and homeroom to submit its budget to a Faculty-Student Council Committee, which allocates all money. In some schools, every homeroom receives the same amount of money from the school for its expenses; but the homerooms may raise more money by winning prizes in specified ways, such as selling the most tickets to one of the all-school events, having the most parents present at PTA for a semester, etc. In other schools, a homeroom receives a given amount as a freshman room, and a larger amount each year up to the senior year. In almost all schools, homerooms are allowed to supplement this amount with some dues, but the paying of large amounts in dues is frequently discouraged.

Many schools also have definite policies about money-raising activities sponsored by units within the school. Frequently, no unit smaller than a class is allowed to sponsor a money-raising event, and Freshmen may not be allowed to raise any money. Usually the type of event to be sponsored and the number of events that each class may sponsor is carefully specified: for example, freshmen raise money in a greeting-card drive; sophomores manage the magazine drive; juniors sell candy in the halls after school; seniors sponsor the senior play and sell candy and pennants at football games. It is evident that, before a teacher is prepared to begin a "dues" discussion in homeroom, she must understand the policy of the school in which she is teaching.

The teacher must also know the backgrounds of individual boys and girls well enough to be fairly certain whether the figure finally set for homeroom dues will be difficult for any of them to pay. She should take the initiative in discussing the question frankly with those boys and girls, and she should have several alternatives to suggest to them. Excusing someone entirely from paying dues is the poorest alternative; the individual's feeling of being one of the group is jeopardized. Scaling down dues to what the individual can pay may be a necessary compromise, but it involves explanations to other boys and girls—certainly, to the treasurer—and not all adolescents are mature enough to recognize the importance of keeping such arrangements confidential. Moreover, the boy or the girl so singled out still feels "different" from the group. The best solution is to provide a way in which boys or girls who need money for dues can earn it by working in the school cafeteria, with the janitor, or with teachers who need special help—for example, with the art or the shop teacher. Money should be available from a "student aid" or similar fund for this purpose. Again, the teacher needs to know what resources are available to her in her school.

A homeroom teacher needs to keep in mind that, when individuals in a homeroom do not pay their dues, she has four possible reasons to consider: they haven't the money and do not dare admit this fact; they are uninterested in the program, because they feel "left out" either in planning it or because they were given no specific opportunity to participate in it, therefore they will not conform to this outward symbol of contributing to it; they are getting satisfaction out of being negative; or they are asserting their independence of the group. Such behavior is also tied up with the fact that they do not feel themselves to be a part of the group and therefore secure satisfaction from rebelling against one of the obvious rules of the group, namely, that all pay dues. Or it may be that, because their school curriculums are not meeting

their needs, they are failing in school or are feeling most inadequate. Consequently, they are taking out their frustration again in an obvious symbol of rebellion, the paying of dues to a school group.

The Homeroom Cooperates with Student Council

Another important discussion demonstrating the need for a teacher's understanding the entire school situation came in the second week, when the council representative made his report. "We're supposed to discuss a revised council constitution and to pick our council project. Here's a copy of the constitution. I'll read each article; then if we don't like something, we can suggest how to change it." The teacher knew from the officers' meeting, that the constitution would be discussed in homeroom. She had, previous to the meeting, therefore, secured a copy of the constitution and had studied it. Moreover, the Faculty-Student Committee on Revision had attended faculty meeting a few days before, explained the new constitution, and answered the teachers' questions about it. Without this background, the teacher and the homeroom could not intelligently have supported the Student Council.

The teacher is responsible for helping the members of her homeroom to understand the functions of council and to see what their part, individually and as a group, can be in the council program. If the teacher is to fulfill this responsibility, she needs help. She can "cooperate" with council only if she understands what is expected of her and of her homeroom. If this cooperation is to develop, the school administration must work out with council methods for informing the teachers about council. Having representatives from council at faculty meetings to discuss council activities is one such method. Its effectiveness was indicated in the previous paragraph. Having joint faculty-student committees that develop council policies is another. Having open meetings of council in assembly is a third. This last serves the dual purpose of informing both faculty and students about council activities. Students alone cannot build an effective Student Council. Adult understanding and interpretation is needed. This fact is demonstrated in the homeroom that is being described, as it is in every homeroom.

These ninth-graders had, during the first week of school, attended a special assembly for ninth-graders. It was sponsored by the tenth-graders as a part of a "Get Acquainted with Our School" orientation plan that tenth-graders each year developed. At this assembly, the principal, numerous faculty members, the librarian, the cafeteria di-

rector, the guidance director, the office clerk, the custodian, and numerous student leaders were introduced. These included council president, presidents of clubs that were open to ninth-graders, and heads of athletic activities open to ninth-graders. From this brief contact, the homeroom knew something about Student Council. During the first month of each semester, the homeroom teacher knew, council would have an open meeting on the stage during assembly.



President of student council introduced during eighth grade's "Get-Acquainted" assembly for seventh-graders. (*Courtesy of Quakertown Junior-Senior High School, Quakertown, Pa Photographed by Warren S. Buck.*)

Meanwhile, the homeroom was still somewhat confused about council. This was evident during nominations for Student Council representative. The first girl who was nominated said, "I'm willing to be a candidate, but we didn't have any council in our school and I'm not sure I'd know what to do.

One of the members of the Planning Committee raised his hand and said, "I went to council meeting with Frank this week, because each homeroom is supposed to have the president and one representative there and I was working on 'What we expect of a council member,' so the committee thought I ought to go. I think council is—well, like our government, here in school. At assembly last week, the council president said it was to train people in democratic government. They have representatives from every homeroom, club, and class. They talk

about all kinds of things that happen in school, good and bad—" He paused and looked to Frank for help.

Frank began, "Well, we're supposed to bring council any ideas we have of things they can do—or tell them anything that we think is wrong with the school. Then they'll talk things over, first in council, then with the teachers and the principal—and see what they can do about them."

"Like what things?" the nominee asked. Frank looked appealingly to the teacher, who suggested, "Maybe you could answer that by telling us what they were discussing in the meeting you attended." Frank brightened, "Yeah, this meeting they were talking over homeroom projects—and the lunchroom. People who bring their lunch are leaving crusts and orange peels and paper bags on the table. They decided that lots of us were new in school and might not yet be sure of what to do, so the chairman of the Lunchroom Committee is coming to our ninth-grade assembly to talk tomorrow and answer questions we might have, so we'll know what to do."

"What did they say about homeroom projects? How do we know which ones ninth-graders can have?" someone asked.

"Yeah, and how many are we supposed to do in a year?"

Each teacher, as well as each homeroom president, had been given a list of council projects. The teacher took out her list and suggested that Frank do the same. Every year, the council's Executive Committee met with the faculty to submit the suggested list of projects that council would ask homerooms to sponsor. Anything constructive which needed to be done in school and which could be done by a homeroom group was placed on a list as varied as this one: keeping one floor of the school clean, decorating the halls and the tree at Christmas time, sponsoring dances at lunch time, taking charge of the Chest Drive, collecting old clothes. This experience of talking over projects with the faculty not only gave council members an opportunity to find out what specific responsibility they would be expected to take in each project, but it gave all homeroom teachers an opportunity to learn exactly what would be expected of a homeroom, should it choose a certain project.

The ninth-grade homeroom teacher, therefore, was prepared to answer the question concerning council projects that Frank had directed to her. She continued, "As Frank reads the projects, he might tell us which ones ninth-graders may do and just what will be expected of us if we take any particular project. If he doesn't know, maybe I can help you, because we've talked these over in faculty meeting with

council representatives. If, between us, we can't figure out—or if we can't decide about—the amount of time a project will take, we can find some way of getting the information. We might suggest that the student chairman in charge of projects in council come to the next ninth-grade assembly, together with the Lunchroom Committee chairman. You see, that's what council means by saying it trains us in democratic government—we learn how we can share in making our school a better



The school store, a homeroom project. (*Courtesy of Radnor High School, Wayne, Pa*)

school when we find out what things we can do for our school that the school needs done and when we find out what our school government expects of us—in our behavior, for instance, in the lunchroom, the halls, or any other place."

Frank went on, "At council meeting, they said they want ideas from us, too. We talked about one in the Planning Committee. Joe, tell us about the Toy Shop. I think we should suggest that to council."

Joe was embarrassed and not very fluent, but pleased at having his idea recognized publicly and at being asked to make a contribution to discussion. The teacher was pleased; Frank was learning the very important technique of giving people credit for their ideas and helping them to turn ideas into action. As was noted earlier in the chapter, this "idea" was taken to council and, later in the year, adopted by council. Joe was publicly recognized in assembly as its author. The experience helped immeasurably in building up his self-esteem.

Through a discussion such as this, a homeroom learns something that might otherwise remain a vague concept—what "cooperation with Student Council" means. No amount of lecturing by the teacher, principal, or council president; no amount of adjuration that "homerooms should be interested in council" can take the place of this concrete experience, through which a homeroom discovers what it means to be "interested in council" and discovers what "self-government" is by sharing in the process of governing themselves and receiving the credit for their contribution. Because the homeroom had this background, they were able, in the meeting during the second week of school, intelligently to choose a council project and to discuss the council constitution with genuine concern.

Homeroom Members Select Their Clubs

Another area of the school's functioning with which the teacher must be thoroughly familiar is the club program. Early in each semester, probably during these first two weeks, members of the homeroom select their clubs. The teacher begins this meeting, not by handing out club lists, but by having the program chairman read, from the blackboard, lists that the teacher had suggested she should copy. These lists were the compilation of material gathered from homeroom members during the group's first few meetings: sports and activities in which homeroom members were interested, their problems, their fears, and their suggestions for homeroom programs.

When the lists had been read, the teacher said, "I thought it might be interesting for us to look at these lists, partly because tomorrow we are spending our entire homeroom meeting discussing reports of your committee meetings and trying to plan our homeroom program on the basis of what you people said you wanted to do. We had to delay that meeting until tomorrow, because our club choices must be made today. That's the second reason for putting these lists on the board today. We can't possibly do in homeroom all the things that you would like to do. Maybe you can't do every one of them in school, even. After all, a school is limited in what it can offer; it has only so many teachers, only so much time and space and equipment—and everybody in school has to share all these. So we can't have everything we want —horseback riding, for instance. But, if we look at the lists of things that we in the homeroom would like to do, and if we think of all the possible places in school where we could do them, we'll probably find, if we use all the opportunities we have in school, that we can do something about most of these things that we want. Let's look at some of

the activities you listed and ask, 'If we can't do this in homeroom, where else in school can we do it?' Here's our first one: playing musical instruments. Where could you do that?"

"In the orchestra—"

"There's a school band—"

"There's a Wind Instruments club—that's where my brother learned to play sax—"

"Yes, and they play in assemblies—that's good practice!—"

"It builds up your self-confidence too, and we said we wanted that."

The teacher interrupted, "That gives us some ideas. Let's look at the next activity we listed: drawing, painting, modeling—"

"We can do that in art class—"

"Yeah, but you might want more of it or you might want more variety, so you could join the Studio Club or the Arts and Crafts Club—"

"Or the Jewelry Club—"

"I wouldn't go into that—Miss Jones is the adviser and she's a sourpuss."

Peggy said this in a purposely loud aside, obviously to "get a rise out of" the teacher. Looking squarely at Peggy, the teacher said, in a matter-of-fact tone, "Not when you get her doing jewelry. That's her hobby. I've worked with her and we've had fun. We adults are not so entirely hopeless as you think!"

Then the teacher smiled and changed the subject, inquiring of the group, "Did you know that the Studio Club becomes a Stagecraft Club, second semester, and works all semester painting backgrounds, learning lighting, and getting ready for Dramatic Night? There's a chance for those of you who are interested in dramatics, but not in acting."

Peggy's "crack" was forgotten as the discussion was resumed: "Yes, and there's a Stage Crew that helps in every assembly program—gets the stage ready and runs the lighting," the teacher suggested, "So you don't have to act to get on the stage, you see—and everybody likes to know what it feels like to be on a stage. Did you know that one of the new clubs this year is the Puppet Club?"

"Who is the Mrs. Evans who is the adviser? Doesn't she run a summer puppet theater in the suburbs?"

The teacher answered, "Yes, she was just persuaded last week to try working with high school boys and girls. If she gets a good group, you'll build and light the puppet stage, make and dress your puppets, make your properties, learn to operate the puppets, then maybe write and give your own play. Anyhow, we hope that a puppet play can be part of the Dramatic Night program in the spring."

Needless to say, interest in this club was aroused.

"We could be in the dramatic clubs, couldn't we?" a boy asked.

"Yes, there are two ninth-grade Dramatic Clubs," the teacher answered the boy. "We've found out that so many ninth-graders want dramatics that we give anybody who wants to learn a chance in ninth grade. They give plays at class meetings or in assemblies. If you still like dramatics when you're a tenth-grader, you try out for that club, and its membership is limited. Officers of Harlequin and the club sponsor choose the tenth-grade members. The two sponsors and the officers choose members of Harlequin. That's the junior-senior dramatics club, which gives the senior play."

"Gosh, senior play is something to work for!" someone said in awed tones.

The teacher was building knowledge of and respect for "standards" of performance in extracurricular activities. She continued, "Yes, then there's a new club we're trying this year—Radio Plays Student Council asked for that because an English class gave such a good radio play in assembly, last year, that lots of people became interested in radio plays. I can't tell you much about it. We'll see who joins it and what they do with it. They might learn how to speak with a microphone, learn other radio techniques, and just practice in club, or be announcers in classes or assemblies or at games. They might give radio plays in classes or homerooms or class meetings or assemblies. There are interesting radio plays on the market—or they might write their own plays."

The teacher continued, "This club is an interesting example of the way in which new clubs are organized in this school. If some class or homeroom—or any group of boys and girls—starts some activity or has a good idea that they want to work out, if they would like time in school to do it and they think what they want to do would make a good club activity, they petition the Executive Committee of Student Council. It meets with the principal and the guidance director, near the end of every semester, to consider the requests. The petition has to justify the existence of the club, assure the committee of membership for it, and show how "it can be done," which means, show that the school has the equipment and the leadership for such a club. Sometimes this means changing an adviser from one club to another; sometimes it means changing another club's meeting place or day, sometimes it means substituting one club for another. All this has to be worked out carefully with the teachers involved—and with the permission of the principal. The Executive Committee meets and, if the petition is accepted, the new club is formed. If the petition is turned

down, the group doing the petitioning is told why, and may have a hearing before the committee if they wish. Usually, though, when a group is turned down, they understand the reason, because it is generally obvious—there is no place for the club or no teacher for adviser. Last year, for example, some girls petitioned for a tennis club. We have one girls' gym and the playground, which we share with the boys. The committee did not think it was fair to give up the clubs we now had—the boys' and the girls' sports Round-up. These clubs take fifty people each. A tennis club would accommodate fewer people, would take all of one teacher's time, and would necessitate use of the entire playground. The girls didn't like the decision too well, but they understood the reason for it. They're now working with their gym teacher on a compromise arrangement—trying to find a way of having the teacher train 'squad leaders' who will learn tennis, one step at a time. During gym classes outside, the squad leaders will teach that one step to a group of girls assigned to them. In this way, all the girls can have tennis instruction in gym class. This plan will give everybody a chance to learn to play a better game.—So, you see, if we get any ideas for clubs, sometime this homeroom might petition for a new one." And later they did!

The group next proceeded with its consideration of its own needs and desires in terms of school resources—other than homeroom programs—for fulfilling them. "Social dancing" was next on the blackboard list of things that the homeroom members wanted to do. There were two dance clubs available, one for beginners and one for eleventh- and twelfth-graders. In the first group, instructions were given. Both groups held discussions on "Manners for Moderns," with particular emphasis on behavior at school dances, the latter with emphasis on Junior Prom and Senior Dance. It was explained that these groups were organized with equal numbers of boys and girls.

"Why do you suppose we do that?—"

"Only girls would learn to dance if you didn't—"

"How do you get the boys?"

The teacher said, "Some boys want to learn; they don't want to wait until they're seniors and then feel awkward. And sometimes, the girls heckle the boys until they join—"

"That's a good idea," shouted several girls.

"I want to dance with a senior girl," Ray interposed. "Why isn't there just one club?"

"It would be sticky to put ninth- and twelfth-graders together," Nan answered him, coolly. "Ninth-grade boys would never learn, then."

As the group went on to discuss why they should learn to dance

early and what you could learn in such a club besides dancing, the teacher wondered at their insight and at their understanding of the effect on adolescent behavior that a few years' difference in age makes. No school would group together ninth- to twelfth-graders of both sexes in a situation involving the learning of social skills if teachers listened to adolescents' analysis of "why it won't work!" Nor, on the other



Homerooms sponsor lunch-time dancing in a roped-off portion of the hall as well as dancing lessons in the gym. (*Courtesy of Doylestown Junior-Senior High School, Doylestown, Pa.*)

hand, would they consider adolescents uninterested in learning social skills.

The discussion continued on through the list of program suggestions on the board. At times, the homeroom would decide definitely that something could be done best in homeroom program. At other times, they would consider club membership best, because "we haven't any place in homeroom to do that" or "we haven't anything to do that with," or "because your teacher doesn't know anything about that and couldn't help you," the teacher might add.

Homeroom Members Consider the "Entire School Situation"

Gradually, the boys and girls were learning what it meant to have the school resources available to them. Someone might say, "If we did a good homeroom program, we might give it in class meeting," or "We might have an exhibit in our homeroom," or "We might invite the fac-

ulty—or our parents." Again, one would suggest, "Student Council might want to know about that," or "We might demonstrate that in another homeroom," or "We might even give it in assembly."

The teacher had explained that a Student Council-Faculty Committee was responsible for all assemblies and that boys and girls themselves tried to plan as many of them as possible—that classes, homerooms, clubs, and council were all welcome to submit their plans to this committee and ask for a date on which they could sponsor an assembly.

The teacher had also discussed with the homeroom the fact that there were certain all-school events the dates of which should be kept uppermost in their minds in planning their homeroom and club programs. She talked about the importance of all-school events, so that the group not only realized that, when preparation for these events was going on, all other considerations were secondary, but also that they joined enthusiastically in preparation for these events because they saw their significance. For instance, she said, "You don't want to be planning some big homeroom or club program around March 10, this year, because that is our all-school Dramatic Night and, for about four weeks before it, ever so many people are busy on that. If we didn't have a Dramatic Night, we couldn't do many of the things we do in this school. All the money we clear from it, around five hundred dollars, goes into supplies and equipment for homerooms, clubs, the stage, and the school paper. We wouldn't want to do without those things, so everybody who can helps on the Dramatic Night program."

If a teacher keeps herself informed about the "entire school situation," she will not be forced into the position of dealing with a disinterested or a disillusioned group who planned something and "it was a flop" because it had too severe competition from some other school event. Nor will a well-informed teacher place adolescents in the frustrating position of having to choose between attending a homeroom committee meeting, for example, and going to Dramatic Night rehearsal. Such conflicts need not be set up if adolescents are not forced, because of poor planning, into a situation where there is conflict between two school loyalties. Adolescents need help in "seeing the whole picture," in anticipating coming school events, and in planning with those in mind.

Having "to go through with" or to defend the failure of a program planned for an unwise time is disintegrating to group morale. A teacher's cajoling or impelling individuals already involved in class or club responsibilities into a homeroom program by force of her personality or

by "just plain force"—"You must come because I have said so"—is humiliating to both teacher and adolescent and is an almost certain preliminary to a breakdown of mutual respect. This conflict of responsibilities into which adolescents are forced all too frequently in some schools could be avoided by the simple device of every homeroom teacher and every club sponsor's keeping informed about dates already on the school's master calendar. Before his or her group plans any



Selling the student activity ticket, a homeroom project. (*Courtesy of Cheltenham Township High School, Elkins Park, Pa.*)

event, or plans for the use of any special place or equipment, the homeroom teacher should check, to be certain that the date, place, time, and leadership are all available.

Homeroom Members Learn What Their Choices Involve

Adolescents are helped, through discussion, to understand what will be expected of them if they make certain choices. In the homeroom described, club choices and choices of emphasis in homeroom programs were made only after full discussion of all that was involved in a choice. These boys and girls understood what skills were required for membership in certain clubs—or, at least, that interest in learning certain skills was required; they knew what amount of time would be involved and what specific responsibilities would be theirs if they made certain choices. For example, the teacher might say, as the group discussed clubs, "If you want to join the orchestra, you under-

stand that it meets twice a week; some other clubs meet only once. Therefore, you have one club choice instead of two. You understand also that, since the activity period is at the end of the day, other clubs may dismiss when school ends. Orchestra continues practice for twenty minutes after school. Your membership in the orchestra means, too, that you are willing to play at school assemblies and at special school events. This will be fun, but when preparation for these public appearances requires extra practice, your choosing to be an orchestra member will mean that you will come in the morning to practice."

Such explanation does not imply using information as a threat. On the contrary, the homeroom teacher encourages individuals to take every possible opportunity to learn new skills and to build up their self-confidence. However, the teacher's function—and her responsibility—is to help adolescents to face squarely all that is involved in the plans or the choices that they make. Self-discipline can develop in adolescents—or in anyone else—only in relation to the achievement of some goal that they understand and have chosen "with their eyes open," knowing its price and being willing to pay that price.

If adolescents have not been helped by this process to make choices, it is unfair to blame them for making unwise choices or for "not living up to their promises." Teachers who complain, "They're not interested in clubs—they just go where their friends do," should ask if "they" are uninterested because they have not been helped to see the significance of their club choices. When adolescents know what they want from a club, they do not use as criterion of their club choice the fact that a friend is joining a certain club. When adolescents "don't live up to their promises" to attend a rehearsal or a committee meeting, the teacher needs to ask herself whether they understood before they entered upon the project that it involved these rehearsals and committee meetings and whether they really wanted it enough to go ahead on it in spite of the time and labor involved. If the answer to both questions is negative, the adult has no right to say that adolescents are undependable. She might better ask herself how she can improve her method of helping them to make realistic choices—or how she can keep herself from "selling" them something that may actually be her own idea, not theirs, so that, when they discover this fact, they are no longer "interested" in paying the price for it.

If, however, the answer is positive—if adolescents actually have chosen to do something, knowing all that was involved, and have "fallen down on the job"—then they must be helped to face facts realistically. During this process, the teacher's manner should be matter

of fact and calm, not nagging or sarcastic. Certainly she should not identify herself with the project or push it because she would like to see it done. There should be a frank reappraisal of all that was involved in the group's choice: for example, "You decided that you wanted your original play, 'Judy Has a Date,' to be presented at class meeting, Thursday. You asked for that date a month ago and it is being reserved for you. The ninth grade is counting on seeing your play.



Panel discussion on "Dating" in junior homeroom. (*Courtesy of Lancaster High School, Lancaster, Ohio.*)

At the last homeroom meeting, you decided that the play needed two rehearsals more before 'it would be good enough to give.' You set two dates. You checked, to be certain that those dates were convenient for the cast and for me. You asked me to come. You checked, to be certain that we could use the stage at the time you designated. You asked a member of the stage crew to be here at that time and he agreed. Six members of the cast, the boy from the stage crew, and I were there at the time agreed upon. Three important members of the cast 'forgot.' You have three days before the play is to be given. What can we do? There are several alternatives."

Cries of "It's their fault! Why should we suffer?" are met with the adult's calm but firm statement, "I think they know that—but the question now is not 'Who can be blamed?' but 'What can we do about it?' Sometimes it takes a long time for people to learn that the behavior of each person in a group affects everyone else."

Someone may suggest, "Throw them out," but the others will probably counter with "Aw, don't be silly! In three days, who could learn the part?" As discussion continues between the group and the adult, these alternatives may be outlined: we could cancel the date; we could substitute another program; we could try to get another rehearsal in; we could put the play on after only one more rehearsal. In the instance being described, the first two alternatives were rejected; the cast could not bear to admit to the homeroom group and to their class that they had "fallen down"; therefore, they wanted to give their original program. The third alternative had to be rejected because there was no other time within the next three days when the cast, the teacher, and the stage were all available. Parenthetically, the adult herself should not give up or change important personal plans, in order to cover up the effects of someone's irresponsible behavior; certainly she should not urge group members to do so, either. The fourth alternative, therefore, was chosen. In this particular situation, all was well. The offenders were on their mettle and worked particularly hard in the remaining rehearsal, with the result that the performance was good.

The homeroom knew what had happened. The offenders, fortunately, were secure enough in the group to admit it all publicly and to apologize, although no one asked them to do so. In the homeroom meeting after the assembly program, the president thanked the cast and complimented them on a good program. One of the offenders rose and said, "The rest of the cast deserves the credit. Three of us almost ruined it 'cause we forgot a rehearsal. We're sorry!" The president was stymied and looked at the teacher. She smiled at him encouragingly, but said nothing. This was no time for adult moralizing or even for adult comment on adolescent behavior. The president had to say something, for the homeroom members were confused, embarrassed, and giggly, and the boy who had made the confession needed reassurance. The teacher hoped that the president could give it to him instead of shaming him; adolescents are very hard on one another sometimes. The president "came through": he said, all in one gulp, "Thanks, Bob—glad you told us—I guess we'll all learn from that!" and went quickly on to other business.

The "honor" of the group had been threatened when some people who represented that group publicly had almost "fallen down on the job." But they had seen the implications of their action, had said that they were sorry, and were now publicly reestablished as group members. Morale was stronger than before, because the group had recog-

nized itself as a group, capable of giving status to its members. Morale would have been weakened if the cast had not faced the situation realistically, if the offenders had not seen the implications of their behavior, if the other members of the cast and their friends in the homeroom had begun to build up feelings that "some people get away with things around here"—"some people get all the credit and don't do anything."

The Teacher's Role in Thus Orienting the Group

The teacher's role in the discussion about Student Council, all-school activities, assemblies, and the club program is to take the initiative in acquainting homeroom members with the school's resources and to suggest ways in which the homeroom members, individually and as a group, may utilize the school's resources to meet their own needs. Her role, further, is to aid individuals and groups to make choices in the light of all the facts that she can furnish; to help them to see what the choice involves in opportunities and responsibilities.

If, in spite of this guidance, individuals or groups choose unwisely or fail to meet responsibilities involved in their choice, her role is to help them to reevaluate the choice and either to meet their responsibility or to admit their mistake or failure and then to choose another alternative. The latter must be done without rancor; the adult must be able to establish in adolescents the confidence that, although she may disapprove of their behavior and even help them to disapprove of themselves, she still likes them and believes in them.

During the teacher's first contacts with the homeroom, it was evident that the adult had to take the initiative frequently and to hold it as long as it was necessary to do so, in order to help the group to gain information about itself; to interpret this information in terms of individuals' needs and desires from the group; to discuss methods by which, through group program, these needs could be met and desires fulfilled; to set up a structure through which the program could move from "ideas" to action; to guide the setting up of that structure (in this case, election of officers and choosing of committees) so that it was done as well as this particular group could do it; to acquaint the group with the resources available to them for developing their program; and to help them as they were beginning to choose which resources and which methods they would use to develop their program from ideas to action.

It has taken all the preceding pages to describe this process. Here, however, is the answer to the question, How do you proceed from the thirty squirming boys and girls in front of you to a homeroom pro-

gram? The homeroom teacher who has, step by step, with patience, intelligence, sensitivity to the real needs of boys and girls, and genuine affection for her group, gone through this process now has a group which is cognizant of its needs, which knows what its program emphases are to be, which has discussed methods for developing its program and the resources available for use in its program.

In the next homeroom meeting, the program will begin to take shape. The chairman of the Program Committee will report that group's suggestions, referring as she does so to the lists on the board, which are compilations of material about the interests and activities of homeroom members. Every other committee will make its suggestions and weigh their validity against the same criteria. Together the group will evolve a calendar for a month, possibly for six weeks—"long enough to try out our ideas and see if we've done the best we could," the program chairman will have said.

Developing the Homeroom Program

The next meeting began with the president's calling the meeting to order, then saying, "The officers asked the committee working on parliamentary procedure to open the meeting with its report. We can discuss it and change it any way we want to—but we want to begin our meeting by everybody knowing how a meeting should be conducted. Then we'll all know what to do. Will the chairman of the committee please report?"

The chairman arose from his seat, went to the blackboard, and said, "We wrote our suggestions for parliamentary procedure on the board before the meeting. You can all see them better that way and discuss them. If you adopt them, we can follow the rules at this meeting. Then the committee will copy them and type them and we can leave them on the homeroom bulletin board; so if there is any question about how to conduct a meeting, we can refer to these." The chairman then read and explained the following procedure:

1. Parliamentary procedure is used in all regular homeroom meetings or business meetings. It will also be used in Student Council and class meetings.
2. Purpose.
   a. It is the most efficient way to conduct a meeting.
   b. It is the fairest way, because everyone has a chance to participate.
3. Order of business.

a. Meeting called to order by president.
b. Secretary reads the minutes of the previous meeting. They are approved or changed if necessary.
c. Treasurer's report.
d. Reports from standing committees if there are any to be made.
e. Old business.
f. New business. Student Council report.
g. Adjournment.

4. General Rules and Procedures.
   a. Stand when addressing the chairman, after having been recognized.
   b. Refer to chairman as Mr. President, or Madame President.
   c. Chairman will call on homeroom members by their first names.
   d. When proposing a motion say, "I move that ——."
   e. All motions must be seconded.
   f. Nominations do not have to be seconded.
   g. Vote for officers by written ballot.
   h. Other voting by show of hands.
   i. A majority (more than half) is necessary at all times when voting.

Discussion centered around whether or not to elaborate on these rules and upon the fact that the group had elected officers by show of hands. The teacher, at the time of the election, had suggested that this was not accepted procedure; but the group had been too eager to elect to brook any delay. Now the committee chairman said, "The book says definitely, written ballot for elections, and the committee thinks that's what we ought to do next time." The group agreed, and these "rules" were adopted as their outline for homeroom procedure.

The Program and Social Committees Develop Program Plans Jointly

Then the chairman of the Program Committee was asked to give a report. She began, as she went to the board to refer to the list of interests and activities there, "We all want to do so many things, it's hard to know where to start. But I guess what got us started in committee meeting was that discussion we had in class meeting with the principal about what to do on ninth-grade Parents' Night. First we were glad that our homeroom got only the job of invitations and ushering, because we thought we could just turn that over to the Social Committee. But when they met—they told us in officers' meeting—they decided they needed help. And they had some other ideas which the Program Committee thinks we ought to consider for next meeting."

Parents' Night. Each year, the faculty and the Parent-Teacher Association sponsored a ninth-grade Parents' Night. School organizations, such as the orchestra and the mixed chorus, participated in the program. Representatives of clubs, homerooms, Student Council, and the faculty explained the school's philosophy, curriculum, guidance program, and extracurricular activities. Officers of the PTA invited the parents to join their organization. After the program, one ninth-grade homeroom took parents, in small groups, on a tour of the school, after which another ninth-grade homeroom assisted the PTA with refreshments. During this social hour, every ninth-grader was responsible for introducing his parents to teachers and PTA officers, who would all gather in the gym. Such a plan could be successful only if every ninth-grader was carefully prepared in homeroom to do his part: to bring his parents, to introduce them to other people, and to mix socially with the group. This was the problem that the Social Committee wanted to have "considered."

The chairman of the Social Committee was asked to speak. This group's suggestions were that, before the next meeting, the girls on the Social Committee look up "some proper forms" for invitations and get from the school office the paper "and anything else we need" for the parent invitations. The homeroom meeting should begin, they thought, by a discussion of what we wanted on the invitation. After that, all the girls in homeroom should remain to write the invitations, while the boys went to assembly with the homeroom teacher "to practice being ushers. There are five doors to assembly, where the program will be given, so we need all fifteen boys to usher." They added, however, "We had so many questions in committee we couldn't answer, that we thought we ought to have at least one meeting before ninth-grade Parents' Night when we talk about some of the etiquette things we want to know."

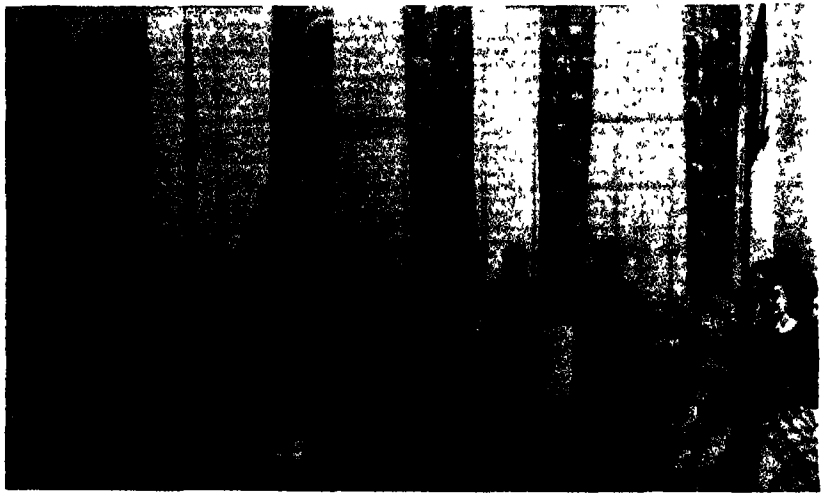
"What kinds of things do you want to know?" the teacher asked.

"Well, we did what was suggested. We put a question box on your desk. We told the Social Committee members—and anybody else who wanted to know what it was there for—to put unsigned questions in it, questions about Parents' Night that they wanted answered. I'll open it and read some of the questions.

"'How do you introduce people?' Yes, that's the first thing we wanted to know in committee. 'Does a boy introduce another fellow to his parents first or does he introduce the fellow's parents to his parents first? How do a girl and a fellow introduce their parents to one another? How do you introduce your parents to a teacher and the

principal? How would you introduce them to somebody you knew was a PTA officer, if you didn't know her name?' Gee, these are the same kinds of questions we talked about in committee!"

"Let's see what else we have in the box: 'How do you make conversation with people you don't know?'—Yeah, that's what we want to know, too. 'How do you act at a social gathering? How do you make friends with people? How do adults want us to act? Their conversa-



Social chairman reporting to her homeroom. (*Courtesy of Radnor High School, Wayne, Pa.*)

tion is terrible—only "How are you getting along in school?"—then they ignore us. I want to know how to talk to them so I can be included in the conversation, not ignored.' Gee, that's right! Even lots of teachers don't know how to talk to us when they meet us outside of class. I guess we better talk in homeroom about how to make conversation.—Here are some more questions: 'What do you do if your parents begin discussing you with the other people?'—'I don't know how you talk to parents. I can't get my parents to understand my point of view.' We talked about that in committee too. I think lots of us would like to talk in homeroom sometime about how to get along with parents."

"These questions are different: 'What are we supposed to wear?'—We ought to talk about that—both boys' and girls' clothes. I think parties are ruined for people lots of times because they aren't dressed the way other people are. You feel out of place if you don't wear the right

things. Besides, for this, parents want to know what they're supposed to wear, too."

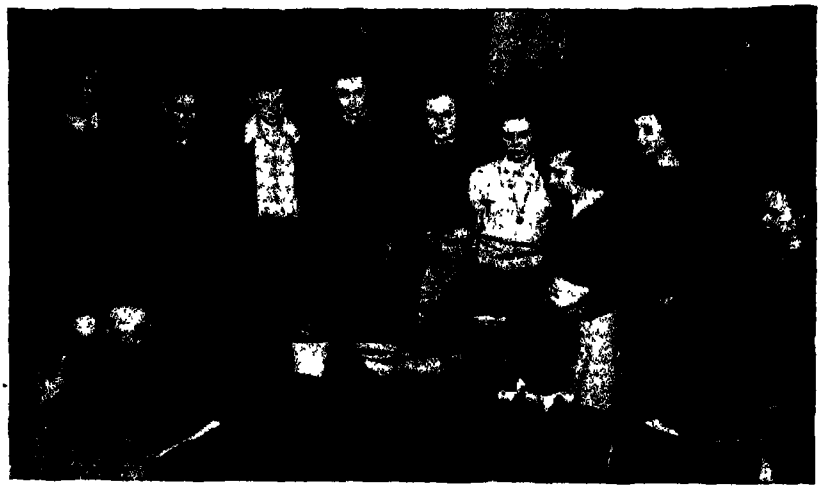
" 'Do you go up to get food—or do you wait until you're served?'—'Do you serve your parents?'—'Where do you put your dirty dishes?'—'Is it proper to ask for seconds?' " Much laughter, as these were read! The social chairman laughed too, but said, "They're funny—but we have to get the answers, so we know what to do and won't do the wrong thing. I'm on the committee for the next class meeting. I think we should ask every homeroom to report at class meeting just what their plans for Parents' Night are. Then we can ask the homeroom serving refreshments about this. Here are a few more questions: 'How long do we have to stay at the social hour?'—'Who do you thank and say good-by to?'—'How do you say good-by?' He closed the box and said, "Well, I guess you all see what the Social Committee meant. We were going to ask to have one homeroom meeting before Parents' Night to talk about these things. Now I'm not sure one will be enough."

Etiquette Discussions. One homeroom meeting was not enough. The question box, which remained always on the teacher's desk, was a productive source of program ideas. The interest in social etiquette that was stimulated at this meeting grew and expanded under the teacher's direction. The first discussion was at the request of the Social Committee, led by the teacher. It was an attempt to help the group to find as nearly satisfactory answers as possible to questions like some of those quoted above, about "how to behave at the Parents' Night." At times throughout the discussion, however, the teacher might say, "Here's a question we can't really talk about enough today. If you'd like to put it aside for a future meeting, we might ask the Program Committee to plan another discussion, later."

The initial discussion was confined to talking about introductions, practicing correct ones, and writing people's names on the board. We found that we needed to be sure of the principal's name, of all the teachers' names, of the PTA officers' names, and of one another's, as well. Everyone agreed before the next meeting to study the school handbook, in which all these—except our own names—were to be found. Then we talked about conversational topics—about the importance of being interested in other people and of being interesting yourself, so that you'd have things to talk about. Before the next meeting, the group decided, they would try to find out from one another what everyone's interests and hobbies were and what their parents' enthusi-

asms were. They planned that at the next meeting they would take the roles of themselves and their parents and practice talking to one another after they had been introduced to one another.

In the course of this discussion, we decided to plan, for future meetings, discussions of family relationships, of clothes proper for various occasions, of "what to do at parties—what games to have, what kind of food to have, how to serve it 'so people can balance things and not



Sophomore homeroom dramatic skit, "How to Order from a Menu." (*Courtesy of Doylestown Junior-Senior High School, Doylestown, Pa.*)

drop anything,' how to tell people to go home if they just stay on and on at a party." The teacher's function throughout the year was (1) to suggest a variety of ways in which these ideas could be translated into program and (2) to take advantage of school situations that could be tied in with these program emphases. For example, the teacher suggested that the group evaluate the Parents' Night—in their own terms, of course. She said, "Let's put in the box, without names on them, any comments we want to make about it—what was good about it and what we need to do better next time." The results varied widely, from "Some people were chewing gum. I don't think gum is proper for parties" to "I think we should have more programs for parents. My parents had a good time." Adolescents need to learn to evaluate their experiences, to look at their mistakes without fear, so that they may build on what they have learned. Moreover, evaluation should be a continuous process, not just something done at the end of a year.

Other Program Ideas Evolve

The chairman of the Social Committee was leading the discussion after Parents' Night, since it was a social event that was being evaluated. The teacher had gone over with him the evaluations found in the box, had suggested ways in which the discussion might be handled, then had promised to take part in the discussion herself and help him throughout the meeting.

The teacher seized the opportunity presented in the remark about gum chewing to ask, "When do you think gum chewing is proper?" This led to a discussion of gum in drinking fountains and under lunchroom tables, then to a discussion of good and poor lunchroom conduct, of littering the grounds with papers or leaving trash around waste baskets. Adolescents are willing to admit their failures if the attitude of the adult toward them is not one of carping criticism. As these social defects piled up, the group began to grow somewhat self-conscious about their behavior. The teacher knew that wisecracks and giggling to cover their embarrassment would come next unless she redirected the group's thinking.

The teacher's role was to find a positive channel for utilization of this insight into themselves, of this clear picture of their own behavior, of this willingness to see themselves as others saw them. She suggested, "You've said some important things here. As you know from our last Student Council report, council is worried because some people in school don't think enough about the very things you've been considering. I wonder if we couldn't think of ways of getting a discussion like this across to other people in school."

Several plans evolved. Ray and the Publicity Committee drew, for the homeroom bulletin board, a series of cartoons with a caption attached to each. The series was titled "How and How Not to Act in High School." In the course of the year, several were reproduced in the school newspaper and, at the end of the year, others were incorporated into the handbook given to incoming freshmen. Nan, who had joined the Puppet Club, worked with the Ideas Committee. She incorporated ideas from the cartoons in a puppet play, "Don't Be a Drip!" which was given later that semester in assembly and was repeated, by request of Student Council, to incoming freshmen, the next year.

The other committees, under the leadership of the Program Committee, planned a program for class assembly. Class meetings were held once a month. After a short business meeting, a program was given.

Each of the four ninth-grade homerooms, in rotation, carried responsibility for the program. This homeroom decided to present a combination shadow play and "Information, Please." They called it "Who's a Goop and Who's a Super?" or "What to Do and What Not to Do to Be a Booster of Your School."

As ideas for the assembly program began to crystallize, responsibilities for carrying out the ideas had to be delegated. More and more



Planning an assembly program in homeroom. (*Courtesy of Idaho Falls High School, Idaho Falls, Idaho.*)

people became interested as their help was needed. The entire homeroom group was solicited for ideas. All the behavior mentioned during the gum-chewing discussion was incorporated in the script, as well as booing and throwing things at football games, bumping into people in the halls, rushing on the stairway, leaving athletic equipment on the playground, being "smarty" on the school bus, and using the wrong stairway. Peggy, Louise, and Jim interviewed the principal and the Student Council president to secure more ideas for the script and to have their own ideas approved. Then they wrote questions and provocative answers, which the "shadow actors" pantomimed. The three took turns reading the script, with Nan and Jim alternating as Master of Ceremonies. Jack and Dick worked hard at a musical accompaniment to the acting, "which really fits it." Frank and Don were sparkplugs for a publicity campaign: posters, fliers, and cartoons filled with mystery. The title, of course, was excellent for publicity purposes.

Everyone else in homeroom had an opportunity to be a "shadow actor." Ray and Vic, because of their aggressiveness and need to show off were star actors as bad boys. But the homeroom teacher noticed that, after we began practice for the play, Ray no longer blew up and burst paper bags in the lunchroom or left his table dirty, while Vic less often chewed gum. They were aware of the group's attitude toward their behavior, and they had been given an opportunity to gain attention in a legitimate fashion, so that they needed less often to resort to negative behavior.

The teacher's role in this program was to help them gather material; to be certain that, on a program like this, which involved an all-school problem—namely, student behavior—the school authorities were kept informed about the content of the program; but also to make sure that this was done in such a way as to be of benefit to the boys and girls organizing the material. The principal was not presented with material already written, so as to be placed in the position of being its censor. The committee writing this material "had fun talking to him about the program and getting his ideas." They came from their interview with him proud to report his request, "Will you let me see your script when you get it written?"

The teacher needed also to help them to see the significance of incidents included in the script. This was done by such questions as "What are you trying to say there? Why is it important? How can you best act it out?" After discussions with the Writing Committee and a repetition of these discussions with the entire homeroom, the homeroom members not only were ready to take part in the program but were beginning to apply to their own behavior what they were acting out in the program.

The teacher discussed with the group problems of their responsibility to their audience: how you get an audience ready for a program; how you tell them what you are going to do and why you have become interested in wanting to do it. Many high school assemblies fail because the audience is given no opportunity to become interested in the program. Therefore, they misunderstand it, or laugh in the wrong places, or are bored. An audience that is given an opportunity to learn a program's significance and is helped to see its importance will become a group of cooperative onlookers.

Party Games. The homeroom group's interest in social etiquette continued through high school. During the second semester of their ninth year, the Reading for Fun Committee and the Social Committee collected books and magazines that had party ideas in them. They spon-

sored a series of panel discussions and demonstrations of games that could be played at different kinds of parties. The Ideas Committee began to gather, from the various homeroom members, games that "we ought to learn to play." Boys and girls would come early in the morning to learn them; or if any homeroom meeting ended before the bell rang, the games were brought out. The Decorating Committee might consult the other committees and decorate the homeroom in accord-



Juniors' "Date-Nite" fashion show given in assembly (*Courtesy of Irvington High School, Irvington, N J.*)

ance with special parties, games for which were to be demonstrated in the meeting.

Emphasis on Manners and Personality. During their sophomore year, interest in etiquette first took the form of interest in manners. Several committees together sponsored two homeroom meetings, in which they demonstrated "The Bare Facts of Table Manners." Then they began working on a series of sketches of right and wrong behavior upon meeting the parents of your friends, upon entering a theater, ordering dinner in a restaurant, etc. This preparation led them to a consideration of proper clothes for various occasions. The program finally became their presentation in assembly of a combination style show and good-manners demonstration, which they called "Oodles of Oomph."

Later in the year, the interest in etiquette became an interest in personality development: a series of discussions motivated by the tests "As

Others Like You." The first discussion was "The Person I Like." The second was "The Person I Don't Like," followed by "Why Does the Person Behave That Way and What Can He Do about It?" These discussions started the Publicity Committee and other members of homeroom on a series of cartoons on the bulletin board and for the school paper. The discussions were responsible also for a panel discussion that the homeroom gave in assembly: "Hints to Those Who would have Many Friends." (See end of Bibliography for tests.)

The "Wanna Date?" series soon followed, with discussions, pantomimes, sketches, and cartoons on the general subject of how to get and how not to get another date, the boys holding a panel discussion on "The Girl I Like" and the girls, on "The Boy I Like," followed by another, which the teacher was asked to lead, on dance etiquette, based on anonymous questions from the question box, which every year was placed on the teacher's desk. Then there were requests for hikes, picnics, parties, all of which the homeroom sponsored. A practice was established of talking about them afterward, via anonymous comments placed in the question box. Someone had suggested, "You can't help people to be different and more popular if they don't realize what's wrong with them and why people don't like them." A technique was suggested of writing up a "case" based on something that had actually happened, either at a school social affair or at a party in someone's home. The teacher would read this and the group would talk about how he or she would have handled a similar situation. By this means, and by individual interviews with the teacher, many socially inept boys and girls were benefited. Ruth, Fred, and Don, particularly, developed confidence that the others of the group really liked them, even though they disapproved of some of the behavior of the three.

Good Times. By means of the question technique, a series of discussions on what constitutes a good time developed. The series began with a consideration of what we could do to have a good time at our homeroom picnic. Then followed a discussion of our responsibility to see that other people had a good time: what each of us could do to see that everyone else had a good time at our picnic and what we, as hosts and hostesses at parties in our own homes, needed to do. Naturally, the question of petting—"if that's a boy's idea of a good time"—arose. With the help of materials for the group to read and to report on in panel discussions, and of the teacher's individual interviews with boys and girls who wished them, questions were answered and group opinion was formed.

Getting Along with Your Family. Questions about "how to get

along with your family" began to appear in the question box during the ninth grade. Since many of the questions centered around adolescents' resentment of what they considered parental "restrictions," a "What would you do if?" technique was worked out by the group. Individuals would write up anonymous "cases" for the question box. The discussion leader would read a case, then ask the homeroom members to discuss "What would you do if this were you?" The group



Panel discussion with parents in senior homeroom. (*Courtesy of Radnor High School, Wayne, Pa.*)

seemed to gain in perspective and maturity as they considered together questions about the use of the family car, the number of nights a week they should be allowed out, hours at which they were expected in during the week and on week ends; questions about clothes and allowances; and questions of discipline.

As the boys and girls grew older, questions of the family's attitudes toward their choice of friends and toward dating and dancing arose. Twice during this group's high school career, a Student Council-Parent panel was held. The first one took place because, during one homeroom discussion, someone had said, "If we had our parents here to talk over these things, we'd get further." Several people were to invite their parents to participate in a homeroom meeting. The plan was reported in council, where homeroom representatives reported weekly on interesting meetings being planned in their respective homerooms. Council requested that they be allowed to take over the plan and sponsor an assembly in which parents would join students in dis-

cussing questions of interest to both. Certain categories of questions were agreed upon by a PTA-Student Council Committee, as being of common interest. Then a group of students and parents met together for a get-acquainted discussion, before the panel discussion in assembly. The parents requested that a similar discussion be held in PTA meeting—and this was done. These two discussions have become "annual affairs" in the school. As a direct result of one of the panels, that on "Discipline—Good and Bad," the PTA now annually sponsors a Halloween frolic in the school. School buses are used to transport the pupils who need transportation. The problems formerly occasioned in the community by Halloween destructiveness are almost nonexistent, and parents no longer have the problem—on Halloween, at least—of "how to keep boys and girls away from places you don't want them to go."

The teacher's role in the development of this series of discussions had been (1) to recognize the genuine needs of which these interests were symptomatic and to help boys and girls, through the group program, to supply those needs; (2) to see that, during the years, the interest moved from one level of need to another as the group matured; and (3) to supply resource material and a variety of means for building these interests into group program.

The discussion groups described in the last few pages developed gradually during the years, as these boys and girls learned to know one another and as they found, increasingly, that through their homeroom program, they could help one another in the handling of problems common to all or, at least, of some interest to all. At the meeting described, at which the chairman of the Social Committee originally presented the discussion idea, the group began discussions on social etiquette. Only at this point did they recognize their need for help. Because this need was satisfied and because, with the group leader's help, boys and girls gained insight and were able to see wider implications of their problems, they moved from one level of interest to another, adjusting the group program to meet needs as those needs evolved.

Hobbies Programs. Each one of the other committees that reported at the meeting described began work on plans which, in their turn, became group programs or were changed as they were integrated into the program. The manner in which the Ideas Committee, the Reading for Fun Committee, the Decorating, Publicity, Program, and Social committees learned to work together on developing ideas that grew out of group discussions has already been indicated.

The Ideas Committee at this first meeting had suggested that they

cooperate with the Decorating Committee and gradually gather materials about hobbies of homeroom members. They did so and were responsible not only for a series of exhibits in the homeroom during the year, but for several interesting and unusual hobby programs. Bill's "lecture" on snakes—illustrated by drawings on the board—was amazing, particularly since no one suspected Bill of having that kind of



Homeroom representatives describing sophomores' hobby programs in assembly. (*Courtesy of Allentown High School, Allentown, Pa.*)

hobby. This contribution of his to group program enhanced the group's respect for him.

"What's to Be Done Here in Summer?" Series. One of the February hobbies programs resulted in a group discussion of vacation plans, and this led to a series of programs about utilizing vacation time for the cultivation of new hobbies. These programs were geared to the theme: What's to be done around here in summer? In the course of a few months, pictures had appeared on the bulletin board under the title, "Art Gallery of Community Spots"; scrapbooks of local flora, fauna, and birds had been made; two old residents had been interviewed and their stories had been discussed in homeroom and written for the school paper; and a directory of recreational and cultural facilities had been compiled. The last homeroom meeting of the year, "We, the People," was devoted to interviewing everyone in homeroom about vacation plans. It disclosed that everyone had something planned for vacation time. That this series of programs had actually been educa-

tion for wise use of leisure was attested by the fact that, during the interviews at the final meeting, more than half the homeroom members said, "This is the first time I've ever thought much about what I'd do in summer."

The Reading for Fun, Decorating Homeroom, Publicity, and Treasure Chest committees had cooperated with the Ideas Committee on planning the "What's to Be Done Here in Summer?" series. The committees had met together frequently, had exchanged ideas, then had divided responsibility for carrying them out. Two members of the Publicity Committee were members of the Camera Club and were good amateur photographers. They took pictures in the community and set up the Art Gallery, while other members of their committee wrote something interesting about each picture.

Two members of the Treasure Chest were members of the Science Workshop. They were making a collection of local flora and fauna for that group. The Decorating Committee requested that they display the collection in homeroom and tell us about it at a meeting. The Decorating Committee also helped one of its own members to mount, display, and discuss his collection of pictures of local birds.

The Reading Committee suggested that they gather material about museums, summer classes in art galleries, day camps, and other recreational and cultural facilities open to boys and girls in the city near by. They compiled several pages of this material. The father of one of the boys became so interested in it that he had seven hundred copies mimographed in his office. Everyone in school was given a copy and, at the school's final assembly of the year, when the booklet was distributed, members of the homeroom described experiences that they had had in gathering the information. They were so enthusiastic about some of the available facilities that many boys and girls from school were persuaded to take advantage of opportunities suggested to them. In September, when the homeroom members were tenth-graders, the Publicity Committee took a census, by homerooms, of the school population's summer activities. Then they persuaded Student Council to sponsor (1) a school exhibit of those activities which could be exhibited and (2) an assembly at which other vacation activities could be described. These proved so popular that they became annual affairs. Now several assemblies each year are devoted to boys' and girls' summer activities.

Your Spare Time. When, as tenth-graders, the homeroom collected all their information, they were pleased to find that many of the facilities that they had recommended had been used—"but not enough; too

many people just sat at home. You have to keep telling them what they're missing," the homeroom decided. Therefore, the Decorating Committee and the Ideas Committee began gathering information about leisure-time activities during the year. Exhibits titled "Your Spare Time" were arranged in homeroom. Other homerooms were invited to see them. A quiz program was held in assembly and a Have You Heard Of? column was begun in the school paper—all to "advertise what you can do with your spare time, right here on our doorstep." Two members of the Publicity Committee were on the staff of the school paper. They kept the homeroom's Publicity Committee busy supplying material for the column.

Go Abroad at Home. This interest in the local community and the facilities of the city near by continued throughout the group's four years in high school. During their junior year, the homeroom had a series of meetings and trips, which they called "Go Abroad at Home." On our trips on Saturdays or Sundays, we visited settlement houses, churches, nationality festivals, art galleries, and exhibits of the crafts of the various nationality groups in the city. Then, at a homeroom meeting, those who had gone on the trip discussed it and shared experiences with other homeroom members. Invariably, our discussions would include a consideration of the differences between our culture and that of the particular nationality group we had visited. We tried to explore the origin and significance of those differences by asking questions of representatives of each nationality group we visited and by reading material that they had recommended to us. With this background, we discussed prejudice. Then we tried to apply to our own school situation what we had learned about prejudice. Because of this experience, the homeroom was able to participate intelligently in the "Us and Our Neighbors" series of homeroom programs sponsored during their junior year by Student Council, and mentioned in the first chapter.

The meeting in which the idea of the trips was born was interesting. The Program Committee, early in the group's junior year, was reporting on plans for a boy-girl discussion when one girl said, "I think that's a good idea; but it seems to me we're always thinking about ourselves. I think we're very self-centered. We seem to live in a world of our own, among our friends."

"Sure, we want to have friends," "We have to learn how to get along with people" were the retorts.

The first girl persisted, "But we ought to have something beyond ourselves. Why aren't we more interested in other people?"

Frank interrupted, "I know what you mean! Last summer at art class at the museum, I met a Mexican fellow. I didn't know anything about Mexicans before. Gosh, they're interesting! Couldn't we find out something about people different from us?"

Fred broke in, "You mean like we do in current events and world problems? I get enough of that in history!"

The teacher suggested, "Frank wasn't talking about history. He was talking about a Mexican boy that he met. It might be fun to work out ways in which we could all have a chance to meet boys and girls of other nationalities. Where do you suppose we might begin?"

Frank said, "This fellow invited me swimming one day. We went to a settlement house where he goes. They have all kinds of clubs there. We could visit there, I think."

At this time, Frank was chairman of the Publicity Committee. That group became interested in the idea, as did other committees. Under the guidance of the teacher, information was gained about nationality groups in the city. Several parents of homeroom members, the principal, and the teacher helped boys and girls make contacts with people who could arrange visits to places of interest and who could provide individuals able to interpret to boys and girls what they were seeing in terms of the culture it represented. Some of these "interpreters," later on that year, came to spend an entire day at the school and to talk in assembly, as a part of the "Us and Our Neighbors" series of programs.

The series was inaugurated by this homeroom in an assembly program that they sponsored. They opened it with "Ballad for Americans," then explained the ballad in terms of what they had learned, during their trips, about the different people who are Americans. They closed the program with a "Song of Understanding," which had been written by the Program Committee. Later in the year, some of these ideas were incorporated into a pageant written in an English class for the all-school Dramatic Night.

Committees Work Together

During the time that the homeroom members were making their visits, the Reading for Fun Committee was gathering pamphlets from places visited by the group and was asking in each place about books that they might read. Generally some of the material suggested was in the high school library or could be placed on the library list. Gradually this committee had learned to function in homeroom almost as a resource agency for every other committee. Other committees turned

to them when they needed program resources. They and the Publicity Committee helped the other committees to crystallize and carry out their ideas.

Librarians for the Homeroom. This group had begun in ninth grade by seeing themselves merely as librarians for the homeroom. At the ninth-grade homeroom meeting described earlier in this chapter, where committee chairmen made their first reports to the homeroom, this



Mock trial in senior homeroom: you versus study. (*Courtesy of Horace Mann-Lincoln School, New York, N. Y.*)

group had suggested only that homeroom members bring in magazines and books that they liked. These were made available to the other members of the homeroom, so that, early in the morning or at any other time when they had free time, they would find interesting reading material at hand. The committee had agreed also to act as librarians, should anyone want to take material out of homeroom.

Discussions on Study Skills. Gradually, they began to take on other responsibility. They kept homeroom members informed of new materials in the library that had interested them. When the first report card was about to be issued in ninth grade, the teacher, at their request, led a discussion about the meaning and purpose of report cards. This discussion led, in turn, to a series of programs organized by this committee: panel discussions on how to study; a discussion of the implications of lectures that the boys and girls had had from their health teachers on Health, Exercise, Sleep, and Study—All in Propor-

tion; and a consideration of the daily schedule as a means of planning study. Homeroom members experimented with different forms of daily schedules. Throughout the group's four years in high school, meetings were devoted at intervals to the use of the schedules. "How to Budget Your Time," "How to Live on Twenty-four Hours a Day," "How to Concentrate," "How to Study for Exams," and "What Grades Can Mean" are all subjects that the boys and girls discussed at intervals through their high school career. Year by year, they saw a different significance in these topics, because they were able to assume increasing responsibility for themselves in these areas and because the aim of their study became clearer to them as they faced, for example, entrance into college or into professional or job training. Whenever these subjects were discussed, the Program and Reading committees jointly took responsibility for the meetings.

The Program Committee continued its function as a steering and coordinating group. Every month or six weeks, the entire homeroom would have a planning session, at which every committee would present its responsibility for this period and its future plans. These planning sessions were preceded by officers' meetings, in which tentative calendars were suggested as starting points for discussion. The Program Committee's chairman would be in charge of the planning session. He or she would write the calendar on the board, then call on each committee chairman to explain his particular committee's part in it. In this way, there was no misunderstanding about what was expected of any committee or when it was expected. If changes were recommended in the calendar, reasons for them were heard, then final decision was made by vote of the group. The Program Committee cooperated with every other group presenting a program or, if they themselves were responsible for a program, they sought the cooperation of any other committee that they needed.

"Our Future" Series. Definite responsibilities were allocated to each committee in officers' meeting, then the carrying out of those responsibilities was planned in meetings of the individual committees involved. Sometimes several committees cooperated on a program. The cooperating committees might meet separately at first, to organize their plans; but before the meeting on which they were cooperating was held, they met together to coordinate their efforts and to be certain that each group understood what was expected of it. For example, during the fourth year of homeroom programs, a great deal of time was spent on the topic, "Our Future." The Program Committee was asked to be responsible for these meetings, but each committee was encour-

aged to suggest subject matter and methods for presenting it. Moreover, there were all-school events with which homeroom programs must be dovetailed. On Career Day, two movies were shown: "How to Get a Job" and "How to Succeed in a Job." Discussions were held in homeroom to prepare for these and to follow up on them. Different committees assumed responsibility for each discussion.



Sponsor discussing Kuder Interest Test with seniors who have taken it. (*Courtesy of Doylestown Junior–Senior High School, Doylestown, Pa.*)

All-school Programs. A third committee assumed responsibility for a discussion in homeroom preceding College Day. Representatives from this committee were sent as homeroom delegates to the Student Council committee that was planning College Day; their responsibility was to carry to the all-school committee the recommendations of their homeroom for the program of College Day. A similar plan was used when the homeroom was asked to send representatives to an all-school committee planning Career Day. In order to give the homeroom sufficient information, so that the homeroom could make intelligent recommendations for these two all-school programs, the committees gathered information about possible content of such programs. They organized this information and then presented it in homeroom meeting.

Cooperation among Committees. Committees found, early in the homeroom experience, that, even though they carried major responsibility for some one aspect of the homeroom organization, such as the publicity, this fact did not mean that their contribution to the home-

room was to be limited to that one area. When a specific program was being prepared, many groups and individuals, regardless of committee affiliation, might work on the program.

This type of cooperation had to be learned, as has been indicated in the history of preceding committees. At the ninth-grade homeroom meeting used as a starting point for this description, each committee reporting was seeing its activity as confined to a specialized area. They were even somewhat jealous of their prerogatives. "That's not your job. That's for our committee to decide" was a comment frequently heard in the first few months after the homeroom was organized.

Gradually the committees found that they needed help from one another: the Social and Program committees almost immediately began working together; the Ideas Committee needed the cooperation of the Decorating Committee; etc. The Decorating Committee had at first been "isolationists." The plants that they brought to school during the first weeks of ninth grade were "their" plants. After they had spent two days arranging them, allowing no one to help or to make suggestions about their arrangement, the five members of the committee were all away for an entire day on a school trip and the girls who "said they'd water the plants" forgot. Since the day of the trip was Friday and a hot week end followed, the plants looked wilted on Monday. The girls on the Decorating Committee were angry. The incident gave the homeroom teacher an excellent opportunity to consider with the group the importance of the fact that, if you expect people to be interested in a program or a project, they must have an opportunity to participate in it.

The Decorating Committee got the idea. A week after the incident cited, they found that the library had pictures to lend to the various classrooms. Instead of choosing the picture themselves and bringing it over to hang in homeroom, they carefully looked over the pictures available, chose five that they liked best, described these in homeroom meeting, and asked the homeroom members to choose the picture that they preferred. The homeroom teacher had suggested this procedure to them. Not only did they accept the suggestion, but they also told homeroom members, "If you'd rather send another committee over to look at the pictures before you decide, you could do that."

The homeroom chose a picture that they had recommended. Then someone commented on the fact that some of the other pictures sounded interesting—"Could we see some others?" Arrangements were made to have the librarian show us some at our next meeting and tell

us their stories. The Decorating Committee was asked to choose the pictures to be discussed in homeroom meeting. In their discussion with the librarian and their browsing in art books, as she encouraged them to do, the Decorating Committee became especially interested in pictures of children.

"Our Favorite Pictures"—an Assembly Program. The Decorating Committee discussed in committee meetings ways in which they could communicate their special interest to the others in a homeroom meeting. The teacher suggested that they show copies of their favorite pictures of children, have something interesting to tell about each, then discuss with the homeroom the possibility of sponsoring an assembly program in which they might reproduce some of them.

The committee was delighted—and frightened, as well. Everyone in this group was a person who very much needed recognition and a feeling of achievement. Louise never pushed herself forward; Ellen did not recognize her own ability, Dot was certain that no one would appreciate her, no matter what she did; Bill would not exert himself; and Dan did not have a great deal of physical energy. The committee had not become a group yet; they were a collection of individuals who were too absorbed in themselves and their own problems to be concerned about group welfare. However, here was an opportunity that each one wanted—and they responded.

With a great deal of help from the teacher, careful preparations were made for the homeroom meeting in which the pictures were presented. Homeroom members were interested in them. Then Louise, as committee chairman, suggested the assembly. After several wisecracking young gentlemen had been assured that they would not be modeling the little boy in pantaloons shown in one picture, discussion about how to plan such a program was launched. Several boys volunteered, if we could gain permission from the principal and the shop teacher, to make and gild a large wooden frame in the school shop. The group planned to reproduce, as nearly as they could, the backgrounds of the pictures with poster paints on large pieces of brown wrapping paper. These could be thumbtacked, one after another, on a movable bulletin board owned by the school. The characters in the picture, in appropriate costumes, would be posed between the frame and the background.

As these plans developed, everyone in homeroom became interested. Some painted the backgrounds; others built the frame, took responsibility for lighting, made—or developed—costumes from the school's costume closet, gathered and wrote the stories of the pictures that were

to accompany each one, or took the part of characters in the pictures. The group leader's main concern in the organization of this program was that the members of the Decorating Committee, because of their insecurity in their role as leaders, should not become too aggressive and thus lose the cooperation of the large number of homeroom people who were needed to carry out the program; or that they should not become so retiring that they themselves would not gain from the program the feeling of achievement that they needed.

The program was successful in many ways. It was well planned and well presented. Individuals who needed an experience of recognition and achievement gained it. However, they recognized the fact that other people had made this experience possible. The others, in turn, looked on these individuals with new respect and began to accord them status in the group because, for the first time, abilities that they respected had become apparent in these members of their group. Moreover, the entire homeroom had enjoyed the experience so much that they began to question how they could repeat this kind of program. As a part of the Christmas assembly, when they were tenth-graders, they actually sponsored a similar program, presenting several "Madonnas of the Old Masters."

After the first program, most members of the Decorating Committee, were more able and more ready to work with the group. They had experienced the feeling of being accepted members of the homeroom group—all except Dot; she remained sullen. The Decorating Committee freely discussed in homeroom meeting plans for making the room attractive; they sought ideas from others; they learned, as the preceding pages show, how to cooperate with other committees and how to gear their committee work into the large-group plan. In turn, the large group accorded them recognition for the primary responsibility that they assumed so well—that of keeping the homeroom attractive. Respect developed for the homeroom as a place, in addition to the homeroom as an organization.

The Treasure Chest and the Ideas and Publicity committees each began the ninth grade with definite ideas of what "our committee" will do. They, too, learned that no committee could work alone. The preceding pages describe their part in the evolving group program. For the Treasure Chest, learning to work with others was easy, because they, almost immediately after their organization, found that they needed other people. If dues were to be collected or money to be raised, cooperation must be assured from everyone.

Toy Shop. Within a few weeks, plans for the Toy Shop were organ-

ized. Toys were collected, then repaired and repainted. Harry's workshop at home was used, but it was rather inaccessible. Two fa-





Toy and doll repair shop. Girls dress the dolls which the boys repair. (*Courtesy of Doylestown Junior-Senior High School, Doylestown, Pa.*)

thers who became interested in the project worked week ends with some of the boys and girls in their workshops. Just before Christmas, each of them gave a Toy Shop party for the homeroom. The boys

worked on toy repairing, the girls on painting, for an entire Saturday afternoon. In the evening, everyone went caroling, once to a children's hospital, once to a veteran's hospital, for each of which the homeroom had made Christmas favors for the patients' trays.

Early in December, as the homeroom began to accumulate toys, other homerooms became interested in the project and asked to assist with it. The situation was discussed with the principal, with Student Council, and with the art and shop teachers. The principal agreed to allow a limited time in those two classes for Toy Shop work and to allow boys and girls who had good scholastic averages and who were approved by those two teachers as responsible workers to devote their study periods to the work during December. Since the interest in the project had extended beyond the homeroom, a Toy Shop Club was organized at the beginning of second semester, when club schedules were set up by the faculty and the Student Council. The experience of having their project adopted by the entire school was a source of great satisfaction to the boys and girls on this committee. Their own self-respect and their status in homeroom were greatly enhanced. For Harry, Fred, Joe, and Ray, this was the first time that they had been recognized publicly for good, rather than bad, behavior.

The Toy Shop was Joe's idea originally; the other three boys had joined the Treasure Chest only because the homeroom president had announced that everyone was to be on a committee and this one seemed the least obnoxious. At first, this committee needed a great deal of help from the teacher. Up to this time, these boys had gained attention by rudeness, scoffing, wisecracking, or other disruptive behavior. They used these methods in committee meetings at first. They used these methods—plus force and cajolery—in presenting ideas to the homeroom. Careful evaluation of each of their homeroom presentations in committee meetings that followed the homeroom meeting, coupled with the teacher's individual conferences with each boy on the committee, gradually built up in them confidence that the homeroom group was interested in their ideas and in working with them; that, therefore, they did not need to resort to negative behavior to gain attention.

As, time after time, the fact that the committee had to gain the cooperation of the homeroom group became apparent, as the boys tried out different ways of gaining it, then were helped to evaluate their methods without being placed on the defensive themselves, they gradually recognized the more effective methods for gaining cooperation. Besides, they were given help in using them. When they found that

success, in terms of personal recognition plus the achievement of their purposes, was the result of these methods, they were psychologically ready and able to try them again. Naturally, there were regressions to the negative behavior, but the boys found themselves in so many situations in which the positive behavior gave more satisfactions that they chose it oftener.

The Publicity Committee also was constantly thrust into situations in which the help of its members was requested by other committees. At their first committee meeting in ninth grade, they recognized as their function only "taking care of the homeroom bulletin board and reading the daily bulletins from the office." As homeroom programs began, they were asked to publicize first one idea, then another. They were called upon to vary the methods by which ideas were to be publicized. It was possible to make assembly posters and to write short notices about a program, without knowing much about it. But as they developed the idea of a series of posters before an event, of writing articles and drawing sketches for the school paper, and finally, of gathering homeroom material in special pamphlets, they too had to learn to work closely with other committees and to share with other committees the responsibility for planning and carrying out the homeroom program.

Freshman Orientation. The Publicity Committee developed special interest in the orientation of new ninth-graders. Its origin was their discovery of the inadequacy of the existing program. They discussed the fact that members of their homeroom had not known their way around school after being given just one tour. The teacher, who happened to be meeting with the committee at the time, said, "Can you make a list of suggestions of the things you would do to get freshmen ready for high school? We could discuss them in homeroom meeting, then take what everyone considered the best ones to council." Student Council had a committee that met jointly with the faculty to plan freshman orientation. As a result of several homeroom discussions and the continuing interest of the Publicity Committee, recommendations from this homeroom helped in developing the school's plan for an expanded program of freshman orientation.

The original Student Council-Faculty Committee was enlarged to include representatives of each ninth-grade homeroom. This committee met twice in the spring with principals of the elementary schools from which high school pupils came and with officers of each eighth grade. Out of these meetings arose the suggestion that orientation should begin in the elementary school. A Speaker's Bureau was or-

ganized and ninth-graders were chosen to return to their own elementary school to speak to the eighth grade about the high school. Student Council and faculty representatives accompanied them and spoke in each elementary school. A ninth-grade member of the newspaper staff went to distribute a special "Newcomer's Issue" of the school paper. This was the high school's official welcome to eighth-graders.

When they came to the high school in the fall, a half day before the



Seniors helping freshmen style their hair during freshmen orientation course. (*Courtesy of Coeur D'Alene High School, Coeur D'Alene, Idaho.*)

other grades, new students were given the high school handbook, which had been planned from questions sent in by eighth-graders in response to the school's request, What do you want to know about the high school? and questions submitted by each ninth-grade homeroom in response to the question, What do you wish you'd known about school before you came? The suggestion came from ninth-grade homerooms that the handbook be mimeographed rather than printed, so that it could be revised annually according to questions from ninth-graders and from incoming eighth-graders. "They know what they need in a handbook better than Student Council alone does," this ninth-grade homeroom concluded, in making the recommendation in class meeting. They probably remembered how, at the beginning of

the year, they had discovered that they needed to have available floor plans of the high school building, in addition to making a tour of it.

Boys and girls who were members of the homeroom's original Publicity Committee continued, throughout their four years of high school, their interest in ninth-graders. Three of them remained on the school's Freshman Orientation Committee, all four years. When they were tenth-graders, the entire homeroom, because of this committee's interest, took an active part in the school's "Get-acquainted" program for ninth-graders. Some were ushers at the introductory assembly, the day before school began; some were guides for the tours of the building made by new ninth-grade homerooms; others took part in the "Know Your School" assembly, where ninth-graders met "The People You Ought to Know in School"; and others took responsibility in planning a Club Fair. The Faculty-Student Committee had suggested that it be held because many ninth-graders had said that they did not know enough about school clubs before they joined them. It was decided that everyone in school might enjoy the Club Fair, that therefore the first school assembly would be devoted to exhibits around the auditorium of things that could be done in clubs and that the assembly program would consist of explanations or demonstrations of club activities.

Handbook for Parents. When the homeroom members were juniors in high school and three of the original Publicity Committee members, who had continued their interest in the orientation program, reported that the Faculty-Student Committee had recommended that a Handbook for Parents be compiled and given out at ninth-grade Parents' Night, several homeroom committees combined to help with the project. The entire homeroom devoted a meeting to discussing possible content for it. They suggested many of the emphases that are generally considered by teachers to be important in parent-school cooperation, but they phrased them in their own terms: what parents should know about school rules—absence, tardiness, bus time tables, buying or bringing lunch in the cafeteria, extra money we need—for lockers and activity tickets, etc.; how parents can be helpful about homework and what they shouldn't do; special services the school has—like health and dental services, the club program, and guidance; enough about the athletic program so they know why we stay after school to practice. The members of the homeroom also suggested the incorporation of some of the material "about how we can spend our free time—lots of the parents don't know about some of the places we have listed."

Conclusion

The homeroom group moved from self-centeredness to a genuine concern for others. It was possible for them so to move because the type of experience fostered in their group relationships led naturally to useful ideas and principles. The group process had begun when the boys and girls were at the beginning of ninth grade. They had been helped to understand themselves—their strengths and weaknesses, their interests and knowledge. The best of the existent strengths and interests were encouraged and fostered by the teacher and the group program in such ways that they grew into new knowledge, new interests, and new insight. This is good group work—that what is positive in a situation is cultivated so that, of itself, it will sprout new and broader outlooks and interests. The adult cannot, in advance, say what direction vigorous life will take; the adult cannot map out the exact order in which a boy or a girl will build the desired ideas and principles, nor can the adult even say that the boy or the girl will build the most desirable ones. But this is the process by which, in democratic society, ideas and principles are transmitted. The adult helps boys and girls to create an environment in which growth is possible, but the boys and girls must do the growing, themselves. The adult operates in his relationship with boys and girls so as to facilitate their insight and understanding of their basic needs, to contribute strategically to the development of a group program that meets those needs, and to mobilize the resources within a situation in such a way that it operates for the maximum benefit of each individual in the group.

CHAPTER 5

The Story of Two Clubs

Introduction

Can boys and girls be trained for leadership? Can boys and girls whose backgrounds and economic status are greatly at variance ever learn to work together? Can anything really valuable be accomplished when boys and girls meet one another only at a club? The story of the clubs described in this chapter serves to answer these questions. The first club is composed of girls, the second of boys. Whether the group be boys, girls, or coed—as in the homeroom—the method by which boys and girls learn to work together, to take leadership responsibility, and to evolve a group program is the same. However, a teacher who has not worked with one sex or the other will gain reassurance by seeing specifically how a program develops in both a boys' and a girls' group.

In this chapter, emphasis is on description of the process of program planning. In the first section, the problems of building group morale, developing leadership, and evolving a group program are discussed in detail. In the second section, the reader's knowledge of this process is assumed. Only a comparatively short report is given here, a report showing the steps by which the program in the boys' club came to be.

PART 1: THE LEADERSHIP COUNCIL LEARNS ABOUT CLUB PROGRAMS

The new guidance director[1] in a girls' high school was attending the third meeting of a recently organized Leadership Council composed of the thirty-six officers of ten school clubs. These girls were to be given training and assistance in developing club programs. Teachers, especially the club sponsors, were encouraged to listen in on the meetings. After council meeting, the teachers remained to discuss with the guidance director the process of group work involved in the demonstration that they had witnessed. The guidance director, as adviser to the council, was partially responsible for the development of programs in the clubs that the girls represented; she was also to assist and give in-service training to the teachers who acted as club advisers. The teachers who attended council meetings took no part in them and assumed no responsibility for them. The guidance director advised the group herself, so that she could *demonstrate* to club advisers what she was attempting to *teach* them about leadership and techniques in group work.

Council Is Organized

Clubs had not been very successful in this school. As "extracurricular" activities, they had not been considered legitimately a part of education and had not been given place or time in the school's daily schedule. All the meetings were held after school. Many practices that might be considered unacceptable in a democracy had crept into club policies. Several groups had "closed memberships." Individuals were voted into membership, by closed ballot in one group, by choice of the officers and the sponsor in another group. Social barriers were high: certain clubs were composed only of individuals who "rated" socially in the community; certain others were controlled by one clique, whose standards and ideas all prospective members had to accept.

The guidance director knew that this situation existed. Moreover, she knew that some of the teachers and some of the girls wished to perpetuate it. However, she and the new principal and the majority of faculty members did not wish to have it continue indefinitely, because such practices were counter to their basic philosophy of educa-

[1] This title is used throughout this book to designate the person responsible for coordination of the guidance program in a school. His other functions are suggested in Chap. 7. In some schools, this individual is called a dean of boys or of girls, adviser, guidance counselor, etc.

tion. The challenge presented to them was to have the clubs become dissatisfied enough so that they would question their own procedures and seek help in improving them. The hope was that, eventually, the club program could be incorporated into the daily schedule and become a recognized part of the educational program. The club program would then be determined by a cooperatively developed school policy, instead of by the vested interests of a limited number of faculty members and students. To accomplish this without force but with understanding, the minority would have to be educated to wish to give up their vested interests.

Most of the faculty members and the Student Council, which included, fortunately, some of the most influential club officers, were agreed that the club program was dull. "We need some new ideas" was their opinion. Student Council and the guidance director, who was their adviser, had had a series of discussions on "What are the things in our school that we could do better?" When clubs had been mentioned, a discussion followed upon the guidance director's query, "What's wrong with them?" Only vague dissatisfaction about their "dullness" was voiced, because the girls who were club officers had high prestige in council. These girls did say, "The clubs could use some new ideas." The guidance director suggested that maybe Student Council could help if they knew which girls in school were club members, why they were, and what they wanted to get out of the clubs. This information, she suggested, could be compiled and given to club officers, "to help them on ideas for club programs." The guidance director knew, incidentally, that the administration had never been able to secure from the clubs even complete membership lists.

Student Council and the guidance director evolved club membership cards and used them to make a survey of all extracurricular activities. Student Council members went to club meetings and explained the reason for the survey—"To find out why people join clubs and what they expect of a club program, then to see what we can do to make the activities more interesting." When the cards came in, most of them showed dissatisfaction with club programs because of a lack of variety in them. As these results were compiled, the problem became that of building on these dissatisfactions in such a way that club sponsors, officers, or members, were not put on the defensive as they admitted that they needed help. The guidance director was asked to meet with some of the club officers and sponsors. After consultation with them, with Student Council, the faculty, and the administration, it was agreed that a Leadership Council be organized, "to help club

officers get new ideas for programs." An invitation was issued to all club officers and sponsors to join the council, but no group was to be required to join.

The first meeting had been a social affair planned by a committee of two volunteers from each club, some of them Student Council members. They had met with the guidance director and had decided that the initial meeting of the group should be devoted to games, so



Writers and actors club. (*Courtesy of Horace Mann-Lincoln School, New York, N. Y.*)

planned that small groups would play together, become acquainted with one another, then move on to meet other girls. "Everybody has to play at least one game with everybody else, so we're all acquainted by the time the meeting is over," the girls had said. For the second meeting the planning committee "hit on" the following idea. "It's a good mixer," they said. Each girl at the meeting was to choose a topic from a list that the committee placed on the board. She was then to talk for one minute about one of these topics: the most exciting experience I ever had, my dog, my last shopping trip, the best party I ever attended, my hobby, my club, my tomboy days, my summer vacation, or the kid brother. These meetings had been interesting. The planning committee members had explained to the group that, if they were to meet together regularly, as a Leadership Council, "We really should get to know one another." Everyone had taken part in the meetings, even though the girls' backgrounds were so different, their social graces so varied.

The girls had one interest in common—the desire to "make our clubs go." At the third meeting, the one to be described, it was hoped that they would begin to share ideas about ways in which this could be done. Discussion was poor at first. Only feeble and tentative suggestions were made by other than the few loquacious individuals of whom there always are some in a group of leaders. However, some of these girls were not accustomed to being asked for their opinions; some of them were unable to be articulate about their ideas. Adults had generally made plans for them. Therefore, they had not yet learned that the guidance director meant what she said when she assured them that, though she and their teachers would attend council meetings and help whenever they could, these meetings were theirs to plan; they were to be a forum for the discussion of their problems, their hopes, their plans for their own clubs, and plans for joint club activities.

After some talking in this third meeting, with very little being said, one quiet yet very mature girl who had a great deal of insight, began slowly, "What I'd really like to know is, why girls lose interest in clubs. We always have a lot of girls at the beginning of the year, and in a month or so some of them don't even come. And most of them won't do anything in the club."

The adult leader had known that this situation existed, that the majority of the girls who joined clubs gradually lost interest in them, she knew why it existed. The facts will be obvious from the descriptions of individual clubs that will be found in the next section. Briefly stated, if only a few people have a part in planning what a group is to do, only those few have any sustained interest in the group. Efforts had been made in the first weeks of school to call the girls' attention to this situation and to secure their cooperation in changing it, but the guidance director knew that nothing genuine could be accomplished until the girls realized that it was they themselves who were undermining their organization. "Until there is awareness, the attitude popularly described as 'cooperation' cannot emerge."[2] Here was a girl not only aware, but articulate.

The comment quoted above brought forth immediate response:

"Yeah, all the girls do is sit and gossip."

"They don't want to do anything—they just want to be entertained."

"Aw, you can't hope to please everybody—just do the best you can."

"But I can't even collect dues!"

[2] VAN WATERS, MIRIAM, "Youth in Conflict," p. 181, Republic Publishing Co., New York, 1926.

"I think that there's something the matter. What can we do about it?"

The last question was addressed to the leader.

"Suppose you ask yourself why you joined the club," she suggested.

This seemed a new idea. With surprise and some complacency, the replies were "Why, to make friends, to learn new things; it's a good club, to have a chance at leadership," and others of like caliber.

The leader took from her files the compilation of the information that had been secured from two questions asked every girl on her membership card when she joined a club. As each girl filled out the club membership card, she gave detailed information about herself. Then she answered these two questions, "Why do you want to join this club?" and "What do you want to have in the club program?" The results of these two questions had been compiled by a committee in each club. The significance of this material had apparently not been discussed by club sponsors with the officers of the clubs.

The guidance director consulted the information. "We asked 338 girls in the clubs you represent to write on the backs of their membership cards when they joined the clubs the reasons they had for joining and to state what they wanted in the programs. In answer to the first question, the largest number of girls replied that they wanted to meet girls, to make friends, that they wanted companionship. The next largest number of girls said that they had joined the club to have a good time; the next, to widen my interests; to learn new things. Some expressed these reasons: I was interested in their activities; I like the things they do. Listen to these samples of other reasons that they gave: I liked the girls in it; my friends came, I heard it was a worthwhile organization; in our school it's an honor to belong to it; to get into a new branch of activities; to develop leadership; to get my name in the yearbook; I heard some girls talking about it; I dropped in on the meeting and got interested; I had nothing else to do; to break the monotony of school; because when a group of girls get together they can do more than one alone; to teach me about life; to learn to mix well; to overcome bashfulness; to spend my time in a worth-while way; to meet different classes of people; to be active, clean-minded, and a good sport; girls of fine caliber belong; I was a stranger here; I wanted to make myself useful; and I always admired them. Doesn't that sound familiar to you? You used some of these same words yourselves.

"The membership cards also required that each girl put down what she wanted to have in the program of the club. These are the answers, in the order of their popularity: dancing and parties; swimming and

other sports; having talks on everyday problems—clothes, etiquette, how to get along with people; having teas, meetings with other clubs, fashion shows, dramatics, theater and concert parties, hikes; discussing books, music, and what's happening in the world. Some interests that they suggested less frequently were knitting, going to art museums, learning to talk to boys without being bashful, letting girls talk about their ideals, sewing, corresponding with girls in other countries, having noonday talks, doing service work. Others were doing good deeds, making a newspaper, folk dancing, playing bridge, ping-pong, chess, learning about aviation, going to a radio station, having an amateur hour, going caroling, having a waffle party, planning affairs for our parents, learning to speak interestingly, learning to cooperate.[a] There are the answers to your two questions; you know why girls join your clubs and what they want in club programs."

"Gee, that's a lot for a club to try to do!" one girl said.

"What kind of programs shall we have?" and "Where do we begin?" others asked.

The Guidance Director questioned, "Is there any connection between the two lists read? Why do girls want dances, fashion shows, teas, discussions?"

"Why, to get that!" one girl finally exclaimed, pointing to the first list.

"Sure, to give them what they want out of the club," another added.

"But do you know what they really want? Have you asked them?" the leader said.

"Well, there it is—" one girl began.

"No, we haven't asked them. We planned the programs ourselves—on what we thought they wanted," someone admitted. Other girls agreed, and discussion was launched.

The group discovered for itself that, in most of the clubs, the officers planned the program at least a semester, sometimes a year, in advance. Sometimes a program committee was consulted about the plans, sometimes the program was mostly the adviser's idea. Some of the girls even "remembered" that their group kept files of former club programs, year after year, so that they might return to them for "ideas." The clubs vied with one another to have the best looking mimeographed or printed programs for the year. Often "Well, we did it before, and it was a success" determined the fact that a certain meeting would be repeated *in toto*. Sometimes, there was a set plan:

[a] See Appendixes D, p. 394, and E, pp. 395–401, for copy of membership card and information compiled therefrom.

"First in the month we have a business meeting, then an educational, then a service, then a social—"

"And everybody comes only for the social!!" a chorus answered when a girl had volunteered this comment.

"Well, the girls in our club want us to plan the program. They always say that the officers know best—" remarked one of the girls, who was somewhat annoyed by the discussion.

"But you said that they don't do what the officers plan!" another challenged.

"Don't you have fun planning the programs?" the leader asked.

"Sure!" Again the reply was in chorus.

"Then why not try letting everybody share that fun? Maybe then they'll be as interested in what they help to plan as you are in your own plans now," the leader suggested.

"But how are you going to get them to do it?"

"Find out what they're interested in—they'll help plan whatever that may be. You said that you had never asked them what they were interested in. Why not begin there?" the leader questioned.

"What would you do to find out?"

"How do you find out what you officers are interested in when you plan?" the leader queried.

"Well, we know one another."

"We know what we talk about."

"We just ask everybody to give her ideas."

"Can't you do that with other girls? How would you find out what they were talking about?" the leader asked.

"Listen to them, of course."

"Then, suppose you try listening."

At first, the only response was laughter; then came comprehension. The group talked about their own topics of conversation. What did they talk about? They listed the following on the board:

Living with our families
Getting and keeping a boy-friend
Getting along with girls (How girls rate other girls)
Our ideas about school
What about jobs?
What we do with our spare time
What we read and our favorite songs, books, movies
Our interest in the outside world

Finally, after much discussion about what to call it, "The more serious side of life" was added. This included, they said, their ideas about

religion, morals, beliefs, conventions, ideals. They tried out all those words before agreeing upon the above choice of label. The girls decided that each of them would copy this complete list. Keeping in mind its suggestions, they would listen to girls' conversations between this meeting and the next council meeting. They would note down whatever they thought showed a special interest on the part of other girls.

Much informal discussion followed, including these scattered remarks:

"I think we don't really try to know the girls in our clubs."

"We're too busy to get to know everybody."

"But we shouldn't be officers if we're too busy to do our jobs right."

"We spend too much time with our own friends; we give them all the chances at jobs."

"Well, we have to be sure that the jobs get done; you can bawl out your friends if they don't do it."

"But then other girls get the idea that there's a clique running the club, and I think that's the reason they don't cooperate."

"Yeah, I think we ought to give more people something to do."

"If we can find out what they want to do, and can trust them to do it, I'm all for it."

"Well, even just putting ourselves out to talk to more girls ought to give us some ideas."

"At least, we can try."

"This may be screwy, but we'll have fun taking notes on everybody."

"Anyhow, I can practice my shorthand."

"Well, if we can find out anything, it's better than reminding girls of meetings and begging them to come."

The meeting was over.

Implications and Possible Interpretations of the Process

What had happened? The girls had thought through the meaning of a problem that they faced in an actual situation with their clubs. They were becoming aware of the necessity for understanding themselves and for knowing something about the thought processes of other girls, if they were intelligently to fill the role of leaders. They began to see some connection between club program and the meeting of personality needs. They wanted to develop techniques that would give them further information. They were constructing their own lab-

oratory in which to learn by doing—with a maximum of doing, a minimum of words.

The Leadership Council included girls with different backgrounds and abilities; they were anything but a unified group. However, they had in common the desire to "do something" about a situation that involved the prestige of every girl in the group. They were face to face with a genuine problem: Girls are losing interest in our clubs—why?



Hobby club in woodworking. (*Courtesy of George School, Newtown, Pa.*)

The meeting-by-meeting record that follows shows how the girls met this problem; how they planned, developed, and executed a program that met their needs.

This record begins as the club council is organized, each individual with her own needs and interests, her own expectations from council. It ends with the group's evaluation of a completed program project. As any group leader sees what is pertinent or significant in the process described here, he can utilize his training, academic background, knowledge of theory and of method to supplement his insight and thus develop creative imagination in working with his own group.

The backgrounds of the girls in council were varied, as will be illustrated in detail. They all attended a large high school in an Eastern industrial city. Many of them came from homes in which the authori-

tarian pattern was strong. Their only common tie, an artificial one, was that each had been elected to some office in her own particular club, and therefore had some specific responsibility to discharge. Leadership Council met only once every two weeks. Its function was twofold: to discuss problems common to them as leaders, and to plan program events that would include the entire club membership.

Attendance at Council was quite voluntary. This group was not part of a school-activities program that adolescents must attend. There were no rewards, banners, or marks of prestige awarded by the leader for perfect attendance at council; there was no rebuke for failure to attend. Therefore, it seems fair to assume that, if the members attended group meetings, it was because they wanted to come, because the content of the meetings was meaningful to them.

Originally, many girls joined council because they thought they would "get brilliant ideas" for their club programs by copying programs that had been successful in other clubs. In the council meeting described, the girls were becoming interested in the idea that programing is not the taking over of some other club's brilliant ideas; it is a matter of developing understanding and sensitivity, of creating techniques that will accomplish this end. The girls began working out techniques that would yield the information they needed.

The techniques to be described, which council developed to assist them in program planning, were evolved over a period of time. This fact is mentioned specifically in order to emphasize the principle that, whatever techniques are used in a group must be given *time* to develop from or to be understood by the group. Unless techniques grow out of and are functional to a situation, unless they have meaning and purpose to those using them, they have no significance for the group and are often resented as "things we have to do." The girls had begun, in this first meeting, gradually to develop a purpose; they were beginning to take some responsibility for their own education. The leader had recognized her opportunity as the group's readiness to face the problem of declining membership had been revealed.

As the girls relinquished the idea that club program was not a series of brilliant ideas garnered from various sources, their next conscious aim was their desire to "do something" about the problem of declining club membership, which faced them all. However, as they investigated this problem, as they saw the implications of such questions as What do girls want to get out of their club experience? Are they getting it? Why not? What must we do to help? their aims gradually broadened.

As council members recognized the significance of the program suggestions on membership cards, they gained valuable clues about the members' actual expectations from the club program. Gradually, they sensed their opportunity, through club programs, to help themselves and other girls with actual problems that girls were working out in their daily behavior. As their understanding of themselves and as their sensitivity to the needs of others increased, their aims in program development might be characterized by adults as embracing a pattern for living. Certainly, few adults could have given a more intelligent or a fuller exposition of a satisfactory pattern for living than these girls evolved later in the year in their preparation for and presentation of the program that they called "Dreams and Shadows: the Story of the Modern Girl."

Some adults might question warily whether such a conception is not too vague, too far in the future to hold adolescents' interest. The girls, it is true, would not have labeled their program anything so ambitious as "a pattern for living." To them it was an expression of their desires and problems, their hopes and fears; it was meaningful and "worth while" because it was, in reality, their own. An idea that to adults has a philosophical connotation was expressed in words and in action that adolescents themselves worked out and understood. To them, the idea was not something nebulous that an adult had thought out, had planned, and was trying by means of clever techniques to have them accept as their own.

Adolescents can, indeed, be interested in and can consciously work for all-embracing and far-reaching aims. But no group begins with those aims. They evolve gradually; they become conscious aims as adolescents learn to interpret the day-by-day experiences that are theirs in the group. Let the adult join boys and girls in living sensitively and vividly in the present, let him help them gradually to see the significance of the present with its joys and its difficulties, let him provide situations in which understanding can grow and problems can be faced without criticism. Then boys and girls are gradually freed to express themselves, and to evolve their own methods of attack on problems that are real to them.

Alternatives Faced by the Leader

Early in the meeting described, the group had turned to the leader with the questions: What kind of programs shall we have? Where shall we begin? Every club group asks every leader these questions.

Different leaders may respond to these questions in various ways. One leader may think that the group actually wishes her to answer the questions and to tell them what to do. Another leader may throw the questions back at them, then feel overwhelmed and panicky when their expressed interests seem commonplace ideas, around which the group fails to unite. A third leader may say to herself, "My cue is to find the basic problems of this group; to interpret what they say and do in the light of what I know about their backgrounds; to understand their real desires and help them to plan programs that will give them opportunities to satisfy their personal needs for security, for recognition, for response from others, or for new experiences."

The first leader may be a well-meaning person who has been assigned as adviser to a certain school club. She probably has had no training in the techniques of working with boys and girls in informal groups. She may be unable to get them to talk, because she talks too much herself; or when they are tired of listening to her, they may talk among themselves. This leader may ask, "How does one get them started in planning club programs? I can't unearth any ideas, they don't know what they want to do. Besides, they won't be quiet long enough to accomplish anything. I never realized how irresponsible they were. Can you ever expect boys and girls to be serious?" Such a leader has not asked herself, "Since they are not quiet, what do they talk about? If I listened to their conversation and really understood what they were saying, what program suggestions might I secure? If I watched their behavior in the group and interpreted it intelligently, of what fundamental personality needs would I take cognizance in our program planning?" Instead of learning about boys and girls, however, such a leader generally thinks that she needs to learn about techniques.

She questions sceptically, "How much of a club program can really come from a group? Don't they need some definite program suggestions from me? Maybe I could give them a theme to work on for the year, then let them plan individual meetings their own way." Given the responsibility of club leadership, even though she has not desired it, such an adviser may reason, "If it is necessary for me to do this, I should spend at least as much time preparing for club period as I do for my classes in science." Would that more leaders realized that group work takes time and planning! However, this leader spends her time working out *for* the group a club program, which, she thinks, is an excellent program for them to follow for the year. She may not have consulted the group for suggestions because "they do not seem to

know what they want." She has her own goals for the group; she knows what they ought to have, what will be good for them. The group's function, such a leader reasons, is to support her program enthusiastically.

Too often a leader is concerned only with specific programs; she is preoccupied with devices and ways of getting into action, of "getting a program started." She may think, for instance, that each meeting should begin by repeating a pledge or a code; she may desire a series of neatly planned meetings on subjects such as honesty, courtesy, safety. She wants to get a skill and apply it; she wants to be told detailed ways to meet all kinds of situations. Such a leader does not realize that the program suggestions made by the group point to a need of boys and girls for activity satisfactory to them. They do not point to the group's desire for or passive acceptance of activities that the leader has planned, of something that the leader thinks is the answer to their needs. A negative acceptance of traditional phrases or unanalyzed terms, of a set of preplanned activities is not sufficient to ensure good programs.

A leader to whom a program for a whole year, an actual blueprint worked out in advance down to the most insignificant detail, is a necessity, is in danger of getting into the rut of working on techniques instead of on essentials. For such a leader, the blueprint plans or "the means achieved have really usurped the place of the hoped-for end."[4] The boys and girls have been forgotten. The leader has battered up the properties in setting up the stage. The aim in developing a club program is not to get a skill and apply it, but to get a philosophy and live it.

The second leader, who throws back to the group the questions, "Where shall we begin? What kinds of programs shall we plan?" is overwhelmed when the group has "so many different ideas." This inexperienced group leader is stymied as she listens to the vague, seemingly commonplace replies that adolescents give in response to her desperate, probing "What do you want to do?" The adolescents ask for dances, dramatics, teas, discussions. The leader is puzzled—"Which one shall we begin on first?" She is concerned only that the group "get what they want." She reasons that they will be enthusiastic about the club if they are allowed to do as they wish in the program. She jumps at whatever "interest" is most vociferously expressed. Then she is baffled when, after a meeting or two, this "interest" dies for lack of

[4] BRIGGS, THOMAS, *The Great Investment*, p. 1, Harvard University Press, Cambridge, Mass., 1930.

nourishment. She may reach the conclusion, "All this fuss about clubs leaves me cold. Clubs aren't worth the time and energy expended on them. Youngsters aren't really interested in them." She is honest in expressing such a sentiment. Because she has had no help in developing the techniques of group work, she is unable to recognize the fact that neither the club nor the adolescents should be blamed for the failure, but rather her method—or lack of method—in program planning.

She had listened to the "interests" expressed by the group, but she had taken what was said at face value. She had not recognized the significance of these "interests" or helped the group to link specific program suggestions with their basic personality needs. Suppose that the group planned a dance, a play, a discussion. Why did they wish these experiences? What did they hope to gain from them?

Group's Program Suggestions	*Leader's Interpretation of the Group's Needs*
Dancing and parties	Desire to learn social techniques, and to become acquainted with the opposite sex
Swimming, hiking, sports	Desire for recreation that is real relaxation
Talks on clothes, fashion shows	Desire to be attractive (a method for achieving self-confidence). Desire for recognition
Talks on everyday problems, on how to get along with people	Desire for friendship, response, personal security correlated with desire for independence from family
Let girls talk about ideals	Desire for something "you can believe, hang on to"—a philosophy of life
Teas, talks about etiquette	Desire to "know how to do things the right way," to learn social techniques —also a method for achieving self-confidence
Interclub meetings, meetings with other clubs	Desire for new experiences—"It's fun to exchange ideas"; desire to try out social techniques—"I want to see whether I can talk to people; I want to know how well I can get along with people different from me."

Group's Program Suggestions	*Leader's Interpretation of the Group's Needs*
Discuss books and music, go to theaters and concerts	Desire for recognition, security, new experience, need for beauty, "It's something to talk about; I want to be cultured; I want to have it inside me."
Discuss what's happening in the world; do service work	Desire for help in understanding social and economic problems (reflection of personal insecurity in such a question as "What do you think will happen to the world before I grow up"?) Desire to be useful, of consequence. Social work as method of interpreting social problems
Dramatics	Desire for recognition, need for approval, self-confidence, security
Talk about jobs	Economic need; desire for personal security and independence
Sewing, chess, bridge, knitting	Desire for skills that make one more secure in social groups, desire for clothes
Visit a radio station, aviation field, correspond with girls in other countries[5]	Desire for new experiences

The actual events in the program are not "the real thing" for boys and girls; these expressed "interests" are *symptomatic* of basic personality needs. The group must be led on, through their expressed interests, to understand themselves and their real needs. Then a program built on these needs can evolve. Such a program will "get them started and keep them going."

These principles have been emphasized in previous chapters and will be emphasized in subsequent ones. Stated merely as principles, they may be meaningless to teachers who have no content in the light of which to interpret them. "Content" refers to a real experience with a group over a long enough period of time so that the adult has actually seen a collection of individuals change into people able to work to-

[5] An interpretation of the suggestions given on membership cards in answer to the question, What would you like to have in the club program?

gether on common concerns, even though those concerns sometimes demanded that selfish interests be sacrificed. The former chapter and this one provide such content. The detailed record of a leader's experience with a group from the time of its organization throughout the entire year is given in this chapter. Thus teachers again have an opportunity to become familiar with the process of group work. The concrete is always valuable in clarifying and making vivid the process.

Composition of the Clubs Included in Council

The first step for the adult who is to work intelligently with council is to know something about the council members and about their groups. A detailed picture follows of the clubs in which these girls function. Comparatively few groups will provide the divergent backgrounds, interests, experiences, points of view, and tensions observed in this council group. Their heterogeneity was glaringly evident, the moment one met the group. These girls might each be outstanding for some reason in her own club, but here "Everyone is a leader; you are up against real competition," as one girl expressed it. As a result of this fact, some girls were at first fearful in the group and said nothing; some were overaggressive; some, too obviously hail fellow well met; and some, suspicious or superior.

It was anything but easy for them to develop mutual trust or a give-and-take relationship in this group. They were all distinct personalities, but most of them were extroverted and aggressive. Their lives had been very different one from another. Here were the rich and the poor, those who lived in homes of culture and those who lived in slums, those who looked forward to higher education and those who had "to go to work as soon as I can," those who knew nearly all the desirable social techniques and those to whom only the mores of cheap dance halls were familiar, those who came from homes where their personalities were nourished and respected and those who came from homes where they learned only to obey unquestioningly. They expressed in different language what they expected from council. Yet they learned to understand one another—emotionally and in words!

There was, at first, little cooperation and less mutual understanding between the members of the various clubs, partly because of differences in the composition of the groups and in the type of adult leadership. One group included girls from commercial and vocational home economics courses. Sophomores, juniors, and seniors, ranging from fourteen to nineteen years, were all included in the club membership.

Their fathers were industrial workers, clerks, small merchants, or unemployed. Several mothers also worked. As to nationalities, a majority were Polish; some were American; others, Scotch, German, Irish, Lithuanian, Italian, Slovak, Philippine. Many of them lived in the slum section of the city. Many of these girls came from large families;



Yearbook staff. (*Courtesy of Little Flower Catholic High School, Philadelphia, Pa.*)

several worked after school. When the girls were questioned on their membership cards about a vocational choice, most of them had said merely, "I have to work"; a few indicated their wish to teach. In this group, there were not many girls who belonged to any school or community club, in addition to this club.

The program of this group was set, planned in advance by the program committee and the adult leader. The latter expressed herself as "knowing what the girls need." She selected the members of the club, because, she said, "You have to. There are so few nice girls in these courses." The meetings were held in a classroom; girls sat stiffly in seats through a very formal business meeting, during which they were frequently lectured by the adult leader on everything from not paying dues to not "cooperating." However, they did not seem to resent this

procedure; apparently they were accustomed to it, because home, church, and school had reinforced the authoritarian pattern. The officers, especially, liked the teacher, who invited them to her apartment for tea when they planned club programs; she took them to the city's pleasantest tearooms when they had done something especially well. She gave them experiences that they craved. Moreover, she wore attractive clothes; she was the "grand lady."

The adult leader reveled in this role; she hotly resented "interference"—or supervision—in *her* club program. She needed to be dealt with on the basis of someone's personal interest in and concern about her; and on the basis of her desire to have "her girls" recognized by other groups. When these mutual concerns were the starting point of suggestions made to her, she was more than cooperative. Later, incidentally, as the girls in her group acquired new methods of work and new confidence in themselves, they managed to make a great deal of progress on the question of opening club membership to girls other than those chosen by the teacher and on the question of allowing girls other than the officers to participate in program planning.

At the other end of the economic scale was the group composed mostly of girls from the college preparatory course. Many of them lived in beautiful homes; their fathers were predominantly professional men. These girls came from smaller families; many of them were planning to go to college. Most of them were American in nationality and Presbyterian in religion. Their club was the "nicest one in school." A girl could not join; she had to receive a bid and be voted in by all the members. She was not considered until she was a junior or a senior and had been outstanding in activities; therefore, the age range was only sixteen to eighteen years. The club had dinner meetings, because, the girls explained, "We are so busy that we have no other time to come." The officers planned the program, "because they're always the outstanding girls, so we're satisfied with their ideas."

The club was by no means representative of the school, which contained a large group of Italians and Slovaks. The adviser was a young and extremely attractive teacher, recently come to the school, who was eager to "make good." She was socially insecure because she was the only Italian teacher in the school. She had been arbitrarily assigned to the club by the previous principal, but she considered it an honor to work with "these girls; they are so outstanding." To her the girls were never wrong. She made no suggestions; she would not in any way jeopardize their liking her. At first, these girls were not interested in the club Council. They came to council meetings only because they

did not want to be left out of anything—"We've made such a name for ourselves in school." These girls were eager buyers of their club insignia—pins, rings, and bracelets.

One could not begin with this group's adviser by suggesting that she change the situation, nor could one force the girls to do so. Nevertheless, in the course of eighteen months, the group considerably enlarged its membership. It was discovered, during this time, that several meetings had been omitted merely because the president had the lead in the Senior Play, or because other officers were in a gym exhibition. The programs planned for these meetings had been arbitrarily canceled at the last moment by the officers. The members were not consulted; neither was the adult leader.

Finally, when this procedure had been repeated several times, the officers' pointed disregard of the teacher in charge became almost unbearable for her. She had, meanwhile, been gaining some self-confidence by discovering that she was a good teacher and that she was considered so by her superiors and by her colleagues, and by finding that she was popular among all the students. She was attractive; she had begun to be accepted socially by the teachers. The guidance director who worked with the club sponsors had made a special effort to build up this teacher's security. Because the guidance director understood the teacher's fear of social inferiority, she had planned, for example, that a woman of social standing in the community—a friend of the guidance director—should invite the teacher to her home several times. All these experiences had helped.

Near the end of the school year, a card party at which these girls were to make money for their pet charity was canceled at the last moment because, the officers said, "they" had not had sufficient time to work on it; they "had so many other things to do." The adviser promptly announced that she was resigning unless the girls invited into the club "people who would work." This statement of the adviser's was made at a club meeting. The group, not the officers, immediately responded. They said that they would not allow her to resign. Moreover, they also wanted some new girls in the club. Of course, they didn't "want just anybody, but there are lots of nice girls in school we could ask."

The discussion went on; the statement was made that "The Italian girls we met at the Leadership Council party weren't so bad"; and "I never heard a more interesting speech than that colored woman gave there.—And the girl from the colored club surely could play." No, they didn't want "girls like that" in the club, they answered in response

to a question from the adviser; but they did agree, "There are some nice girls of different nationalities in our school and if a girl promises to work, she ought to have a chance to join the club." They added, "And we ought to have more committees working, so that the officers don't do everything."

A compromise was worked out for getting more girls into the club. Now the club no longer votes girls in. Any girl may apply to the adviser if she is interested; and any club member may suggest another girl. After the names of all girls applying for membership have been handed in, they are all placed on the blackboard during a club meeting; and, if any club member has anything to say about any prospective member, there is an open discussion rather than secret balloting—the practice formerly observed. The only stipulated requirement for membership is that "the girl must be willing to work in the club."

Between the clubs representing these two economic extremes were other clubs, which will not be described in detail. One was a club of almost one hundred girls, probably the most popular club in school. It was open to any girl, and the girls said, "You really rate if you are an officer of it." This group was fairly representative of the school's predominantly middle-class community. The club had had the same adviser for ten years. She was the sort of person who sat down at the beginning of the year with the officers and made out a program. Definite things "are done" each year without question; however, there was also an effort made "to get as many girls active as we can." This was done by urging them to be active. The adviser spent an endless amount of time checking all details. She was recognized by the girls and by the administration as doing an important job, and as being very efficient.

Another club was new in school. It was also fairly representative of the school community. The girls were of middle-class background, their father's occupations being predominantly mercantile and industrial. Twelve nationalities were represented in its membership. Catholics, Protestants, and Jews were included. The adviser was a teacher who was new in the community. She was young and attractive; she possessed a great deal of self-confidence, because she had very successfully led clubs in her former teaching experience. The principal said, "The school needs a club like that" and promised her "all the backing I can give." The primary difficulty in this group was that the girls were unaccustomed to taking responsibility. The president was especially difficult. She was a good-natured, immature, and flighty kind of person, who meant well, but who forgot what she wanted to say in a

meeting or forgot to come to an officers' meeting. At first the adviser "picked up the pieces" for her and saved meetings. However, after the adviser had gained the courage to "enjoy a good flop," the girls began to realize the weakness of the president and to check up on her. It was interesting to watch their realistic estimate of her grow. Her popularity did not seem to wane; they merely recognized her limita-



Home nursing club assisting in TB patch test. (*Courtesy of Idaho Falls High School, Idaho Falls, Idaho.*)

tions, acknowledging, "She's a good scout, but she just shouldn't have been president." And they talked more frequently about the kind of person who could be a good president.

One group was most varied in age and background. They had in common only the fact that they lived together in an area covering only a few blocks, all of it in the worst section of the city. The age range was from thirteen to seventeen years. The girls in this group showed, by their vocational interests, that they saw little hope in the future. Some wanted to be hairdressers or to "get into business," but most of them merely said, "I have to get a job to help support the family." They had many home responsibilities, because their mothers were working and families were large.

They had met frustration everywhere; many had fathers who were unemployed; many were members of families that were poor. They

had little money for clothes or for recreation. Most of them did not enjoy school. "What's the use of going," they said, "when you can't do what the other girls do, and you haven't anything decent to wear?"

At first their officers failed to attend council meetings. Their defense of their refusal to accept the council invitation was "Those girls are too high-hat." However, they revealed their insecurity when they followed this statement with "They don't want us anyhow." Though the girls in this group were often very unpleasant toward one another in their own club, they were, because of their personal insecurity, resentful when in any other group one of their number was snubbed or gossiped about.

In their own club it was difficult to organize a program. These girls were accustomed to authoritarian patterns. Their ideas were not sought at home. Consequently, the girls were unaccustomed to relying on their own ideas or to expressing themselves. However, with the help of their adviser, a young married teacher with an intense interest in girls as individuals, they were finally able to work out a program. Because the group numbered only seventeen, much of the program consisted of girls as individuals working on something that each wanted to do. Then they had a recreation period together afterward. The planning for their parties was also done by them all together.

The results achieved and the amount of sustained effort that these girls could give to a task were usually in direct ratio to the adviser's interest in and encouragement of each individal. These girls, who apparently had never before had anyone take much interest in them, often indulged in jealousies, temper tantrums, sulks, and quarrels, in order to secure the adviser's attention. It was noticeable, however, that gradually, during the year, the girls grew somewhat less cynical and bitter. They were even persuaded to attend programs sponsored by all the clubs, but initiated by the club Council. Later in the year, one of their number was especially honored for a poem that she had written as part of the "Dreams and Shadows" program to be described later. Their officers also stood in the receiving line for the reception given by the Leadership Council to all club members. After these experiences, girls from this club, for the first time anyone could remember, volunteered the fact that they had had a good time in school.

One group was almost equally divided between a middle-class American group and an Italian group, some of the latter being accepted socially because as individuals they "rated" in school, either in the scholastic field or in activities. Others were scorned. The Italian girls who were accepted alternately praised and abused the others, but usually

lined up, for security, on the side of the Americans. When the club was first organized, there was constant strain and jockeying for position. As the club program developed, their club adviser grew to know the girls' needs and abilities through individual interviews and home visiting. She made it possible for one Italian girl's ability in music to aid in a club program, for another girl's ability in dancing to be recognized, for a third girl to be chairman of a very successful party.

Soon both nationality groups found themselves working on programs that were interesting to both; for example, discussions were held on clothes, manners, and speech. As the discussions were planned, the leader kept in mind the fact that "those Italians talk so rough" and "they don't know how to act" was the chief basis of prejudice against the Italian girls. This fact the American girls had emphasized in casual conversations and in interviews with the club adviser. Before the end of the year, it was interesting to note that the two groups began to walk to and from school together and to sit in club meetings together. Formerly they had sat on opposite sides of the room, one trying to annoy, disturb, or "boss" the other.

Techniques as Means to an End

The girls in council had faced the fact that something was wrong in their clubs. During the meeting described earlier in this chapter, they had decided that they needed to become more aware of the desires and interests of members of their own clubs. One way to do so, they thought, was to listen to and record the informal conversations of club members. The next meeting of council was to be devoted to a discussion of these conversations. Actually, council was questioning what implications the content of girls' daily conversations have for club program.

Each girl arrived at the council meeting with voluminous notes on conversations that she had overheard, notes that she immediately began comparing with those of other girls. Because of this common interest, there was more conversation among members of the council than there had ever been before. Previous to this meeting, except for a few individuals, who seemed to be everywhere in the room and who just naturally talked to everyone, the girls had sat with their own officers' groups. Sometimes they gossiped about the others; occasionally they pitted themselves in argument against a group whom they particularly disliked. The "high-hat" group usually bore the brunt of the attack by the two middle-class groups.

At this meeting, however, probably because they had already exchanged points of view among their own groups, girls eagerly pounced upon every newcomer. Someone would cite one of the sections of the outline worked out in the last council meeting, the outline according to which everyone had listened to conversations, and the newcomer would be greeted with "What did *you* get on this one?" Then a girl would sit down next to any other girl with whom she happened to be carrying on a conversation at the moment.

Naturally, the meeting needed no formal opening. It had already begun. When the leader entered the room, she joined one group after another. In one group, she might be answering a query like "Do you think girls really believe that?" Then someone else would call to her from across the room, "Listen to this. I'll bet you didn't know we were like that." Another would ask, "What's the matter here? The girls I talked to said this, but other girls here got just the opposite."

More and more often this last remark recurred, until the leader suggested that someone write on the board the point of view that *she* had been given about some particular question. As one after another statement was written, some girl would say, "But I got something entirely different," or "I got one in between," or "She was just trying to make an impression," or "That girl would—she's queer," or "I wonder if girls really believed all they said."

"Sure, people are different!"

"Yeah, we've all been brought up different."

"Then we aren't any farther along than we were before; we just know we're all different. So what? Where do programs begin?"

"Can't we find out what the girls in our own clubs think about some of these different things? Then we'd know what they'd really be most interested in having for club program."

"Yeah, if they'd really tell us."

"They would if we said that we wanted their opinions so that we could have better programs—"

"And to give them what they're really interested in—"

"And that we didn't want to be the whole show—we wanted them to help us plan club meetings."

QUESTION SHEETS

The discussion went on, with someone asking, "All right, but how do we give them some ideas to go on? They never know what they want!"

"We might get together all the stuff we read today."

"But how can you get it to our clubs? You can't just read it at them."

The leader suggested that they might choose, from among notes that they had already taken, the topics of conversation that they thought would give them some leads for programs, or those in which they thought other girls might be interested; then various points of view



Radio club performing "Rip Van Winkle." (*Courtesy of Elkins Park Junior High School, Elkins Park, Pa*)

about the selected items might be assembled on mimeographed sheets, which could be given to each club. Someone added, "Call them 'question sheets.' We'll give them out during club meeting."

"Sure, we'll tell everybody why we want to discuss these questions; then we'll have them put down their ideas about every one of them."

This procedure was agreed upon; and the group began at once to choose and word items to be included in the question sheet. Several of the girls acted as secretaries. There was, however, so much stimulating exchange of opinion in council itself, as the girls began to see the implication of many of the "things girls talk about," that several extra council meetings were planned. They were spent in making out the question sheets. At last the sheet was finished[6] and six girls were appointed to work with the leader on final arrangement of items.

[6] A copy of the sheet will be found in Appendix L, pp. 415–448.

The group attempted to be as careful as possible about the form of individual questions on the sheets. They did not want girls to answer what "it's smart to say" or "what they think they should say." The first page was headed, "What do *you* think?—There is no right and wrong about these questions. The answers are a matter of opinion among both adults and girls. Work fast, so that you put down your first impressions—what you really believe. Be careful not to omit anything."

Every page was headed, "Read all statements. Put a cross in front of any statement with which you agree. If you agree with none, write in your own statements." No names were requested, only ages, because, the girls said, "It makes a difference how old you are—what you think about things is affected by your age."

In determining the arrangement of the individual questions into groups, the committee attempted to arrange the questions so that the statements that girls might be likely to answer positively were not always in the same position in their respective groups. Experts would say that they were guarding against the "halo effect." The committee attempted to scatter throughout all the material those sections whose subject matter might be most interesting. All questions were framed impersonally: High school girls think; Most girls say; Girls generally agree. The committee said, "Then they'll answer what they really believe; they won't think that we're trying to get something on them."

One girl argued, "Well, what they say will be what they themselves believe, anyway." The answer given her was, "Yes, but it'll be easier to get them to say it if we do it this way." This observation is very important. Was the girl correct in her assumption that individuals answer a third-person questionnaire in terms of what they themselves believe, and that they answer it more truthfully than they would a questionaire framed in the first person?

The sheets were, in the course of time, taken to the clubs. Council meeting was postponed until each group had had an opportunity to compile its results. When council met again, groups greeted one another and the leader with reports of the enthusiastic reception that the sheets had been given in their respective clubs. On every side could be heard:

"The girls had as good a time as we did with the questions."

"They said they found out more than they ever knew about themselves."

"We found out a lot, too, when we listened to them talk."

"Some girls said it was good for them; they didn't know other girls felt that way about things, too."

"Yeah, one girl said she thought other girls never were serious."

"I heard one say she didn't know that other girls had trouble getting along with their families, too."

Each club had compiled for itself the answers given to each question on the sheet. The girls began comparing results from their compilations.

It is impossible to attempt to summarize all the information that the girls gathered by means of the question sheets. A compilation is given in Appendix L.[7] The results quoted are based upon replies from two hundred and forty-one girls. All the girls who answered the question sheet participated voluntarily. As far as the leader could judge, no girl objected to filling out the sheets. Therefore, the discrepancy between two hundred and forty-one and the three hundred and thirty-eight girls enrolled in clubs may be explained by absence; failure to hand in the sheet; or failure to complete it, which resulted in its being discarded. Sometimes results on a specific question varied greatly from one club to another. Only a few replies will be quoted here, those that the girls thought particularly interesting. No comments will be made upon the replies.

The girls who answered this question sheet apparently believed that "girls prefer to spend their time" in this order: with girls, with boys, with their family, alone.

"Gosh, we hate to be alone, don't we?" was the comment of one girl when that item overwhelmingly took last place.

"Sure, don't you?" was the retort.

Another opinion was: "If girls had the time and money for any entertainment possibility," among eight listed, their choice was in this order: a dance, movies, a musical comedy, a play, a hike.

It is apparently quite common that, in an average week, these girls went out three nights. They went out with boys generally one night, but often two.

Among twenty-eight possibilities of "things to do," girls chose in this order: dancing, swimming, movies, skating, football game, reading, parties, horseback riding, tennis, auto riding, hiking, going to clubs, listening to the radio, going to church.

Of fourteen possibilities as to what constituted "a cultured person," they said: the person who can understand another's point of view, who

[7] Appendix L, pp. 415–448.

can be polite to those inferior to her, who can carry on a good conversation.

They considered a girl "grown up" when she can understand and even like people, though they have different ideas from hers; when she knows how to get along with people; when she can appreciate people of other races and nationalities.

As one girl "rates" another, the opinion of a large group of girls was that "clothes don't matter; it's your personality"; but many girls thought that "a girl feels inferior in high school if she doesn't have many clothes." According to these girls, family background counted to such a degree that "You can't get into the snootiest bunch if you don't come from a good family, but you can find friends." Concerning money, the girls said, "You miss a lot of things if you don't have money; but you can still have a good time." Their opinion about slang and make-up was that "a little slang and a little make-up are approved." Moreover, "You'd better know something about manners." "Girls smoke," they said, because "other girls do it," and "to see what it's like." They "refuse to drink" because "they don't like it."

"Girls generally obey their parents," these girls said, but "they get along best," not with parents, but with other girls. These girls generally had some home responsibilities and would "do them because it's necessary." They "idealize their mothers"; and "tell their mothers everything that they think won't shock them." They "talk things over with their fathers, but don't do it often." Apparently, older brothers and sisters alternately favored and teased the girls, who quarreled with them sometimes, yet on the whole were very proud of them. Younger brothers and sisters "are a pest because they're always teasing and telling on you"; yet "you can get them to look up to you, and it's good for you to feel superior to someone."

The group was almost equally divided between those given a regular allowance and those given money at any time that they "explain what they need it for." Girls considered themselves "careless with money occasionally," when they saw something that they wanted very much. When they wanted anything, they went to their mothers first. When they were to be punished, their mothers generally did the punishing. Girls were almost equally divided about the effect of punishment on them. They generally "recognize that it was deserved, take it, and don't fuss"; or "they resent it, but say nothing, weep in private."

Girls generally "stay at home a few nights a week to study. It's all right to be at home, but there are too many other things to do." Parents generally "talk over things with a girl, then leave the decision to

her"; but if they "tell her what to do," she "abides by their decision, because they are right." Most parents "do not choose a girl's friends," but "want to see and OK them." Most girls "can go with a few boys if their parents approve of the boys." If parents do not approve, these girls seemed to feel that there were two possibilities: "stop going with him" or "pick a boy that they like." Going out three nights a week and staying out, during the week, until ten or eleven o'clock—on a week



Make-up club. (*Courtesy of Horace Mann-Lincoln School, New York, N. Y.*)

end, until twelve o'clock or one o'clock—seemed to be the usual practice.

These girls said that they "secure their sex information from their mothers—have a good deal of information—accept what their mothers tell them—and look upon sex development as a natural experience." Yet they add that they are "curious about sex, but ashamed to admit it"; therefore, they "try, in a guarded way, to get information from people they can trust." The opinion is divided between "parents are glad to have girls get information if they get it at the right place" and "parents tell girls to come to them"—they'll "tell them all they need to know."

In their discussion of relationships with girls, these girls were almost equally divided between "girls generally get along well with other girls" and "girls have occasional scraps." These girls say that "to

make friends, you have to be interested in people" and "do interesting things yourself." Loyalty, thoughtfulness, common interests, the same age, same intelligence, poise, sincerity, and affection were the characteristics that these girls sought in their friends. They disliked a girl who is superior, sloppy, has to have her own way, is jealous, picks a fight, has no sense of humor, or "pets too much." According to these girls, should a girl have a "fight with her friend," she "tells her what she thinks and makes up."

In discussing boys, these girls expressed the opinion that "most girls are just naturally interested in boys; they find it easy to talk to them; they make friends with almost all of the boys they meet." However, a few sections further on, they said that "lots of girls don't know how to get along with boys or talk to them." The girls in these clubs said that "girls have many cases on men teachers and movie actors"; that they "keep thinking of ideal boys, but go with those who ask them and try to make them ideal"; that "they go with boys their own age because you have a better time"; and that "they go with boys because they're interesting; they think of life differently from girls." Girls can make themselves attractive to boys, in their opinion, by "being friendly, being neat and attractively dressed, being interested in something they're interested in, and by being a good pal."

"Girls have several love affairs in high school," according to this group of girls. Nevertheless, most of the girls said that they "don't pet because boys don't want a girl who is easy to pet"; and because they "think it's disgusting." However, "if they do pet, it is because they love the boy" or because "they want to see what it's like." They would marry only "for love" and "to have children." Their choice for a husband would depend primarily on the answers to the questions: Can he support me? Is he morally clean? Does he have a good disposition? Though "most girls want to marry, they want a career first," these girls said. Yet they thought that "the ideal age for a girl to marry is twenty-one to twenty-five; for a boy, twenty-six to thirty." "The man would support the household. They would have two children."

A girl's ideal job would be "having a definite salary and staying in one place, having a few people working under you with a moderate amount of responsibility, having a few new things occasionally to break the monotony, working with both people and things" in "a job in which she could serve the world, even though the salary was not high." When asked about the possibility of securing employment, girls said that "there are good jobs open these days, but you have to be

good to get them." The factors determining their accepting a job would be "steady work, a chance for promotion, and a chance to learn new things." These girls said that, if parents opposed their taking a job, they would listen, but decide as they wished, and "try to reconcile their parents later."

These girls "like school, are proud of making good grades," but "work for them because their families expect it." If they "can't get grades," they "face the fact and decide to do something else in school." They said first that "the average student is the most popular," but added in the next question, that "girls who are good students are generally good in everything." They thought that "girls flunked because they didn't like the subject and only had to take it." These girls said that "the most important things about school are to make friends, to get ideas for a vocation, to get your lessons, to know how to meet people, and to learn to read good books." The worst criticisms that they could make of schools were these: "You don't learn the things that you need to know in life, like getting along with people, and etiquette"; "You take a lot of things that don't do you any good"; "Classes are too large and you don't get to know people"; "There isn't any place to talk over your personal problems." These girls go to college "to get a better job, to make more money"; and because they "like to study and learn new things." How much we educators have to learn about the validity of our curriculums!

In their judgment of values, these girls said, "A girl is more important than a code; she must decide what is best for her." They also said "Girls try to find out for themselves what is right and wrong." Yet, on the next page, they expressed themselves as believing, "Our parents and the church teach us right and wrong." They thought, too, that girls "know what kind of people they want to be, what they want to get out of life; that they are working toward it." They believed, "Every girl wants to be famous, to be remembered."

In regard to religion, the majority of girls said, "A girl's religion doesn't make any difference to her in choosing her friends." They were interested in religion. They said, "In small groups, you always talk about it sooner or later." They said that they "like to go to church because it makes them feel good"; that they "have a strong sense of the presence of God and want to do what He expects of them." They admitted that "some things they learn in church they wonder about," but they believed that "the church should always teach the same thing, because the truth never changes."

These girls said that they are "interested in politics," but "will not

often talk about them" because "they think that people," mostly their contemporaries, will "make fun of them." They believed, however, "When you're a junior or senior in high school and soon going to vote, you should be given all sides of the question, so you can learn to judge right." In regard to the question of change in society, the girls' answers were almost equally divided between "It's up to high school girls to help change the world; we've had a better education than the older people and we know more" and "Some people are born leaders; they can do something about it; and the rest of us can follow their lead." Of the questions concerning current events that were listed in the question sheet, the girls were most united on these: they did not believe that "newspapers print only the truth"; they said that "every state should have a law to force employers to pay a minimum wage"; they believed that "child labor should be abolished"; they objected to the statement that "an employer should be free to engage workmen at wages as low as he could get them to accept"; they disagreed with the statement that "only people with a high school education should be allowed to vote"; and they believed that "the United States should provide health insurance and old-age insurance for its citizens."

In the section asking, "What do you read?" the local newspapers received the highest votes. Of the magazines, *The Saturday Evening Post, Ladies' Home Journal, Good Housekeeping, Woman's Home Companion, Life, Modern Screen, McCall's,* and *Collier's* headed the list. Of the sections in newspapers that received their attention, the order was comics, fashion, beauty hints, sports, news, woman's page. The list of books, movies, and songs was too varied for comment. It is sufficient to say that the books did not reflect their English courses, but best sellers were in the list; that the songs given were generally popular songs; and that the movies showed little discrimination—"We just go when we have time and money—or when the fellow does."

The comments that girls wrote in on the question sheets were sometimes interesting and revealing. Sometimes they expressed violent disagreement with the question; sometimes they were merely repetitive. The question sheets are given in detail in the Appendix.

DISCUSSION GROUPS BASED ON INTERESTS REVEALED IN THE QUESTION SHEET

The immediate effect of the question sheet was that the girls in the Council group agreed on the following points:

"We're all interested in ourselves first."

"We all want to know how to get along with people."

"Sure, lots of people don't know how."

"A lot of girls in our club said they didn't know how to talk to boys. No wonder they say they don't care about social affairs—they're afraid they'll be embarrassed—and we've had only big dances and wondered why just the same bunch comes all the time! We oughtn't to give only big dances. You have to teach girls first how to feel at home at small parties and with boys. Then they won't think parties are dull."



Sketching club. (*Courtesy of George School, Newtown, Pa.*)

"Our club can't have dances because the girls say that they don't know any boys to ask."

"The girls said that they fought a lot at home—and with their girl friends, too; I know I'd be happier if I didn't. Can't we learn how not to fight?"

"Let's have discussion groups in club. Why not ask the girls if they want to discuss in club how we can get along with people better?"

"Of course they'll want to!"

"But we have to get them in on the plans to see what they want to talk about, if we expect them to discuss. How can we do that?"

"Why not ask them to write out questions that they want answered? Unsigned, of course. Ask your adviser to put a question box on her desk," the leader suggested. The girls considered the suggestion workable. They decided that they would go back to their groups and "see if the idea of discussion groups takes."

Meanwhile, the leader suggested that they talk about the kind of person they wanted to have to lead the discussions, should the clubs decide to hold them.

"Somebody who can discuss; we don't want just to sit and listen to somebody talk."

"Somebody who knows people our age and won't try to preach at us."

"They can't be dry talkers."

"They've got to know their stuff, because we want our questions answered."

"Somebody who's frank."

The leader was asked to "scout around" for the paragon.

The discussion idea did "take"; a crop of discussion groups grew up. Two clubs had a series of four discussions: one on family relationships; one on What does growing up mean?; and two on boy-and-girl relationships. One club added a fifth meeting, considering What kind of person must I be to get a job? Another club had a series of talks on sex education.

All the clubs helped in planning a conference on "Techniques in Job Finding," with representatives of the junior and senior classes. Four of the groups tried out, by holding teas and planning programs for their mothers or for the faculty, the new techniques and ideas that they had been discussing for meeting and getting along with people. The adult secured various "experts" to lead the discussions: the director of a child guidance clinic, a physician, a nurse, a personnel director of a department store, two visiting teachers, a fashion analyst, a health teacher, and others. Every community has some valuable people who can be used as resources.

Club members participated increasingly in the discussions, although at first there were several difficulties. Some girls thought that discussion meant argument; they insisted upon attempting to force their points of view on others. As a result, the more reticent girls, afraid of being attacked, would not talk. In one group, though the club sponsor had previously consented to the group's plan for discussions, she so obviously disapproved the frank discussion of boy-and-girl relationships that was beginning at one of the meetings that the person leading the meeting gave up hope. The teacher said nothing; she only sat, but she

so consistently oozed disapproval that one could almost see the girls stiffen and draw back. In another group, a few loquacious girls were allowed almost to monopolize the discussion.

In one group, where the leader was a psychiatrist, so great an interest in the boy-girl relationship question was created that "the" boys' club in a near-by school asked to have the psychiatrist for a similar discussion with them. After this discussion, the boys invited the girls to a meeting. The same discussion leader was present. The boys especially wanted to discuss "Dutch treats." However, the group was large; both boys and girls were still fairly unaccustomed to the discussion technique, and the meeting became successively an argument, a play for attention by giggling and wisecracks, and a presentation of some very excellent ideas.

When the two groups afterward evaluated this meeting, they concluded that, in preparation for it, they should have had a joint committee from both clubs to "plan it better"; that each group should have "had some definite questions" to present and some methods of solving these problems to discuss; that they might have "worn off the newness" of the idea "of boys' and girls' doing this discussing together" by "doing something social first"; and that they "should have known what a discussion was," and not "tried to outdo one another."

As the discussions progressed, the officers were bringing to council the questions that the girls asked, preparatory to the discussion. The guidance director gathered over five hundred questions from club groups.[8] As council analyzed the questions, girls in council seemed to be building an ever clearer picture of the interaction between the girl and her environment. They began to expect the same kinds of questions—questions that adults would interpret as portraying the major adjustments of adolescence—"because really we're all alike; we all want to know about the same things."

"Aren't we funny? We all want to be like everybody else, but yet we want to stand out and be different."

"We all want to know how to be popular."

"Gosh, most of mine (questions) are on boys again! Wouldn't you think girls would learn enough about boys sometime?"

"No! I notice you came to every meeting we have had about boys.' And so it would go on.

Often a discussion would begin in the council group from a question. "Here's one for you: 'What makes a girl jealous?' "

"Aw, that's human nature!"

[8] See Appendix K, pp. 411–414, for representative questions.

"Sure, we're all jealous sometimes."

"I don't think we should be—it's not being grown up."

"It's worse when you don't know you're jealous, then you don't try to correct it."

"How do you know when a girl is jealous?" the leader asked.

"Oh, the way she looks at you."

"She criticizes you."

"She turns her nose up."

"Why do girls do that?" the leader persisted.

"Sour grapes, usually," one girl said.

"Yes, I guess you're right," the leader answered. "They're afraid you're better than they are. It might be fun to try helping them to stand on their own feet, and not to be afraid."

"Oh—"

The girls began gradually to realize that the causes of behavior can be understood; they began almost to take for granted that other girls had latent abilities. They began to see that apparent interests were only a key to real ones. They seemed to understand that a girl's family status and social relationships, her neighborhood, her hopes for the future, her nationality, or her religion all affected her and accounted for seeming quirks in behavior, for characteristics, such as irresponsibility or the opposite. Information was making for receptivity, coordination, and integration, as well as for articulateness, both within these girls as individuals and within the council group. Certainly, here was proof that "progress does not depend on the similarity which we find, but upon the similarity which we achieve."[9]

While the girls were at this stage in their thinking and in the planning of their programs, one of the advisers happened to be discussing with her group, before a council meeting began, the ceremony that her particular club was planning to have for the recognition of new members. A council member from another club chanced to join the group. When the guidance director arrived at the meeting, this girl asked, "Why don't we have just one ceremony all together, instead of several clubs having their own? We all have new members and it would be much more impressive for them if we inducted them together."

The Guidance Director replied, "If this club doesn't mind, you might make your suggestion during council meeting."

She did so. At first, the adviser and the one group who had actually begun their plans half demurred. When they were assured that they

[9] FOLLETTE, MARY, "The New State," p. 119, Longmans, Green & Co., Inc., New York, 1920.

might, in addition, have their own ceremony in their own club if they wished to do so, we were launched on our first council program project, all the other groups having eagerly accepted the idea. The development of this program will be described in another section.

RECORDS OF DISCUSSION GROUPS

Another technique used by council in program planning developed from a casual conversation. The guidance director attended as many club meetings as possible. She was in the habit of taking notes on the discussions to which she listened. Before one of the club meetings, she was talking to a group of girls when one of them asked why she took notes during the meeting. She replied, "I like to see what different ideas are expressed, where you seem to get stuck, what you're most interested in. Then I always like to watch to find out whether the leader does most of the talking, or a few girls, or all of you—Oh, lots of things."

"That would be fun. Can I take notes too?" one girl asked.

"Of course, see how much you can see. We can talk about it afterward."

All five of the girls wanted to do it; and they did. The experiment was repeated several times. The discussion afterward seemed to prove very illuminating to the girls. These girls did not happen to be of the officers' group. But they were invited to attend several council meetings to discuss their material. The practice spread of having some girls in each club take notes, "to see how much they can see—and then help us in program planning." Here was an opportunity for more girls to understand some of the implications in behavior and to ask the same questions that the officers had asked.

TIME SCHEDULES

A few weeks after the program to be described in another section, one of the girls said at the council meeting that she thought, "We ought to begin doing something different in clubs. We've talked about ourselves so much."

"But that's what girls are interested in."

"Yes, but they're interested in other things, too."

"Well, I don't know what. We tried to find out in a discussion last week and we just got the usual things."

"Yeah, girls say they're interested in something—and they're enthusiastic when you plan it. Then they don't show up when you have it."

"And some girls don't have any ideas; they don't seem to want to do anything."

"Or else everybody just wants to do something 'different.'"

How often a group faces these problems! The discussion veered off on a tangent as one council member said, "We tried hard to get a program that interested everyone. The club voted for the newspaper. Now four or five people won't cooperate; they just sit back and do nothing. What can you do?"

This particular club planned to put out an issue of the council newspaper so that they might become better acquainted with the other clubs. The adult leader asked the officer who had spoken to describe the individuals who were "not cooperating." She added, "Maybe we need to understand why people sometimes sit back and do nothing."

It was discovered that one girl was a refugee. The group thought that probably she felt that she did not know English well enough to interview strangers—and "Everyone working on the paper is doing some interviewing," an officer said.

"Why, we think she talks good English!"

"That doesn't mean anything; if *she* doesn't think so, she's afraid. Then she can't go ahead and talk to just anybody," someone replied.

The girls' deductions were correct. This club member was hesitant about approaching people and, as long as working on the paper entailed interviewing, she saw no way in which she could contribute to the project. A second girl had flatly refused to be a reporter. She, too, was very timid and actually dreaded approaching a stranger. The officers decided that these girls were not to be placed in positions where something was expected of them that they could not do; so they were given something that they could do. Both could type. They helped in assembling the newspaper—and both became "interested" in the project.

Another girl had loudly refused to have anything to do with the newspaper. Her argument was that, in the short time at their disposal, they could not "put out a good paper." The girls discussed with the guidance director at great length why some people were perfectionists. "Then what can we do about her?" The girl was particularly interested in writing editorials. It was decided to give her two columns for which she was to be solely responsible. They were to have her name on them and she was to be encouraged to make them as nearly perfect as she wished.

Two other people had been enthusiastic about the newspaper idea, but when asked to do a definite job, they "had no time." Both those

individuals had great ability; but, as one girl expressed it, "They're frittering away what they've got by trying to be in everything. We're getting on to them and we're not going to give them many more chances." The possible reasons for this type of behavior were discussed. The final conclusion was "Those girls must be helped. We'll give them definite things to do and keep after them until they do



Lapidary club. (*Courtesy of Radnor High School, Wayne, Pa.*)

them. If they aren't made to do something well, they'll never learn how. Besides, if they don't show that they can do something, people will decide they're just bluffs who *won't* work."

Another girl, the officers decided, had "refused to cooperate" because "we put her with the wrong gang. She doesn't fit in with those girls. We'll have to change her committee." They were becoming sensitive to the fact that the interpersonal relationships in a group often explained the degree to which it functioned smoothly.

Cooperation, the girls decided, was no simple matter. "It's not just a matter of getting something that interests people. You have to find a job they really can do—then help them to see that that's their job and

that we're depending on them—that if they don't come through, our whole program is affected."

"You can't make snap judgments about why people don't cooperate either," one girl said.

The person who is constantly negative and talks the loudest in protest of a program may be the one who is most insecure, who may fear that others may push her into a situation in which she will find herself inadequate, council decided after further discussion. The girl who seems sullen or who never offers her services may need encouragement —"and a chance. We should show her that we believe in her." If everyone has had an opportunity to participate in the program planning and the lack of cooperation is not due to resentment of a dominant group or individual—to "a feeling of being out of it—only one gang runs the show—what's the use of working?" then it is "up to the leaders to find out what's wrong and to do something about it, not just squawk because the club doesn't cooperate." This was the group's final conclusion.

It is difficult to make clear in words a process as complicated as this one. It is not true, for instance, that, all during the months when the girls were experimenting with these techniques or working on the program to be described, clubs had no other activities. There were many activities; sports of all kinds and social affairs. The social affairs, especially, had a new emphasis on "helping everybody to have a good time." However, in the six weeks previous to the council meeting at which the remark was made about the "lack of cooperation," the program of each club had been so filled with preparation for the council program to be described that, now it was over, the inevitable letdown was due.

Council discussion continued, with different individuals bemoaning the fact that girls weren't frank about what they really wanted, that they didn't know what they wanted. The question was asked, "If they don't know what they want to do, what do they do with themselves all day?"

The leader had an idea, "Why don't you find out?"

"How?".

"Get them to put down for a week what they do every day from morning until night," the leader suggested.

Some girls laughed; some looked serious; some were scornful. "They wouldn't do it—we're all too lazy; they couldn't be bothered; they'd think we had a lot of nerve; they'd forget; they'd just make up something."

Finally one girl who had a good deal of prestige in that group said, "All that's so. But I do think that we might find out something if we *could* get them to do it."

"What would you find out?" was asked scornfully.

"Well, generally I spend my time or my money on what I really want."

"Or on what you have to!" someone said.

"Yes, but if we know what that is, that's important too," the first girl persisted.

Not all of the girls were convinced, but they agreed that they wanted to talk further about some way of keeping a daily record of what girls did.—"Then we'll see if we want to do it."

What did such records look like? they wanted to know. The guidance director brought several specimens from her office. Some were immediately dismissed as "too complicated, too silly."

"We'd never get girls to put down what they ate!"

The leader suggested that it might be important to know whether a girl ate or slept enough. The idea was discarded, however; they were not ready for this consideration. They dismissed it with "They wouldn't tell the truth, anyhow."

The girls wanted a simple record, no name, just age, with blank spaces for morning, afternoon, and evening—"More space for evening, because you generally do more interesting things then, so you have more to write about." Each girl in the council meeting tried out several arrangements on a sheet of paper; then they all decided on the form shown in the Appendix.[10] The group talked about the way in which the form should be filled out, a specimen form was made out on the board. The group decided that the records were to be on bright-colored paper, green in this case, "so we can tell the girls to put them up on their mirrors, where they'll be sure not to forget them—and they can't miss seeing them if they're a bright color."

They agreed that it was very important to discuss with their groups the idea of keeping time schedules in much the same way that they themselves had just discussed it in council meeting.

"You'll get them to do it only if they want to."

"They won't cooperate unless they think it's important."

As they presented the idea, they would demonstrate in their clubs how to make out a record form, they decided. They would emphasize the fact that it was necessary for girls to put down *everything* that they did, with the amount of time that they spent on each thing.

[10] See Appendix F, p. 402.

They would stress the desirability of having a special time set aside every day in which to do it. "Just before you go to bed is best." They would ask girls to fill out the record every day, "instead of waiting several days, and then having to guess."

They would not give a record form to every girl. They would ask girls to volunteer "if they want to help us plan club programs." They planned to keep a list of girls who had taken the forms and to ask these girls personally for the forms at the end of the week. The guidance director volunteered to have the forms that had been agreed upon mimeographed and given to each club. The girls were to report at the next council meeting, "if we have any luck." They would bring whatever forms had been filled out.

The following council meeting came, and with it fifty-eight time schedules filled out. Two copies of time schedules are submitted,[11] which, because they are compilations of actual ones rather than copies of them, will focus attention upon the kind of problems and interests that seem to be typical of the girls representing two types of economic groups. When the council assembled, some girls were apologizing to their friends; others were annoyed because "the girls wouldn't cooperate"; while still others just said, "I told you so."

The leader suggested that it was not numbers of time schedules secured that mattered; rather, "Let's see what we can find out from what you have. Suppose that you begin reading off some of the items that you think are interesting."

Immediately there was a scramble for seats near the girls who had the most schedules. There were requests: "Give me some, pass them around." The schedules were distributed after they had been marked according to the clubs to which they belonged, "So that those officers can have the benefit of the ideas." Then the girls began reading from the sheets.

"Oh, here's a girl who did a water color for fun."

"Here's one who plays piano."

"Hates homework—funny!"

" 'Fell asleep in history.' "

"Hates gym, a girl in our club said and we always spend part of our club period in gym!"

"Lots of girls go to school with other girl friends."

" 'The teacher told funny things that had no connections at all with our work.'—Gosh, I wish more teachers would!"

[11] See Appendixes G and H, pp. 404–407.

"Period was dull; teacher made me sit away from the class because I was talking to my neighbor."

" 'We met outside our homeroom and listened to a recipe for Love cake.' What's that?"



Choral and dance clubs' Christmas program. (*Courtesy of Little Flower Catholic High School, Philadelphia, Pa.*)

"In bookkeeping I was called on to recite and didn't know the answer because I was listening to the boy in front of me."

"Had an annoying day in school."

"Feeling awful moody."

" 'Cleaned my room, went to store, baked cherry pie, burned tapioca pudding and didn't know what to do, did breakfast dishes, prepared breakfast, watched the baby.'—Gee, we spend a lot of time doing housework!" one girl exclaimed.

"And homework—and school work!" others added.

"Here's a good one; 'Aren't school days monotonous?—Place of learning, ha, ha!' "

"I despise history; it's so boring."

"Was late and got detention."

"Teacher hurled a dictionary at me in English because I didn't know the meaning of a word."

"Got detention for forgetting my book."

"Went to cooking and made swell cookies."

"Talked to some cute boys."

"Had more fun than usual with the Irish girl."

"Got kicked out of library."

"Fun in Music appreciation."

"Our English teacher said she'd give an A to any student who could find out the meaning of his last name. I don't think I'll try!"

"Walked through the halls looking for my new heart throb."

"I don't think that this will give us a lot that's new. We just find that most of us don't like classes and homework, and we know that already."

"Yes, and that we don't have much spare time because we spend most of it on homework or housework. This certainly hasn't given me much idea of what girls are really interested in doing."

"Why do girls spend so much time doing housework?" one suburban girl asked.

"Their mothers are working."

"They have to get dinner."

"They have to help with the housework, like ironing."

"They have to take care of younger brothers and sisters."

"Why don't they send them outside to play?"

"Where, on the streets? You can't do that where we live."

"Aren't there any yards—or playgrounds?"

"No, just in the elementary schools, and they close as soon as school is out."

"Can't they play in the houses?"

"Some people I know have seven people living in three rooms."

"Do we have houses like that here?"

Fortunately, the guidance director possessed a chart of the city showing the results of a recent housing survey. It was brought in; and the remainder of the meeting was spent discussing housing conditions and laws. The girls discovered for the first time that nationality groups lived together, and that crime rates correlated with housing standards. Many questions were asked.

"Who lives in this section marked as having the worst housing?"

"The colored people."

"Why do they live in the worst houses?"

The guidance director suggested that we might ask a colored person to tell us that. The group decided that, at the next meeting, they'd like to have a colored social worker whom they knew come in to talk to them.

"Some nice colored girls come to this school, but I don't think any of them belong to our clubs," one girl volunteered.

"Lots of the nice ones belong to clubs at their settlement house. Peppy clubs, too. They put on a swell musical program in assembly last year," another girl added.

"They have a Club Council like this one. Maybe you'd like to invite that council to come with their leader to one of your meetings," the guidance director suggested. Some of the girls were doubtful, at first; but when one girl became definitely hostile to the idea, they all began defending it.

"Anyhow, we oughtn't to grow up prejudiced."

"At least you could be a sport and find out what they're like."

The majority voted to ask the colored girls to attend the next meeting. The group leader then pointed out that all of this discussion had grown out of the material secured from the time schedules, which had already proved valuable.

This meeting had been very profitable for the adult leader. She had learned a great deal from the results of the girls' discussion—about the school system, about the girls' home backgrounds, about the economic and cultural factors affecting them, about their value concepts, and about their activities.

Moreover, the colored social worker and the guidance director had been awaiting an opportunity like this, they had long hoped to have the two groups of girls meet together. But they had had to wait until the girls were ready to undertake the experiment. Again, the technique—the time schedule, in this instance—was only a means to an end; it afforded a further opportunity for the education of the leader and the group.

This meeting was the beginning of a series of new experiences for the council group, which cannot, however, be described in detail here. The colored social worker and her council came to Club Council meeting. Both white and colored girls had been carefully prepared for the meeting. Though there was some embarrassment and strain in the situation on the part of individuals among the white girls, the meeting

went smoothly. The white council members *who had volunteered to do so* were each assigned a guest whom they met at the door and to whom they then served punch and cookies.

"Food always helps to break the ice," council members had said as they suggested that refreshments be served at the beginning of the meeting. They introduced their guests to other girls, then sat with them during the meeting.

The discussion in the joint council meeting included not only the problem of housing for colored people. A map was secured that showed all the club and recreation facilities in the community. The compilation of information that we had gathered from our own questionnaires was used, since it concerned several hundred girls in the community.

Neither the white nor the colored girls had known that there were so many nationalities in this city, that "some nationalities lived in such poor houses," that "there were so many unemployed."

"I thought things were better now" was the general attitude.

Both white and colored girls became interested in the city's social agencies. Therefore, the group decided to have another joint meeting at which a social worker would talk about these agencies, particularly about their work with the various nationality groups. Two more joint council meetings were held during the year. To one of these joint meetings all club members who were interested were invited. A tea was planned. A colored schoolteacher spoke about the Negro's contribution to American life; and a colored girl from one of the agency's clubs told about Negro composers and played very well. The last joint event was a salmagundi party, to which the white group invited the colored girls' council.

DIARIES

At a meeting that took place soon after the one cited above, one of the girls "had an idea as to how we can find out some more about what girls are really interested in. Tell them to keep conscience books and put down one thing a day."

"Why call them that? Sounds as if you've done something wrong."

"Well, I keep one, to put down the things I'm sorry about; but you don't have to call them that."

"The idea is all right, if we call them 'diaries' or something like that."

"Yeah, I used to keep a diary. I think girls like to do that."

There was a discussion similar to the one held when time schedules

were suggested, about whether girls would actually agree to keep the diaries. It had finally been decided that they call them "diaries." The officers were to ask—not "tell"—the club members who wanted to keep diaries to put down only the one most interesting thing that happened to them during a day.

Again council experimented with the form to be used. A blank sheet of paper was chosen. The planning was simple. It was to be a bright-yellow sheet. Only one side of the sheet was to be used. It was ruled off into seven sections, and the days of the week were placed down the side. It was headed "My Diary," and it asked only for the age of the girl filling it out. Copies were mimeographed and given out to the clubs.

Fewer diaries than time schedules were filled out. When the girls, at the next council meeting, discovered this, they said, "I don't think we made it clear enough to girls how it was different from the time schedules."

"Or else they didn't know how to pick just one thing out of the day."

Nevertheless, the diaries taught us a great deal, as the typical diaries in Appendix J will show.[12] To the adult the information on the diaries gave an illuminating demonstration of the ways in which adolescents secure their ego and libido satisfactions.

The girls seemed increasingly to consider techniques, not only methods for securing valuable information that could be the basis of programing; but also means whereby they could recognize persistent and ever-recurring needs, whereby they could examine their own value concepts. They began to grasp the idea of a *method* of program planning. They less often considered programing the finding of a brilliant idea that could be put over on a group or the projection onto a club of one's own pet enthusiasm.

At first, when time schedules or diaries had been read, there had been a tendency for individuals to say, "Oh-h-h, I wonder who this is!" It is so easy to arouse curiosity, to build up a gossipy attitude. And it is so dangerous! It is just as dangerous as it would be for leaders to use the information secured by means of these techniques for purposes of discipline.

Several times, when remarks similar to that quoted above were made, the leader said casually, "But that isn't the interesting thing about the diary. Now that you know that, what are you going to do about it?" or "Yes, that's interesting. What does she need from the club?" Therefore, more and more often, the girls themselves would

[12] See Appendix J, pp. 401–410.

look at some piece of information handed in by someone in their club and say, "She needs to overcome shyness; she needs a job she can do; she needs a good time; she needs to take some responsibility; she needs to know something about jobs; she needs to believe that people like her; we ought to have fewer things that cost money; this girl was in bed all week with a cold—we've been having a lot of them in school—I think I'll see if we can't do something." The girls generally did do something, as will be apparent in the cursory mention of programs later.

OBSERVATION

The balance of the techniques described were not developed with the council group. The first two were used by the leader, who felt the need of the information that could be secured from them; the last two were evolved in the process of organizing and developing a new club group.

Observation is a technique that many of us overlook. It seems so simple that we do not recognize its value. Many teachers do not know how much they could learn about individuals in their own homerooms or classes if they would observe those boys and girls not only when they have them in groups, but also in another class or club, on the playground, or in the swimming pool or the gym, where the group is reacting to a different type of experience or subject matter and to a different teacher.

Some teachers misuse observation, under the mistaken conception that observation implies criticism. Too often when teachers are given an opportunity to observe another homeroom or class, they enter that situation feeling under compulsion to pass judgment on the other teacher's aims or methods of work, or on an individual's behavior or his failure to respond in the group. Because of this attitude, a valuable opportunity to learn about group behavior or about methods of work different from one's own is lost. Observation should always imply learning, not criticism.

Intelligent observation presupposes a knowledge of mental hygiene, psychology, and human development. One must be able to understand what one sees—in personality development, emotional adjustment, physical growth, mental age, social maturity, and their interrelationship in behavior. However, academic psychology and even diagnosis alone are not sufficient to give understanding of behavior. We can learn, through observation, to recognize the need of which the behavior is a symptom; we can also develop, through observation, a

conception of well-rounded personality development. When we know the personality needs of boys and girls and appreciate the fact that their behavior is explained by the degree to which such needs are met, we can become cognizant, again through observation, of ways in which, at different age levels, the satisfaction of such needs can be provided in group interrelationships.

Many teachers are inadequately trained in the technique of observa-



Modern dance club. (*Courtesy of Horace Mann-Lincoln School, New York, N. Y.*)

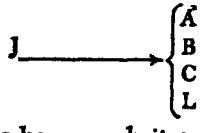
tion. Frequently a teacher is not certain that he knows what to observe or what is significant in behavior. Therefore, he makes general statements couched in psychological terms; for example, "James has an inferiority complex" or "Jane is well adjusted." Such statements are excellent when accompanied by concrete descriptions that demonstrate on what basis he forms his judgment of Jane or in what ways James's inferiority complex is shown. Most teachers who make such general statements rather than specific ones do know the behavior that they imply, for it was on the observation of the behavior that they based the judgment. Unfortunately, many teachers do not realize that accurate diagnosis of behavior is not conveyed in a list of psychological terms. One has no right to consider one's hypotheses about behavior as even defensible unless they are based on patient observation and a genuine attempt to understand what actually goes on around one, day by day.

We need first to know how to select the behavior that is to be observed; to know which behavior is important because it is symptomatic of personality needs or indicative of personality development. Next, we need to be in a situation favorable to observation. Finally, we need the courage to observe behavior daily without attempting to judge it; we need to describe specifically what we see over a long enough period of time to give us a basis for more nearly valid insight into an individual's problems or character traits or behavior patterns. A teacher who will thus intelligently observe the behavior of one or two individuals for ten or fifteen minutes daily, and will conscientiously write down what he has seen, can train himself to be a good observer. When he has enough instances of day-by-day behavior, the teacher is ready to apply what he knows about the significance of behavior, to form the basis for valid interpretation of it; to apply what he knows about means by which behavior can be affected, toward intelligent mobilization of the resources of a group to aid in affecting it.

How can one learn from observation what behavior of individuals is significant? The personality trends revealed may be perceived as accurately and directly in observing an individual over a period of time in a natural situation as in giving him a personality test or in using some other indirect device to determine his personality pattern. Observation is a valid index for determining the interrelationship of an individual in a group. The person himself, his friends or his enemies may *discuss* with a leader what they *think* his status is. However, a series of observations over a period of time defines it unmistakably. A typical observation is submitted here in order to demonstrate the possibilities of this techique. Let us attend a club meeting, observe and then diagram the behavior of individuals in the club.

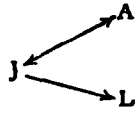
Jane, the President, enters the room, chewing gum, with a cheerful "Hello" to everyone. She throws her coat on a chair and brings her package up to a group of four—A, B, C, and the adult leader—to show them the sweater that she has just bought. She holds it against her and tells how much it cost.

Interested in everyone in group; expects, in general, to be liked.

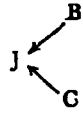


As she holds it up, A notices her bandaged hand, and asks her what happened. Jane explains, in an indifferent manner, that she has burned it in chemistry. She at once leaves the subject, turns to the leader and explains that she is leaving the meeting early because she has to go home to finish her dress for a dance tonight.

Able unselfconsciously to show off her clothes and her burned hand and to talk about her date—not in such need of group attention that she capitalizes on these by elaborately hedging, by bragging, or by apologizing or defending.



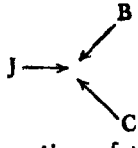
B asks what dance she is attending; C asks whom she is going with. Jane tells them, mentioning the name of the other girl and boy who are also going. B says



that she doesn't like that girl—"She made a nasty crack to me in school one day." Jane answers, "She does get nasty sometimes; she has a bad temper—but we all have our faults." Then Jane explains that she "hadn't really gotten to know the girl until the week end they spent together last year in another city, at a club conference to which Jane was the school's delegate. "She was lots of fun." Then Jane goes on reminiscing about the conference.

Disagrees with someone without getting on the defensive.

Mentions an honor paid her without laboring the point.

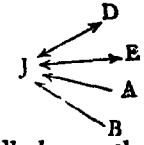


The mention of the conference brings another girl, D, into the group. D asks whom they are going to elect a delegate for the conference this year. Jane explains that the group will decide that during today's meeting. At that mo-

Handles in a matter-of-fact way what might have been a wrangle over candidates or a political speech.

ment, E enters. Jane rushes up to her, asking her what the class committee decided to do about caps and gowns. A and B follow her. The committee had decided that the class would wear them. Jane is "disgusted"; she dislikes them. Suddenly she notices that E has a new coat on, and compliments her on it. The mention of the class committee reminds B that she was supposed to tell Jane that the Class Day Committee, of which Jane is a member, is meeting tomorrow.

Interested in all that goes on in school. Expresses self, but does not insist that her opinion be heeded. Able to give recognition and to praise generously.

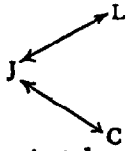


Jane hurriedly leaves the group to consult with the leader, because she "was supposed to be at a meeting here" tomorrow. In the course of her conversation, she says, "Oh, I meant to ask you whom do I see at the Presbyterian Hospital? I want to try to get into their nursing school." D hears the question and also rushes over. The leader tells them; then Jane asks whether she'll have difficulty "getting in—I may flunk French"; and she calls across the room to C to ask her if she'll help her in her French tomorrow. C replies that she will, and they make arrangements to meet.

Faces, rather than evades, conflicting responsibilities.

Interested in her future.

Willing to admit limitations and ask for help.



But Jane has just heard E telling A and B about the captions suggested by the yearbook committee for various girls, so she rushes over to find out what they are. C and D follow her. E has just been volunteering the information that

they are "stuck" on a caption for one girl, and were thinking of names of popular songs when she left. Jane suggests "Lost," at which everyone laughs. However, before any further remark can be made, E spies an elephant charm on a bracelet on Jane's arm, handles it, and remarks about how "cute" it is. B asks Jane where she got it. Jane says, "at the five and ten," then begins looking around impatiently, and asks A, "Where are the rest of those kids? I wish they'd come to meetings on time.

Recognizes others' faults, frankly, not maliciously.

Does not need to pretend that she has something expensive.

Wants a situation orderly and "right."

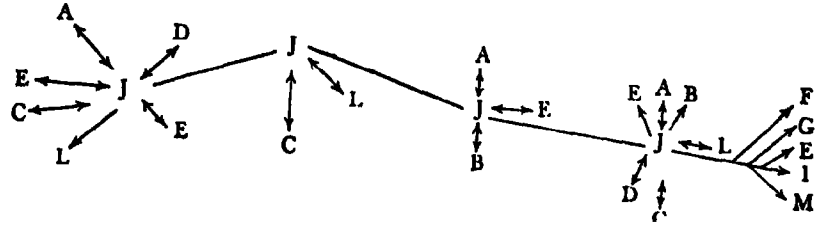
A explains that the girls had gone out to eat, at which Jane dashes over to the leader, who all this time had been sitting a short distance from the group, and says, "Say, that reminds me, how about the free food we were going to have at the PTA banquet?" A, C and D at once come over and want to know about it. Jane explains that they are to serve at a dinner. D wants to know what there is to eat. Jane says, "Yes, I won't serve for anything less than chicken; no frankfurters and beans!" The leader gives them the menu. The girls approve vociferously and at once want to know whether they may serve. Jane calls to B and E to ask if they want to, but just then spies five girls in the hallway and rushes out to ask them to hurry, so that "we can begin this meeting."

What adolescent is uninterested in food?

A sense of humor.

Does her part to make a situation "right."

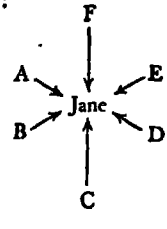
If all the behavior described here were diagramed together, it would look like this:



What is the significance of such an observation? One can gain a great deal of insight into the behavior patterns of an individual by observing the way he behaves in a group. The example given here is that of a girl who is a leader. She has been chosen as the object of observation in order to show that this technique is valuable, not only for "problem" girls and boys. What Jane's behavior means and what behavior can be expected of her as leader of her group is indicated in the "interpretations." If, after repeated observations, the adult discovers that Jane more or less consistently behaves in these ways, the conclusion is that there is some legitimate basis for "depending" on Jane. The leader's responsibility becomes, then, to be certain that she does not exploit Jane or expect too much of her, but that she will guide Jane into experiences that will help her to be ever more adequate and effective in her relationships with people.

An important problem in observing an individual in a group is this: How can the interrelationships of the individual and the group be described? A diagram of behavior reactions similar to the one shown here gives accurate information. It demonstrates the answers to questions such as those that follow. "How does an individual affect the group? Does he spend the major amount of his time in giving (J→) or receiving (→J) behavior? Or does he seem, with about equal ease and frequency, to give and to receive (↔J)? How does he secure affectional satisfactions? What is his status in the group? Do group members respond to him, or does he have all the outgoing behavior? Must he resort to unusual behavior manifestations to gain a response? Does he spend all his time with only one or two people? If so, why? Is there any relation between an individual's physical attractiveness, skills, or social techniques and his social adequacy?

In the observation of a group's chosen leader, there is the further question of the relationship of the group to the boy or the girl leader. It begins to look as if the group observed above has elected for president a girl to whom they all respond positively, that they have elected her so that they might all have equal access to her—something in this fashion:



If this is true of a group, it is important to help the adolescent leader to understand his or her role in helping a group to function. Does he know he is popular and count on his personal popularity exclusively? If his leadership were challenged, would he attempt to dominate the



Puppet club. (*Courtesy of George School, Newtown, Pa.*)

group and impose his "will"? If so, how? Does he consistently receive all attention? To whom does he return it—to all, or to only a few? If the latter is true, what effect does such favoritism have on group morale? How does he manage situations involving the need for group decisions? How does he handle disputes? How does he facilitate the group's moving from decision to accomplishment of a goal set —does he use persuasion, force, ridicule, sarcasm?

These and many other questions would be provocative in any situation, and the degree of understanding that an adult leader has of this

phase of interaction in a group will go far toward determining the degree to which the adult can manipulate the group process to further the adjustment of individuals within the group. This last statement is far more than the equivalent of saying, "Who are the key boys or girls within the group and how can I manage them?" It is, rather, What are the interpersonal relationships within this group that will retard or further the development of any one individual in it?[18]

The effectiveness of the observation that a given teacher can make will be conditioned by many factors: Does he know what to look for? Is he alert enough? Does he see everything or does he see only the dramatic? Does he see relationships between one factor and another, between one situation and another? Does he interpret the behavior of individuals in terms of what he expects to find because of previous information that he has had about these individuals or because of his own prejudices and complexes? Especially is this a danger if the adult's "standards" are different from the group's! Does he, with too little evidence, interpret and decide on a role or a course of action for himself as the adult leader of the group?

Has the leader the ability to relate himself to individuals in the group and to the group as a whole, so that he "sees things the same way," senses the individuals' and the group's general emotional tone, their reaction to surroundings and to people, the stimuli to which they will react and the manner in which they will react? Does the adult know under what conditions the individuals and the group will respond or retreat?

Does the leader know how to observe casually, yet accurately, recognizing not only that an individual is self-conscious if he knows he is being observed, but that the hazard of emotional shock is great, and the individual who knows he is observed may either strut or retreat?

As a leader develops a point of view based on facts, he can hope to discover and intelligently to direct or redirect interests or incentives. It is important to emphasize, however, that no leader can hope, in one or two observations, to discover the array of facts suggested as necessary ones. Observations need to be made more nearly daily records than crisis records. The latter statement does not mean that the emphasis in observations is to be upon the building up of a comprehen-

[18] For a full discussion of this technique, see J. L. Moreno, "Who Shall Survive?" Nervous and Mental Disease Publishing Company, Washington, D. C., 1934; and Helen Jennings, Structure of Leadership: Development and Sphere of Influence, *Journal of Sociometry*, Vol. 1, Nos. 1 and 2, July–October, 1937, pp. 99–143.

sive record. The gathering of material for the sake of amassing information alone is futile. The test for making and recording any given observation should be Is this the kind of information that I can use? The emphasis should be upon objective interpretation of a functional record that extends over a long enough period of time to assure fair judgment.

A teacher must be able to evaluate his own judgment against future evidence. Therefore, the record must extend over a long enough period of time to validate behavior trends in individuals and in groups. By the systematic recording of observations made from time to time, the leader provides himself with information about individuals and groups supplementary to that which has been secured by the use of other techniques. An accurate record of and astute interpretation of observed behavior can become the central point from which a more nearly valid evaluation of the individual and the group can proceed. Evidence must not be confined to or distorted by a series of traumatic events. When observation is used wisely, it is truly an instrument for understanding, appraising, and evaluating growth and development.

HOME VISITING

Near the beginning of the year, because of the tensions existing in one club, a group divided between American and Italian girls, this group's adviser asked for help from the guidance director. She felt the need for knowing more about the home backgrounds of the Italian girls. She wished to discover, if possible, some contribution that each girl could make to the club program, a contribution for which the other girls would respect her and on the basis of which they would accept her.

In individual interviews with some of the Italian girls, the guidance director encouraged those who chanced to make disparaging remarks about their parents to discuss the problems that they had with their parents. She tried to help them to understand that these misunderstandings were due to differences between the culture pattern accepted in school and that in which their parents had confidence. Several girls, after this conversation, had spontaneously observed, "I wish you would talk to my parents!"

Finally the guidance director said, "Maybe I can." She discussed the situation with the girls. She knew no Italian; and she was aware of the fact that, if she went alone to call, she might add to the girls' insecurity by arousing their parents' suspicion that "something was

wrong." Many of the girls' parents could conceive of no other reason that the school might have for seeking them out. They did not realize that the school might be coming to them for help.

After consultation with the principal, the guidance director asked the help of a social agency. They suggested that they should send with the guidance director, for one day a week, an Italian case worker who wished some experience in group work with high school girls. She was trained for and accustomed to home visiting; she would accompany the group worker into Italian homes to act as interpreter. In exchange, she wished the experience with group work that she would secure by visiting club and Leadership Council meetings and the in-service meetings with teachers that followed the latter. The school eagerly accepted the suggestion. The case worker and guidance director visited together during the school day, then attended group meetings after school.

As the two arrived at a home, the Italian worker, who was able to speak to the parents, would reassure them that we were coming because we were interested in knowing the parents of individuals in our school. The case worker would then introduce the guidance director to the parents. From then on, there was seldom difficulty in carrying on a conversation, though in a few cases the parents were at first embarrased about their "poor English." However, as soon as they discovered genuine interest in or genuine admiration of something, such as Italian linen or the arrangement of the room, a friendly relationship was established.

In the course of conversation, the guidance director naturally learned a great deal about each girl and her abilities. The fact that one girl played the violin beautifully, that another sang, that another "did that embroidery," that a fourth "is always designing and sewing —she makes all her clothes," that a fifth "is always looking in magazines for ways to furnish rooms," that a sixth cooked "such good dishes" was all information utilized later in program planning.

We took advantage, too, of any opportunity presenting itself to smooth out difficulties for the girl, explaining to the mother in Italian how we supervised school parties, reassuring her about the type of boy in school, or answering questions or doubts that she had about the girl's attendance at school clubs, making possible, we hoped, a happier home for the girl because of interpretation we could give of differences in culture patterns between the home and the school. We took our leave amid urging to "come to see us again," and we left behind a feeling of friendliness toward a school that had a genuine respect for, interest in,

and concern about its boys and girls, and a sense of confidence in the judgment of individuals in the school.

The greatest gain for the guidance director from this experience of visiting in Italian homes was insight into a culture in which beauty in all its forms is respected and fervently loved; in which sharing "what we have," genuine hospitality, is an art; in which hard work from all is expected, even taken for granted; and in which family solidarity is very real. Irksome at times as the latter fact may be to the growing girl, yet it gives her a sense of security, of belonging, which many girls do not have in families where the ties of kinship are less strong.

This endorsement of home visiting does not mean that home visits are a desirable way of gaining information about boys and girls in all cases or under all conditions. There is a danger in home visits made by people who are untrained in the technique of interviewing and of case work. There is the risk of violating, by an unannounced visit, the privacy due to every family, especially the family in which serious adjustment problems exist. Moreover, there is the question of which is the more valuable—the teacher's visit to the home or the parent's visit to the school. Undoubtedly, parent-teacher contact and mutual understanding are of paramount importance, but in many situations it is believed that such contacts are of more value when parents are invited to the school for a Parents' Night, a series of "At Homes" given by each homeroom teacher, or some other hospitality device. Such an arrangement accomplishes the double aim of acquainting the parent with the teacher and of bringing the parent into the school, in the hope that, once having come, he will return.

Naturally, some parents are unable to leave small children or are working and therefore cannot come to school. In such cases, it might be possible for the teacher to make appointments, then to visit parents in their homes, should the parents so desire, granted that the teacher is an understanding person skilled in observation and in interviewing, so that she can, in reality, gain information from her visit and enlist the understanding of the home.

Parent-teacher interviews, if carefully prepared for and skillfully carried out, are most valuable. No one would dispute the fact that parents' understanding of school procedure and teachers' cognizance of home environment and home problems result in happier and more successful school experience for the boy or the girl. The boy or the girl profits from the more sympathetic and understanding attitude that the teacher has who has discussed his home situation intelligently with his parents and who has modified the school environment in order, as

much as possible, to fit his needs. Parents gain in happier home relations when boys and girls are better adjusted and more successful in their school environment. Teachers gain in reduced problems, in reduced parent misunderstandings, and in a wider knowledge of the factors affecting the behavior of the boys and girls.

THE INDIVIDUAL INTERVIEW

Because the leader was present at most of the club discussions, contributing to them and attempting to learn something about the girls by means of them, she had an opportunity to follow up group discussions with individual help. Many times girls came to her voluntarily, asking whether they might discuss a certain subject further. Often she took advantage of an opportunity after club meeting to engage, in seemingly casual conversation, a girl who seemed to have been troubled in the discussion or one who had not been given a satisfactory answer to her question or one who had seemed rebellious, resentful, or afraid of a certain point of view. All these behavior manifestations are warnings that a boy or a girl may be in need of individual help.

Individual help is very effective when linked with group work. After a group discussion, the leader can often seize the opportune moment when an individual has just been given some insight, when he recognizes that he needs help. The leader can take advantage of this moment, probably by asking a pertinent question of the individual, engaging him in conversation, and helping him to think further about his problem. This is a much more positive approach than labeling as "a problem" every person who has a problem, then sending him on to someone else for individual help. Unless the group worker has specific and extensive training in counseling, however, she should not attempt counseling procedures. She should recognize her own limitations, but should know behavior so well that she understands the symptoms of severe personality disturbances. She should also know resources from which a disturbed person can gain help, and she herself should carry through the referral, giving the "expert" all the assistance and information that she can.

Upon another occasion, interviewing was used by the guidance director as an aid to group work. A girl had come into the guidance director's office. She explained that she represented a group of twelve girls, most of whom knew one another through grammar school, church, or neighborhood; that they attended high school, "but we haven't the money to belong to the other school clubs." They wanted

to have their own club. Would the guidance director be their adviser? Arrangements were made for them.

The new group met. Two of the girls were "thrilled—it's the first club I ever belonged to"; they were eager to "get going," yet had no ideas. They explained, "We're all so different; we never planned anything ourselves before, much." The adult was asked to describe some of the other clubs' programs; then she tried to discuss with them what



Auto mechanics club. (*Courtesy of Idaho Falls High School, Idaho Falls, Idaho.*)

they would like to do. Still they were inarticulate; they wanted the group leader to "tell them what to do." Then they asked, "Can't we take one of those programs you told us about?" The guidance director explained that it wouldn't be fun; moreover, they would find that they wouldn't work at a program very hard unless it was something that they really wanted to do themselves.

Finally one girl said, "Well, I think we're afraid to talk here before everybody. Can't we each come and talk to you separately? I know I'd talk then—I don't know about the other girls," she added tentatively. The girls all thought that this was a good idea. The guidance director agreed that they might come, but she suggested that it would be easier for them to talk if they knew what they wanted to talk about. Besides, the adult added, she wasn't "going to just sit and ask questions. Couldn't we work out now what you'd like to talk about?"

"What do you think we should say?" one girl asked.

"Well, if you're going to plan your program around things you're interested in, we might find out what those things are."

"All right, let's begin by telling you what we'd like to have in the club program," one girl suggested.

"But what if we don't know what we're interested in," another girl said.

"Oh, you do know; what do you talk about?" someone asked her.

"Yes," the leader interposed quickly, "that's another way of saying, 'What are you interested in?' "

"Sure, what you talk about with your best friend!" someone ventured.

"Uh-huh, when no one's listening," was added.

"Well, that ought to get us started."

"But, when we know that, what do we do?" was asked.

"Suppose I write on the board at club meetings the ideas suggested in the interviews—without names, of course," the leader volunteered, "then you can all discuss them, and we'll see how we can put them together into a program."

"Swell, then we have to get officers and committees."

"Not yet; we don't know everybody yet," one girl objected.

"But we know who'd make good officers."

"We don't need officers. There are so few of us. We can work by committees."

"How do we choose committees?"

"Oh, we all want to be on committees, don't we?"

"Sure, those of us who know one another could work together. You always work best if you're with somebody you know, or like."

"How do you know, when you've just met girls, whether or not you'll like them?" someone suggested.

"We're a small enough club so we'll all be friends," another girl volunteered.

"Maybe, but there are always some girls that you like more or less, some that you'd work with better than others."

"Yes, you can usually tell what girls you'll click with."

"Sure, I always get a first impression of girls."

"That might be our lead," the adult suggested, thinking of an adaptation of the sociometric technique. "You could tell me how you think you choose your friends. You could suppose that you were coming into a club meeting alone, and every girl was in the room. Then you could tell me to whom of this group you think you'd go first, second, third, and fourth."

"Sure, then you could make up the committees so we could be with

people we liked—and nobody would ever know what anybody else said!" someone suggested.

"Yes, that's true," the group leader said. "You wouldn't get all the girls with whom you wanted to work, but you'd get some of the people with whom you thought you could work."

"And that ought to make it easy to get the club started right," was another response.

The adult leader went on, "Let's put down the four things you're going to talk about, so that you can all see them." One of the girls wrote them on the board. Then the guidance director resumed, "Each of you can tell me when, before the next meeting, you want to come in to talk to me. Meanwhile, you'll probably want to be thinking about what you wish to tell me."

Motivation as a Conditioning Factor in the Interview

One of the girls made appointments for the guidance director. Another copied down the four items that the girls wanted to discuss during their interviews. The adult suggested to the girls, "When you come, just begin talking on any one of these points that you choose. I'm not going to ask any questions." The questions for discussion were worded somewhat as follows:

What do you think that the club could do in its program that would be most interesting and most helpful to you? Or, let's get at things that interest girls in this way: What do you talk about with your best friend when you think nobody else is around?

You said that the committees would work better if you had some of your friends on them. How do you choose your friends?

If you came into the club room, and found everybody else there, to whom would you go first, second, third, fourth?

All the girls went to the guidance director for their interviews. As the group grew rapidly from twelve to twenty-four members, when each girl brought in her special friends, every new member was urged by the group to have a talk with the guidance director, with such encouragement as "You'll like it"; "We had fun"; "It gives us lots of ideas for the club." Several specimen interviews are quoted in these chapters. These are generally compilations of problems presented by several individuals. To quote confidential information and thus betray confidences given in an interview is a cardinal sin.

The motivation for the interview, it is evident, is a very important factor conditioning the interview. It determines the amount of information and the quality of information secured by the interviewer.

It is a large factor in determining the attitude of the interviewer and of the interviewee. It may determine the techniques that can be used effectively throughout the interview, and it may affect the time and place of the interview.

A large amount of material can be accumulated in a thirty- to forty-minute interview *when an individual feels free to talk.* The gamut of an individual's experience may be revealed. He may disclose his major areas of conflict as he, in his own terms, states his problems and difficulties. Sometimes very serious maladjustments may come to light in this short contact with an individual. A person's specific interests may become apparent: he may become articulate about the latent abilities that he feels that he has; or, for the first time, he may dare to recognize that he has them.

In such an interview, an individual often phrases for himself the help that he needs in facing his difficulties and in developing his potentialities. He gains confidence as he compares his problems and aspirations with those of others and finds that he is not "different." For example, often during the interviews mentioned here, one of the girls would hesitatingly confess that she didn't think she got along with her family very well, or that she was afraid she didn't know how to get boys to like her. The leader would say—in a matter-of-fact, yet encouraging, tone—"Yes, lots of girls feel that way." Invariably the girl was amazed. She was simultaneously relieved to some degree of her feeling of inadequacy and guilt, so that she could ask either, "What can I do about it?" or "If other girls feel that way, too, can we do something about it in the club?" If there seemed to be too much guilt to enable her to "do something" at once, then the emphasis in the interview was on how people get that way. She was encouraged to "talk out" her own problem after she had been sufficiently freed to talk.

Never did the interview stop with introspection. Sufficient insight was given so that an individual might gain some understanding of behavior, some freedom from a feeling of inadequacy. The next step followed: "What can we do about it?" and generally "What can we do about it in the club program?" There was never the attitude, "You are a problem"—unless, of course, an individual did need special attention. An adult who uses an interviewing technique such as this not only needs skill in interviewing, but needs also sufficient knowledge of psychology to know when a behavior problem is deep-seated enough to require the aid of some specialist, such as a physician or a psychiatrist.

The material gathered from individual interviews can reinforce and

buttress information collected about group members by means of other techniques. Interviews with individual adolescents demonstrate again that the background of the average boy or girl consists of trial-and-error attempts to understand himself; to adjust in his home, to his boy and girl friends, to a future job, and to a set of values—"something I can believe and hold on to." The interviews demonstrate also that every boy and every girl wishes the personal security that comes partly from the feeling that he is liked and accepted by others, partly from the recognition that he is given because of skills or abilities that he possesses. A boy or a girl is also interested in new experiences—new subject matter and new people. These wishes are common denominators in a club group; generally boys and girls join a club because they hope to have these desires fulfilled.

When individual interviews with the group leader become, for boys and girls, an accepted part of the process of program planning, then the material secured in those interviews is more likely to be valid, because the motivation for the interview is genuine. Boys and girls are not forced to be interviewed because the adult wishes certain information about them. The interview is part of a plan made by the group itself, the goal of which the individual boy or girl recognizes as important. He or she wishes, therefore, to cooperate in reaching it.

The motivation for an interview, it has been stated, is one of the most important factors conditioning the amount and quality of information secured in the interview. It also determines, to a degree, techniques that can be used in securing the information. For example, during the interviews described as a part of the process of program planning, the interviewer, or group leader, was able to take notes. She had said in the club meeting at which the interviews were suggested, "I'll put down what you say and bring back your suggestions to the club. Then we'll write all of them on the blackboard, so that we can consider everyone's ideas before we plan any club program." Several times, when a girl returned at her own volition for a second interview, if the interviewer did not immediately reach for pencil and paper, a remark such as this was made: "Aren't you going to take notes? It makes me feel good when I think I'm saying something important enough to have it written down for the club to use." An individual's response to note taking or to any other technique will depend partly upon the motivation for the interview. These interviews were means to an end that the girls wished to achieve, an end that was important to them. Therefore, this particular technique was acceptable to and understood by each interviewee.

If it is possible to do so, it is well to record at least the important facts given one in an interview before they are distorted by one's own reactions. However, in some cases, note taking may frighten, embarrass the interviewee, or raise suspicion within her. If this is true, facts should be recorded immediately after the completion of the interview. The interviewer needs always to adapt the instrument to the sensitivity of the individual.

The motivation for the interview may determine also the time or the place for the interview. If an interview is defined as "a conversation with a purpose," it may be a fifteen-minute conversation held in the hall at school with an adolescent who is seeking information and encouragement in regard to his part in an assembly program, or it may be an hour's conference held with a boy or a girl who watched carefully until everyone had left before he returned to the homeroom for a long conversation with the teacher about "why people don't like me." Again, it may be a principal's brief, one-sided conversation with a "discipline problem." Obviously, the kind of information secured and the amount secured, as well as the attitudes of the interviewer and the interviewee toward one another, are likewise determined by the motivation for the interview.

The Skill of the Interviewer as a Factor Conditioning the Interview

Equally important with the motivation for the interview is the skill that the interviewer possesses: skill in building up rapport and skill in the conduct of the interview.

Skill in Building Rapport. The interviewer must have sufficient sensitivity and understanding of individuals to enable him to build up the kind of attitude in which an individual can feel free. Not all of the elements in such a relationship of rapport can be analyzed; nevertheless, some of its components certainly can be recognized. The effective interviewer is the kind of person whose knowledge, experience, and personality imbue individuals with confidence that he "will understand." Such an interviewer is genuinely interested, yet calm and poised, as he listens to the story being confided to him. He gives the interviewee time enough to tell his story in his own way. A frequent criticism of interviewers is that they talk too much.

A person who can successfully build up rapport with adolescents, for example, will need to know adolescents' needs and interests. He must know "what makes them tick." He must live with them and like them. He must know their friends, their parents, their homes, and their communities, as well as their school. If he does not have sufficient knowl-

edge, he must be willing to read adolescent psychology, as well as case studies and fiction about adolescents. Without a knowledge of psychology, all behavior would remain a mystery, as the following instance illustrates. In a certain class of slow learners, a girl who steadfastly refused to learn to make rag rugs, when everyone else was working on



Dance music as a hobby. (*Courtesy of George School, Newtown, Pa.*)

them, might have been accused of being merely stubborn if her teacher had not discovered that, early in life, a small sister had died of burns that this girl had vainly tried to extinguish with a rag rug. This traumatic experience explained her behavior.

In order to understand individuals and to build up rapport with them, an interviewer must be able to draw on other fields of knowledge. Sociology will help him to understand, for example, that the culture pattern and economic status of the family affect the behavior of the individual. If an individual is ashamed of his family, he may withdraw in a group. On the other hand, he may become overaggressive and hit out at other people because the world has given him a "raw deal." From the field of medicine, an interviewer can learn the

relationship of physical and mental health—that a child who sits unresponsive in a class may not be merely stubborn, but may be undernourished, overfatigued, or even the victim of a light epilepsy. The interviewer should know the field of testing, so that he may speak with authority on the use of tests and on their limitations; that he may, for example, avoid the fallacy of judging an individual on the result of any one test. Some parents and teachers, forgetting that one test alone may be unreliable or poorly given or unsuited to the child or given without his cooperation, may, on the basis of that one test, judge or reject a child because he is "dumb."

The building up of rapport is conditioned by the role assumed by the interviewer. Is it one which sets the interviewee at ease? Is the interviewer undistracted and unhurried? Is he socially adaptable, genuinely interested in all people, or does he withdraw into his own prejudices? Is he patronizing or easily shocked? Does he assume an attitude of authority—"I know all the answers and I'll tell you what to do?" Or does he have the experimental attitude—"You're a problem or a good guinea pig"? Or is he sincerely responsive and interested, yet calm, objective, and not gushingly sympathetic or overanxious? His approach must have validity to his own personality; he must be natural and "real," as well as frank and aboveboard.

The physical surroundings, as well as the emotional climate, condition the building up of rapport. The interviewer needs a place that is pleasant, comfortable, and private in which to hold interviews—a place in which the interviewee will feel relaxed and welcome. This means not only that the interviewer knows how to make individuals physically comfortable, but that he knows how to bridge the sometimes awkward first moment of meeting with a pleasantry or a greeting that shows his genuine appreciation of their coming to chat with him. The risk of interruption or of conflicting appointments bursting in at what may be a critical moment in the conversation should be at a minimum, lest the opportunity to help an individual be lost because the interviewer did not hear his story through.

Skill in Conducting the Interview. An interviewer's skill in the conduct of an interview is determined by answers to the questions: Does he understand his function? Does he know how to gain and to interpret information pertinent to the problem uncovered? Does he recognize which problems are significant and which are symptomatic? Is he conscious of channels through which individuals can seek help? Does he aid them in taking their first steps toward resolving a problem? Does he make plans for future conferences with the individual?

An interviewer's function is not to "know all the answers," to give advice, or to solve another's problems; not to "sell" his point of view or the course of action that *he* would take; not even to suggest answers by subtle strategy or to have preconceived ideas of what the interviewee should do, then feel hurt if the interviewee fails to "choose" to do these. An interviewer needs to remember to curb his excellent mind. An interviewer's function is to help an individual to discover and to phrase his own problem for himself, then to begin to work toward some solution of it.

Skill in Securing and in Using Necessary Information. If the interviewer is to do this, he must know what information is important for him to secure and how he is to secure it. It may not be possible to gain all the necessary information by means of an interview. The interviewer must know how to make use of other techniques that will help him to secure as true a picture of the interviewee as possible, techniques such as those described in this section and in others: listening to the conversations of people important to the interviewee; recording observations made on him; consulting, if they are available, personnel records, tests, case studies, anecdotal records, rating scales, autobiographies, diaries, letters, time schedules, or question sheets concerning him. If sufficient information is not available, the interviewer should be technically competent himself to secure it or should have access to resources that can supply it. For example, if the interviewer is a teacher or a group leader, he can intelligently utilize the class or group situation in which he best knows the individual, in order progressively to obtain more information about him.

The interviewer must have sufficient facts and sufficient objective information about the interviewee to enable him to judge the areas that it might be significant to explore further. He must know "where he wants to go" in an interview. In some cases, this may mean that he has a tentative outline for securing further information that he needs. For example, in every interview, the interviewer will need to secure information similar to that suggested in the following paragraph, which furnishes the outline for the individual interviews tied up with club program.

What is the individual's expectation from the club—or the interview? (The interviewer needs to remember that an individual's apparent expectation—what he can verbalize as the reason for the interview—is not necessarily the real reason or expectation). Is this expectation possible of fulfillment in the light of the individual's ability, health, appearance, and cultural level; his home, school, and community background?

What does he consider his assets, his liabilities? Is he happy? What problems is he aware of? What problems does he seem to have that he has not yet been able to phrase or to face? How mature is he socially and emotionally? What is his relationship to his family, to his friends of the same sex, to the opposite sex? Are his problems related to adjustments in these areas? How much self-confidence does he have? Wherein lies his self-confidence or his lack of it? Is it related to skill or to lack of skill in some area; to ability or to lack of ability; to vocational choice; to appearance? (It is wise for a group leader to remember, particularly in working with adolescents, that not all the boys and girls who look into mirrors are vain; some of them are wondering what they'll do about it!)

An interviewer needs to secure sufficient information so that he can, with some degree of validity, see the problem as the interviewee sees it. To understand the "whole" situation, he must have many facts. As the interviewer is building up his impressions, he needs, however, to be able to keep a conversation going, instead of allowing his interview technique to degenerate into the question and answer method. In the course of the conversation, he is helping the interviewee to clarify his problem as that interviewee "talks it out." He is helping him to define what it is that actually troubles him, what it is he really wants, and how he is going to work toward his goal. The interviewer's method is indirect, rather than direct; it is to listen, listen some more, and to understand the significance of what he hears.

Skill in Interpreting the Information. The interpretation of information secured by these methods depends primarily upon the individual who is doing the interpreting. "You" are the controlling factor in arranging into a pattern the facts secured. Therefore, it is important that an individual using the interview technique shall understand motivations and causative factors in behavior. He must be able to keep separate the facts secured and his interpretation of them. He must remember that interpretation does not consist of labeling behavior. Any given fact secured by means of any technique can be interpreted intelligently only when this fact is related to a specific "whole" situation, when it is understood against a broad "frame of reference," namely, the interaction of the individual with his entire environment. For example, one can intelligently interpret an individual's antagonistic remark about his employer or his teacher only in the light of knowledge about the degree of adequacy and satisfaction—or of frustration and inferiority—that the individual feels about the situation in which the teacher or the employer is the key figure. This is no mysteri-

ous process. One writer has stated: "The outstanding element in an endeavor to understand the child [one might say, to understand any individual] is just an honest intent and desire to do so, coupled with a thoroughly open-minded and unbiased attitude toward each problem presented." And again, "In the large majority of maladjusted children [or individuals] the problem is not one of psychopathology, but that of better understanding of the child"[14] [or of the individual].

Skill in Knowing and Using the Channels of Help for the Individual. If an interviewer would help an individual on the basis of the information secured, he must be aware of the channels through which help can be given. Sometimes an individual is helped by being allowed to become articulate, by sharing his guilt feelings and his difficulties. The interviewer needs to assist such an individual to recognize and to accept his limitations and his problems without feeling inferior because of them. It is difficult for individuals to acknowledge that they have certain types of problems: that they are not well liked by their contemporaries, that they do not get along with their families, or that they do not have certain skills upon the possession of which depends their status in a group or the possibility of their securing a desired position. The interviewer can help them by clearing away guilt feelings and the feeling that they must be "different" or inferior, because they acknowledge some shortcomings. A matter-of-fact "Lots of people feel like that" or "It's not unusual for people to say that" frequently results in a sigh of relief and willingness to take the next step—"Then what can I do about it?"

Before individuals are actually ready to "do something about it," they generally need to develop some insight into the mechanisms of behavior, they need to know some answers to the puzzle: "How did I get this way?" Generally they can be given in simple terms enough information about such psychological mechanisms as compensation, rationalization, regression, projection, withdrawal, and evasion, so that they begin to understand how these mechanisms may have operated in their own behavior. Sometimes an interviewer's sharing with an interviewee an analogous case will suggest a solution of his own case or may, at least, help him to understand the mechanisms to which other people respond. These explanations of behavior cannot be given as threats or as solutions, but as suggestions—"Here are some things to think about; these are reasons back of some people's behavior; you might think about this and see what you can make of it." Insight de-

[14] GLUECK, BERNARD, Some Extra-curricular Problems of the Classroom, Joint Committee on Methods of Preventing Delinquency, *Publication* 3, p. 11.

velops as the interviewee is able to recognize the genuinely important factors in a situation. Only then can he define and begin to face his real problem.

After this process, an individual may be able to understand. He may be able to say, "I was behaving as I was because physically I am smaller than everybody else in my class and they were teasing me and calling me a baby." It may be "because my family is poorer than most other people's"; "I didn't have as nice clothes as the others—and I wanted people to notice me"; or "I was expecting more of myself than I am capable of doing intellectually"; or "I am smarter than most of my friends and I wanted them to know it"; or "people never paid any attention to me, so I decided that I didn't care about them"; or "I am crippled, but I didn't want pity." The interviewer cannot allow himself to be embarrassed about mentioning anything or about encouraging the interviewee to mention it, if it is relevant. For example, if one is working with a crippled individual, one is not being realistic unless one discusses with him the possible results of his handicap in his relationships with people and in his vocational choice. The only essential is that the interviewer shall do this in a matter-of-fact, understanding way, with no pity in his voice or attitude.

An excellent example of method in dealing with a handicapped individual is that of the psychiatrist interviewing a boy who stuttered badly. The father had brought his son. While the father sat holding his head between his two hands, trying desperately to ignore the boy's struggles, yet looking hopelessly at the psychiatrist, the latter smiled at the boy and said encouragingly, "You really work hard when you talk, don't you?" Then later, he said, "OK, son, take your time." At first the boy was shocked. He looked at the psychiatrist incredulously. No one had ever before accepted him as he was. He liked it and responded, because he knew that he was respected and liked for himself, and that his handicap, even though recognized, was not jeopardizing a relationship.

This is sometimes a delicate and difficult relationship to establish. It can develop only out of mutual courtesy, respect, and acceptance between the interviewer and the interviewee. Yet the relationship must be one in which the interviewer keeps a professional approach. And, though he feels free to discuss everything that seems relevant to a problem, yet he knows how either to take a refusal if it comes, or how courteously to insist upon some fact; how to look for an answer, but not to push too harshly. The interviewer must know how to be an explorer, but not a nuisance.

However, an interviewer who actually does help individuals cannot stop after having diagnosed a difficulty or helped to pin a label on an individual. He has not helped the individual to solve his problem if he stops at introspection. It may be asked, how does he know that his diagnosis is correct? Keeping in mind the following story may have a salutary effect on prospective interviewers: a fourteen-year-old boy was



Studio club. (*Courtesy of Radnor High School, Wayne, Pa.*)

diagnosed as feeble-minded, partly because numerous people had played a joke on him, offering him a nickel and a dime and asking him which he would select. He always said, "the bigger one" and was, thereupon, allowed to keep the nickel. A psychiatrist asked him why he made that choice. He answered, "How do you think I'd get my spending money if I didn't?" Never assume your own omniscience. You don't know all the answers, and your guess may be wrong!

Follow-up

When individuals have worked out some answers to their problems that are valid to them, the next step for the interviewer is to help them

to decide on some action—some solution to their problems. Diagnosis of a problem is important, but it must be followed by action directed toward the eventual solution of the problem. However, this point is seldom reached in a first interview. It may take two or three interviews, a month, or even a year before an individual can arrive at the question, What can I do about it? The process may be facilitated, as suggested earlier, if the interviewer can aid individuals to discover—or if he can give them opportunities to develop—abilities, skills, and interests. It certainly will be facilitated as the interviewer works on the interviewee's attitudes: the too-easy discouragement that comes with reverses or with the slow progress made at first in a new skill; the fear that accounts for one's sitting at home and wishing one had a certain skill, instead of going out and working to acquire it; the confidence that one can learn from mistakes and therefore may dare to try again, instead of shirking responsibility because of previous failure; or the perfectly natural desire to begin at the top, to "do a big job" and be recognized, rather than to do the small jobs first to gain experience, confidence, and a reputation for dependability, so that big ones will be given you.

An interviewer can gain hints as to the specific kinds of help that an individual needs. Will he need information or reassurance about his abilities, aptitudes, personality, clothes, manners, social techniques? Will he need to develop skill in these fields, to develop vocational skill or skill in sports or in the arts? A very important channel of help for individuals is in their discovering, recognizing, or capitalizing upon their abilities. Direct encouragement should be given an individual to learn new skills or to develop new interests, and praise should be given generously when improvement is shown. The interviewer can help the interviewee to see the interrelationship of self-confidence with the development of a variety of skills and interests.

After the specific personality needs of an individual have been determined, an interviewer is ready to consider the question, How can the kind of environment be created that will best meet the needs of this individual? If his personality is to be modified, the environmental forces that are a part of the interviewee's world must be taken into consideration. This may mean, as it did in Jane's story in Chapter 3, that the attitudes of others toward the individual may need to be changed, that elements in his environment may need to be rearranged. Not only may the individual need to be given opportunity for acquiring certain skills and knowledge if he is to be socially acceptable; he may need direct, individual training in some particular skill, the pos-

session of which will help in overcoming a feeling of inadequacy. Or he may need the satisfaction of having a group that is important to him recognize him for some ability or accomplishment. He may need new experiences or new responsibilities. Again, he may need opportunity at leadership responsibility and coaching on how to make good.

As was evident from Jane's story, many of these individual needs can be met best—some can be met only—in groups. Most individuals must have, in addition to insight into their needs, definite experiences that assure them that they can gain self-confidence and group approval.

Insight develops best in connection with specific experiences. As an individual begins to realize that, because of some skill or interest, he is being accepted by other individuals, his security and self-confidence are enhanced. Wisely planned group programs can be the means by which both goals are met. In groups, an individual can learn skills as varied as how to get along with people, how to apply for a job, how to study, how to make the most of one's appearance, how to use money, how to play bridge, how to dance, how to do parlor tricks, how to behave at a party, and how to cook. Or the individual may take a refresher course, join a swimming class, a football or a hockey team. He may be coached in order to improve his speech or study habits; or he may be encouraged to share with a group his talent in crafts, music, or art.

In other words, a situation is created in which knowledge may be acquired and help may be given to the individual in need of it. Knowledge is an important factor in personality development when it is conceived of as a tool or a skill the possession of which gives self-confidence. Such knowledge is acquired most efficiently when the individual seeks it because he recognizes the need for it. If an individual is presented with an opportunity to learn something that he wants to learn, he comprehends the significance of the opportunity and chooses to respond. Knowledge, conceived of as above, is best given, not in books or in lectures often beyond an individual's comprehension, but through meaningful experience, in situations that include persons whom the individual to be helped trusts, respects, and likes. The degree to which the individual can be helped and even his reaction to the help and the new knowledge are determined by his attitude toward, his empathy with, the person who is helping him.

The Confidential Character of the Interview

Probably the most important single item to be emphasized in discussing interviewing is the confidential character of the information se-

cured by this means. The records should be kept in a safe place. Information received in an interview is comparable to clinical results; never should interpretation of it descend to the level of gossip. On the other hand, if individual interviews are used as a method of evaluating a group program's effectiveness in the light of personality needs; if individuals from groups come for interviews, cognizant of this fact and concurring in the plan; if the interviewing is done by an individual skilled in the use of this technique; then the main emphases discovered by this individual should, of course, be interpreted to adult group leaders of clubs and to the groups themselves, in order that they may increasingly mobilize the resources of the groups to meet the needs revealed.

However, an individual leader should be given no opportunity to "talk about" a boy or a girl on the basis of confidential information that the boy or the girl has given to another adult in a personal interview. Repeating information that has been given confidentially will not only ruin a club program; it will also ruin an individual's attitudes about people who might have been of help to him. For example, never again will an adolescent talk to adults if adults cannot treat as confidential the problems that the adolescent needed to talk over with them!

AN ADAPTATION OF THE SOCIOMETRIC TECHNIQUE

The newly organized club mentioned in the preceding section agreed upon several questions that were to be the basis for their interviews with the adult leader of the group. One of those questions was "How do you choose your friends?" Each girl discussed it and also gave the names of the four girls in the group with whom she preferred to work. This adaptation of the sociometric technique aided the group in structuring its committees so that interpersonal relationships were capitalized upon.

The various considerations which, according to these girls, affect their choice of friends will be quoted verbatim from the girls' answers, as follows:

You choose friends by how much you have in common. (Some variation of this statement was made most often.)

You decide they look interesting—then you see if they can talk on interesting subjects.

Your first impression means a lot. You watch to see if girls slouch in their chairs, if they have a nice personality, if they have manners, if they seem to get along with other people.

You judge by what you hear about girls; then you see what they look like—if they're honest and clean-looking.

I want a girl who is full of life, who will go in for sports.

I look for a girl who is pleasant, has a nice disposition, not always fighting and wanting her own way.

I don't go by looks because I can't talk to a girl unless I'm introduced. I just hang around to see if a girl has a nice personality and looks as if she wants to bother with me. But I have to learn to talk to people. Some girls overcome timidness by talking a lot and laughing. Maybe I could do that.

If she's nice to everybody else, I think that maybe she'll be nice to me. I try her out. If she is, I'll stick to her.

Do you mean the girls I would like to choose for friends, or the girls who would accept me? I always think first—will she really want me there? I go to someone I think likes me and wants me. I have more self-confidence that way. I don't mean I'm afraid they have anything against me. I just feel that way.

If you choose a close friend, you want to know that you can tell her things, and that she'll not tell something you told her not to. You want to know that she'll stick up for you, no matter what you do, that she'll believe you.

You want a girl who is a nice dresser, not sloppy, a girl who has some of your ideas, and you have some of hers. And you want to have her mother know your mother, and the families get together.

Religion doesn't mean much in choosing friends, but it's fun to go to the same church.

If you don't go to the same church, you haven't so much to talk about.

I like her bunch, but they all go to one church—and I don't fit in.

I like girls different from me in religion and nationality; then I can learn something.

You don't choose the girls who have a lot more money than you; you couldn't keep up and so you feel small. (This statement was made several times.)

My friends have to be girls who don't have money for anything but cheap places.

I just naturally have friends among the people I've known longest—from home, in classes and in clubs.

My friends are all girls who live in the same neighborhood, we do the same things, and like the same boys.

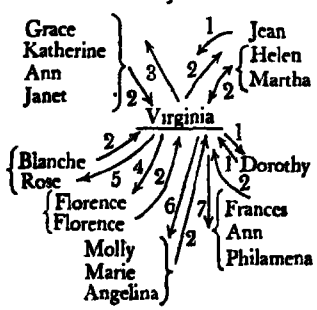
You can't choose a girl for a friend if she has to spend all of her time

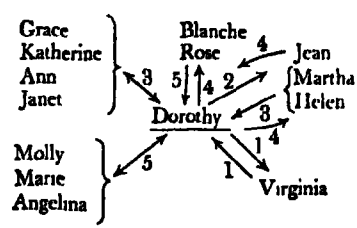
at home, or can't go out with boys. (This fact was also stressed several times.)

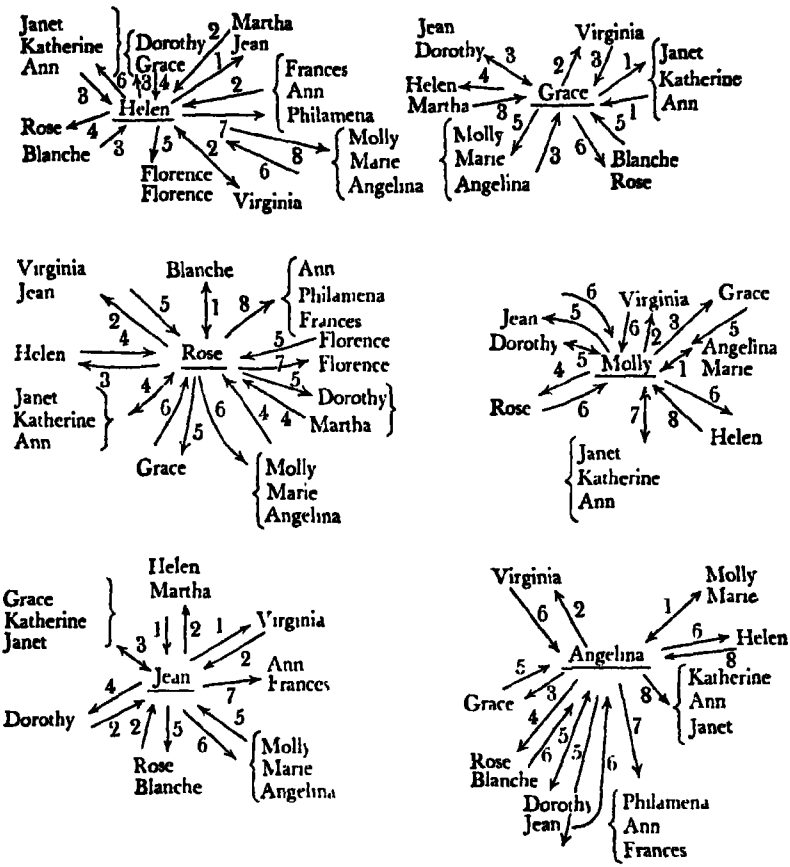
You tell by the way girls speak. I wouldn't be their friend; I don't like the way they speak.—I don't like the things they talk about.—The way they speak embarrasses you if you're out with nice people. (This test seems to be applied quite frequently.)

What a wealth of insight and of suggestions for homeroom or club program an experiment like this could yield a teacher or a club adviser! The specific problems that girls face and the type of help that they need are evident from an analysis of these statements. Moreover, the leader who wishes to know whether the members of a group will work together can discover a significant part of the answer in the implications of this analysis. For example: Boys and girls seem to choose friends of a similar age. They choose friends who have similar interests, usually those who have a similar level of intelligence, who are of the same economic and cultural levels. Propinquity and similar standards are important in friendships, as are characteristics that make it possible for a boy or a girl to be congenial with others. Other studies have corroborated these findings.

. Let us turn briefly to further results achieved by the adaptation of the sociometric technique. The accompanying diagrams of eight girls in one of the clubs were compiled from the girls' replies to the question, To whom would you go first if all the girls were in the room? It is important to note, in these drawings, that Virginia is invariably a first or a second choice. She is the first choice of all the members of her special group; she is the second choice of almost everyone else. She herself answered, in response to the question whom she would choose, "Gosh, I don't know; I like everybody." And she did include everyone in her choices, although she showed by her comments as she talked with the adult about the girls that she liked some better than others, that she recognized the faults and weaknesses of them all, but she "liked them just the same."







The name in the center of the diagram is that of the individual doing the choosing. The numbered arrows pointing to other names show the order in which the middle individual would choose for her friends the girls named, all of them club members. The numbered arrows pointing *from* any one name or group of names toward the center show the order in which the girl in the center was chosen by the girls whom she mentioned. It is most significant that some girls choose many girls, but have their choice returned by only a few, in some cases are almost isolated except by their own clique. It is also significant that other girls choose only a few and have only a few to choose them, while still others may have for first or second choice a girl who either would not choose them at all, or would make them her seventh or eighth choice.

The degree to which a girl feels secure and actually is secure in a group is vividly demonstrated here. By use of this technique in one's own group, a homeroom teacher or club sponsor can see how members of the group accept or reject other individuals in the group. Adolescents mean exactly this when they say of a given individual that he "rates" or he "doesn't rate." Often the adult can discover, in conversation with individual club members, the basis of their acceptance or rejection of any one individual. By the intelligent use of this information, an effective group leader can so facilitate the group process as to assure the maximum development of each individual involved.

A homeroom teacher or a group leader who has analyzed a class or a club in this fashion—granted that individuals have given honest opinions—may find that much of the strain and dissatisfaction, or the cooperation and progress of a class or a club is clarified, if not explained, by the interpersonal relationships—the "line-ups"—that are found in these pictures. On this factual basis, the leader can ask himself: How can I utilize the natural groupings, sometimes called "cliques," found here and yet have the individuals working together for the good of the group? What natural groupings are weak? Why are they weak? Do they need to be strengthened or further weakened? What can I do about the present situation?

How can I do whatever seems necessary without having what I do affect adversely the personalities of the individuals concerned? What happens to the personalities and attitudes of the individuals or of the groups who are constantly the center of attention, to those who are constantly neglected?

How much of the lack of enthusiasm or participation, how much of the presence of disrupting elements in the club life are explained by the lack of balance between the honor bestowed on one specific group or individual and on the others? For example, would individuals need to resort to throwing spitballs at the president, to giggling, or to eating peanuts loudly during a club meeting if they could attract sufficient attention in a legitimate manner through a real contribution to the club program?

What keeps the various groups apart? Do they need to be brought closer together? What kind of program content might have such an effect? In other words, after a revelation of facts similar to these about the dynamics of the group process at work in one's own specific situation, a homeroom teacher or a club leader needs to seek "a technique of balancing the spontaneous social forces to the greatest harmony and unity of all."[15]

[15] MORENO, *op. cit.*, p. 7.

The Development of the Council Program

Council's realization that a club program is most "interesting" when it is built on genuine needs and desires of club members resulted in their gathering, by means of the techniques described, a good deal of information about "what girls in our clubs are really like and what they want." As council members interpreted this information, they not only gained insight into the personality needs of individuals, but were also building a basis for judgment, against which to measure the degree to which any given program activity would meet these needs.

Against such a background, many club and council activities were weighed and found wanting. Early in the year, council members had thought of council's primary function as that of sponsor for club dances or for other social affairs. Now some of the girls were beginning to question. At least, they were dissatisfied with doing routine things only because they had been done before. "Only the girls who like dancing and who can dance come—the same gang all the time. We ought to do something everybody would like." They began to grope for "new ideas," to ask why council was existing, what their function ought to be.

At first, their viewpoints were vague. They felt that council should sponsor joint programs for all the clubs, as they said:

"To give the girls a better time than they can have when they meet in classrooms in school."

"To give them a chance to meet new people."

"To get all the clubs acquainted, because we really belong together and we ought to know one another."

"To give us a chance to exchange ideas."

These vague gropings assumed definite form at council meeting when one of the girls overheard a conversation between an adviser and the officers of the club. They were discussing their recognition ceremony for new members. This girl listened to their plans; she asked questions.

After council meeting had begun, she questioned, "Couldn't council sponsor such a ceremony and have it for all new members in all clubs?"

"We ought to do something besides dances."

"Something that would mean something to the girls."

"Yes, and the reason we haven't is because we haven't had any ideas. Now here's a good one."

There were two dissenting voices, of girls representing two clubs who, year after year, went through the same ritual upon taking girls into membership. They wanted to retain the custom of each club's

having its own initiation. Their objections were answered with, "Well, I don't see why you can't have your own too!"

"We'd do this just as we did all the other council programs—invite everybody who is interested, let only those club members come who want to."

"I don't see why our ceremony would interfere with your club program any more than Student Council dances do."

"Of course, we'd work harder on this than any of us would on a dance, because it has to be good."

"What do you want it to be?" the guidance director asked.

"Well, it has to be impressive."

"It has to be something everybody can help to do."

"Yeah, that's the way to get the girls interested; they must all have something to do with it."

"If we're going to have lots of girls in it, we've got to have lots of different things girls can do in it, because not all girls are good at the same thing."

"Let's do something different, something new."

"Why don't we just get a general idea here, then take it back to our clubs and let each club suggest a way of working it out?"

"Yes, it's more fun if it isn't set in the beginning, if it changes as we go along."

By this analysis the girls showed that they had apparently learned some very important procedures out of their council experience: they had come to value active participation of all club members, rather than the passive "pouring-in" process, even though they themselves did the pouring. They seem to have realized that the source of initiative must lie in as large a group as possible, that the number of individuals sharing in the planning and the responsibility for an event conditions its success.

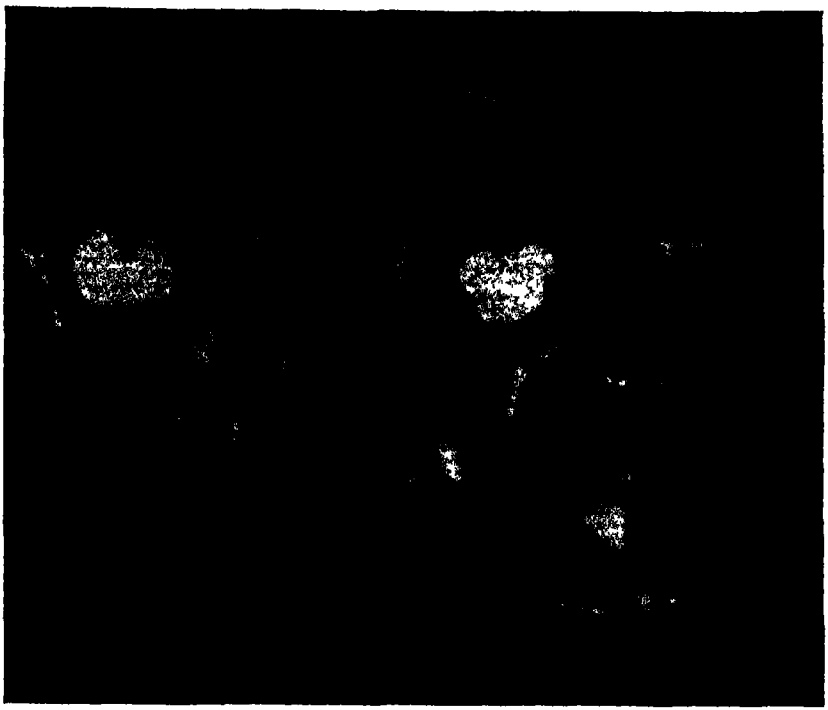
They were desiring for everyone in their groups the same freedom to experiment that they were enjoying. Therefore they were willing to suspend their judgment until everyone had shared in the decision. They saw not only the necessity for doing some real thinking about a program project, but also the necessity for submitting their thinking to critical analysis by others.

Development of "the Idea"

"All right," the guidance director suggested, "Let's work on the general idea. You said you wanted it to be different and impressive, with

everyone taking part. What's it going to be about? What ideas do you want to express?"

There was a silence; there were nervous giggles and much looking around. Finally one suggestion was timidly made, "Well, it should be something that's real to us."



The "Operators." (*Courtesy of Lafayette Junior-Senior High School, St. Joseph, Mo.*)

This was followed immediately by "Yes, something we'll always remember."

"Yes, but it can't be too elaborate; it has to be something we can really do." (the practical soul!)

"It should bring friendship, a feeling that we all belong together."

"But do you really feel that way?" the leader questioned in response to the last suggestion.

"Sure, that's what we learned from the council," the response came at once.

"Yeah, clubs can make you feel more comradely—you learn about the feelings of other girls."

"It helps you to understand girls, to get along with girls different from you."

"A girl's viewpoint on life is changed by talking to other girls her own age who think differently."

"We don't feel friendly immediately, but when we get a chance to know one another, our feelings are softer, and we find we're all really interested in the same things."

"What do you mean by the same things?" the leader asked.

"Well, didn't we find out that girls all asked the same kinds of questions and talked about the same kinds of things?"

"Sure, look at all we got on the membership cards and the rest of the things!"

"We're all alike, really. When you talk to another girl, you find out that she dreams about the same things you do."

"What do you dream about?" the leader questioned.

"Well, some people think high school girls are interested only in themselves and their boy-friends, but we've learned a lot more than that, really. All girls want to accomplish something, to be someone. They don't want to be just ornaments."

"Sure, we want to grow up, and do something worth while."

A new note, a cynical one, was added, "Yeah, you think you will, until you're let down!"

"What lets you down?" the leader questioned.

"Oh, you flunk a subject—then you're down in the dumps and you think you're dumb."

"Or you have a fight with your best friend and you don't speak."

"The girls mentioned lots of things in the stuff we collected—you can't get along with people, you feel you're not good enough for what you want to do in a job."

"Or that you couldn't get one if you were."

"Yeah, then you get an inferiority complex."

The leader had an idea, "I see—there are dreams and shadows! How's that for a title?"

"Swell!" the reply came in chorus.

"Dreams and Shadows, the story of a girl," someone added.

"The Story of the Modern Girl," another at once corrected. All agreed.

Here was a title. Much excitement!

"Suppose we finish the story," the leader suggested. "You've got the poor girl with her dreams and her complexes. What happens to her?"

"The complexes win—mine do," flippantly, from the most happy-go-lucky girl in the group.

"Oh, yeah!" a chorus.

"Things do get you down sometimes," one girl said, thoughtfully, "but usually something happens and you bounce up again."

"Sure, we don't stay down long."

"What gets you up again?" the leader questioned.

"Oh, you talk to your mother and she says she loves you anyhow."

"Or your boy-friend!"

"Or you come to club and hear other girls' troubles, and you find you aren't so stupid after all."

"You're working on something where people are depending on you—like the club."

"Sure, when you're in a club, you find out you can do lots of things."

"Then a club does make a difference?" the leader asked.

"Sure."

"Why don't you say that in the ceremony?" she suggested.

"Yeah, have the girl get away from the shadows by getting in a club and finding that everybody has the same troubles."

"Then they all work together and live happily ever after."

"And their dreams come true!"

"Well, there's the plot," the leader said. "The Modern Girl is the heroine. She has dreams. Her shadows get them down; then the club saves her. How will you say all this?"

"With music!"

"A good idea, silly!"

"Of course, music!"

"And dancing!"

"Hey, this isn't funny!"

"I'm not being funny," in righteous indignation, "I mean it!"

"How could we dance this?"

"I don't mean everybody, but some of us could. We have people in our club who do interpretive dancing. Besides, Dot, one of the girls in the club, teaches it. We could do a dance of dreams and of shadows. We'd love to take that part of it!"

Eyebrows were lifted. Girls were dubious; they giggled, "It would be funny."

"The audience might laugh."

"It's sissy."

"Barefoot dancing!" sarcastically.

But the girl who had originally suggested dancing merely looked at

them pityingly. Then she described enthusiastically some dances that had been given in club by Dot, and some that the club had "worked out with Dot." She assured the girls, as she talked, "You'll like them —they'll be the best thing in the ceremony." So consent was given.

"That takes care of your club, but what about the rest of us? What will we have to do in the ceremony? Each club should do something."

"What else are you going to have in the ceremony?" the leader asked. "You said, music. What music, and who's doing it?"

"Our club songs!"

"Of course!"

"And we'll all sing them—the audience, too."

"Who's the audience?" someone asked.

"Well, the girls in the clubs."

"Why don't we ask our parents, too?"

"Sure, they hear a lot about our clubs, they'd like to know what it's all about."

"And the faculty."

"Why not the Board of Education?" someone inquired flippantly.

"We'll educate 'em all!"

"Sure, we'll put our clubs on the map!"

"Well, we really ought to show them what we do in our clubs."

It was agreed that parents and teachers should be invited to witness the ceremony.

"Now let's get back to planning something for them to see," one girl interposed.

Someone suggested, "You have to have something besides the music and dancing to tie it all together."

"Why not poetry?" someone asked. Again, there was some opposition:

"Poetry is too sentimental."

"I never heard anything but dumb poetry."

Someone volunteered, "If we didn't have anything but the dancing, we'd have only a few people taking part."

"Everyone was silent after this remark. Suddenly one girl said, "I know. We could read the poetry together—do choral speaking."

"What's that?"

"We did it in English last week."

"Sounds silly to me."

The leader brought out an article that she had just been reading. It described a high school club's assembly program that had consisted of a story done entirely in choral speaking. The group decided that they

would "try this choral speaking—if we can find decent poems, not like ones we have to read in school." Someone suggested that the plot and the plan of the ceremonial thus far evolved be discussed in each club meeting, that everyone in each club be asked to give suggestions for carrying it out, and that everyone be encouraged to write and to submit poetry that she thought suitable, which really "expressed the idea."

At the next council meeting, there seemed to be a great deal of enthusiasm. Poems from magazines, from newspapers, from collections, from scrapbooks, even some original poems, were submitted. The leader's poetry scrapbooks were brought out of her office by one of the council members, for the girls had often seen and used them and had apparently enjoyed them. The meeting was spent almost entirely in the girls' reading aloud poems that they liked, or reciting poems that they had written, then choosing those which they thought "fit in best with our idea." If the group agreed that a poem was applicable, it was laid aside for use. Much hand clapping was the reward of a council member who had written an original poem that was enthusiastically accepted by all! They had decided that everyone must agree that a poem "really fits our idea" before it could be used.

"That's the only way we can decide. A girl's poem might be awfully good, even though we can't use it. So no one should be hurt if we don't choose her poem."

"Though even a democracy must obey orders, the rules are willed by the group itself."[16]

A committee of six girls was appointed to work with the leader to reread the poetry chosen and to organize it into a pattern for the ceremony.

"It would take too long if we all fought over each one. You know which ones we want now, so a few people can do it best."

The committee appointed by the council met. The comparative values of the various poems were discussed; and poems to be used were arranged in a sequence, "So our central ideas stand out and it all hangs together." Particular care was given to the selection of the poems that would interpret the "dreams" dance and the "shadows" dance. The committee suggested the places in the ceremony at which music might be inserted most effectively. It was also the committee's suggestion that candelabra with lighted candles decorate the darkened room and that the ceremony begin with a processional.

"We must have singing."

[16] NEUMANN, HENRY, "Education for Moral Growth," p. 196, D. Appleton-Century Company, Inc., New York, 1923.

"Yes, have the parents and guests sitting inside and we'll march in, two by two, by clubs."

"That would be very impressive."

It was. The girls had assumed correctly that the program might be held in the school auditorium, which was equipped with an adequate stage and good lighting facilities.

The entire ceremony when written contained poetry, some prose to assure continuity, songs, and dances. It was read at the next council meeting by a member of the committee appointed to work on it, and the council approved the committee's work.

Preparation for the Program

Each club chose the poems that they wished to interpret. Then the council chose the girls for the two main parts from nominees submitted by all the clubs. Each club practiced songs in their own club meetings with their own pianist, although council had chosen both the pianist and a soloist for the ceremony itself, each girl from a different club. One of the club members drew an effective cover for the program. It was mimeographed and she, with a committee, water-colored each individual program. The program contained a copy of the entire ceremony. The committee in charge of programs had mimeographed them and given them out to clubs, six weeks before the ceremony was to take place. Every club member was to have a copy of the ceremony, in order to become familiar with it, "So it means more to them."

"Besides, if we're to try this choral speaking, we've got to be able to practice it lots to get used to it."

It was interesting to watch the various groups respond to the choral speaking. Some clubs secured English teachers or speech specialists to help them to learn the technique. At first there was much giggling and embarrassment as a group practiced. The expression by an individual that she "was not sold to the idea" was often repeated. Yet, as groups continued to practice the choral speaking, each time there was obviously more interest.

"It's funny, you really get a thrill out of this stuff," one girl said to the leader.

During the first practices, girls had attempted to gain attention by trying to shriek above the others, or had tried various other ways of having their own voices heard or of concealing their embarrassment in this new experience. Gradually, however, they became interested in the different ways in which the group could express and emphasize an idea, in the quality of individual voices as they were related to the

effect that the group wished to achieve. They made the discovery that, if each girl spoke naturally, the particular quality of her voice actually contributed to the harmony of the whole. One girl expressed this discovery as she remarked to the leader, "You hear yourself, but you sound different than usual, and nicer."

Meanwhile, the group in charge of the dances was practicing long



Ninth grade dramatics group presenting "Sing Out, Sweet Land." (*Courtesy of Horace Mann-Lincoln School, New York, N.Y.*)

and often. The club member who taught her group had been asked to be on the committee writing the ceremony—"because Dot needs to get the idea from the beginning; then we can work out our own dance steps," the girls had explained. They did work out their own steps in the club—and it was thrilling to watch them. The club adviser suddenly had to have an emergency operation and the guidance director, who was very interested in interpretive dancing, offered to meet with the girls. They accepted her offer.

Dorothy began by telling the girls the story of the ceremony. They discussed how a girl would feel "when she was dreaming—and when shadows were getting her down." There was a long discussion about costumes, out of which came the group decision that the shadows were to be in long gray cheesecloth tunics with silver belts and headbands.

The dreams were to be in some color that the group should decide would be appropriate to the idea that they represented. Girls dreamed, they thought, "about success in things you like to do—art, dramatics, politics, professions—and about the kind of person you want to be."

"And they wear short dresses because dreaming makes you feel free."

For instance, a light-yellow dress with notes painted on it would be worn by the girl who represented music, a blue dress with a mask painted on it represented dramatics, a light-green costume with a brush and a palette painted on it for art, an orange one with a world and many words inside it represented current events. All were to wear gold headbands and gold belts.

The dances were meticulously worked out, step by step. Dot and the other girls tried out many different steps as they listened to music and thought "about the idea of the ceremony." Each time, as the girls tried out a suggested step, Dot would ask, "Does this get across what we want to say? Does it make you feel that way?" Either the girls would accept the idea, or someone would suggest a modification.

For the shadows dance, music of all kinds was tried out and found wanting. Finally, one of the girls brought in a friend of hers who could "make up music." After watching the dances for an afternoon, the visitor captured almost perfectly the moods and the ideas that the dancers were attempting to convey. Then she worked out an original musical accompaniment for them.

The Finished Program

The dream dance, as it was finally worked out, was inserted near the beginning of the ceremony. The plot was this: The Modern Girl enters with her two friends. They chat. The two girls leave, waving "good-by." She meditates during the club's choral reading of Fannie Stearns Davis' poem "My Soul Goes Clad in Gorgeous Things." All action until this time had taken place in the forefront of the stage, with curtains not yet open. The curtains part, just as the Girl is finishing her poem about her dreams. She looks around to see her "dreams," in a circle behind her—dreams of all colors. She can hardly believe that they are real. The music begins. The dreams dance; they approach her. She wants to join them, but she hesitates. She lacks confidence in herself. Her dreams encourage her. Finally, one of the dreams takes her hand. She joins the group, dances with them, and is very happy. Then she notices that, one by one, her dreams are slipping away. Dorothy is the last; she waves her a "good-by." All this time,

members of one of the club groups are standing together in the auditorium, reading Angela Morgan's "Rainbow Girlhood," their choice as the poem most nearly interpreting the dreams dance.

The Girl is puzzled, then frightened. She voices her longing, her fears. She looks around; she begins to grow discouraged. The music begins again, so does other poetry reading by another club group. The shadows appear from the four corners, approaching, retreating, then advancing with the precision of machines. The Girl tries to escape. The Shadows continue their machinelike dance. They advance closer to the Girl. Gradually they surround her; they form a ring. She cannot escape; she becomes panicky. Relentlessly, ever faster, they bear down on her. She is caught in their midst and is forced to sink to the ground. The curtains close.

When they open again, the shadows have vanished, but the Girl still remains crouched on the floor. Slowly she begins to look around. Despairing, yet wistful, she pantomimes her hopes and fears as another club voices them in a choral reading. The Girl who represents club companionship enters at the side of the stage. She has heard the Modern Girl, she approaches her. She extends her hand, and raises the girl to her feet, encouraging her as she does so by assuring her that all girls have such feelings of insecurity and fear and that, together, they can help one another. Another club, speaking for all of them, invites the Modern Girl to join their group, in the words of a choral reading. The club girl points out the way. The Light suddenly shines across the stage; and the Modern Girl goes forward with her friend to join her companions.

Reaction to the Program

What did the ceremony mean to the girls? No one can presume to know. The group leader can only repeat what girls, in unusually solemn voices, said to her afterward—"It was lovely."

"I wasn't sold on it; I didn't even think I'd come, but now I'll never forget it."

"It was beautiful; I'll always remember it."

"One felt a sense of unity, as if the experience meant something to every girl present," one adult from the audience exclaimed. To the group leader, the ceremony was an impressive demonstration of the solidarity that comes as a result of groups working together on something that they themselves had planned, something that is therefore meaningful to them.

Many parents had accepted the girls' invitation to attend the cere-

mony. A PTA committee suggested that they would like to have, after the ceremony, a reception for everyone present. They asked the council members to stand in the receiving line with them. Council members had been most enthusiastic in their response to the idea. A great deal of discussion had ensued; questions were asked: "How do you dress? What do you do in a receiving line? What do you say?" Here again an occasion was presented for education. Several council meetings were spent in discussing definite etiquette questions asked by the girls, and out of this experience grew similar program emphases in several clubs, for club members also wanted "to know the right thing to do at the reception."

The reception was also an occasion for according to members of council the honor due them by reason of their position and of the excellent work that they were doing. The honor proved to be a very good experience for several of the girls who needed reassurance, who craved the confidence that their efforts were being recognized. Several of the girls enthusiastically told the guidance director after the reception was over, "It makes you feel good."

"It was thrilling!"

"I never stood in a reception line before; I wonder whether I ever will again."

The Significance of the Program to Individuals

At the next council meeting, when the first vivid memory of the ceremony had dimmed, the girls were asked by the group leader to evaluate it.

"I think it is the thing that has brought us together this year."

"You can't help feeling different about girls after that."

"I really think we understand one another in club better because of all the thinking about ourselves we had to do to prepare for it; at least, I don't think we fight in our club as much as we used to."

"I think believing something like that about what a club is for makes you go out of your way to make a girl feel at home in the club."

"It makes me feel a lot different about Italians, because most of the girls in the dances were Italian. They even made them up; and they were beautiful!"

"I don't see anything wrong with Italians."

"Well, they're usually looked down on as inferior."

"I wish somebody would knock out of girls' heads that Italians are always fighting and hiding daggers. We have some awfully nice

Italian girls in school and we can hardly wait until they're sophomores to get them into the club."

"I know, if you find out with something like this that they're intelligent, you change your feelings."

"Yes, even sometimes when I've met them at meetings here, I haven't liked them because of the way they talked and dressed, but that day they looked beautiful."



Jewelry-making hobby. (*Courtesy of George School, Newtown, Pa.*)

"I think it did something to us too, the responsibility of making it up."

"Yes, and knowing that other girls are depending on you."

"People trust you when they know you can do something; they call on you again."

"Your girl friends look up to you."

"Yes, and wasn't Helen swell?"

"I didn't know that she could act; she's always so quiet."

"Yes, I was surprised, too; I thought everything would be spoiled when Mary dropped out at the last minute, but Helen was lots better than Mary."

"She made you feel as if you were up there yourself."

"I think we should get her into things more—she's good."

This last discussion was a reference to something that had been, for the leader, one of the most moving experiences of the ceremony.

A week before the ceremony was to take place, the girl who had the leading part became ill; it was necessary for her to drop out. The girl taking the part had to be someone belonging to the group responsible for the dancing, since she had to practice with them. In the group was a very lovely-looking, serious-faced girl who had helped the group to plan their dances, but had said that she "just couldn't dance," that she "was too awkward."

In club meetings she always had good ideas when she was specifically asked for them. She took responsibility and did a job when it was assigned her, but she could never bring herself to take any initiative. The group leader knew her family background. She was of average intelligence; she had no special skills, while her younger sister, the only other child in the family, was brilliant intellectually and was musical, besides. The younger sister was constantly the center of attention; Helen was neglected. At school, the few girls who really knew her liked her very much and were always trying to push her forward. The remainder of the girls considered her a "nice girl," but they did not seek her out.

Helen not only had helped to plan the dance, but had done a great deal of work for individual girls on their costumes. Still, as usual, she had remained in the background. A week before the ceremony, when one of the girls, arriving late for the dance practice, brought the message that Mary, the girl with the leading part, must drop out, there was consternation in the group. They gasped, "Who can do it?"

Almost at once, one of Helen's friends turned to her and said, "Helen can."

"Sure, you have to; there's nobody else left," someone else not too tactfully insisted. Although Helen was frightened, she had not refused.

"Of course, you can do it," another girl persisted. Then, turning to the guidance director who had been with them, discussing the dances, she added, "Can't she?"

The guidance director went up to Helen and said, steadily and encouragingly, "Yes, you can, Helen, if you're willing to work hard all this week. Suppose you try it."

Helen consented and work she did, for there was a great deal of memorizing to be done. The group leader had promised to help her as often as she needed help. Helen came for help every day. During the week, the leader heard first, "You know, my family wouldn't believe that I was really going to do it. I'm not sure that I'll ever know all my part; Marie [the younger sister] already knows it better than I

do." Then the leader was told, "Marie and mother are coming to the program. Marie says she'll prompt me from the audience if I forget. I'd better not forget."

Gradually Helen began enjoying the part. She still protested that she was very frightened, to which the leader's reply always was, "You're supposed to be—the girl in the play is." On the day of the performance, the leader watched for Helen before the performance. She met her mother and sister and told them, in front of Helen, how good a job Helen had done, that she knew how proud they must be of her, and added, "Wasn't it grand for her to step in, this way, and learn it all in one week?"

Everything seemed to be going well. Then, just before the performance began, Helen broke down in tears, pleading that she couldn't do it, that she was afraid. The leader, taking Helen to her classroom, seated her in a chair. Then she sat on her desk and talked quietly, assuring Helen, "Everyone feels like this, one's first time on a stage." She told the girl, "Just sit down until you feel ready to go on—and remember, you're supposed to be afraid." The leader told her again how well prepared she was, reminded her of some details that usually bothered her, then suggested that they both start for the stage. Helen rose from the chair without any protest when the leader took her arm. The leader went onto the stage with her and stayed with her until Helen heard her cue. Then Helen went out and gave a beautiful performance.

When the program was over, the chairman of the council asked Helen to head the receiving line for the reception. The girl looked incredulous, then beamed. Everyone, both adults and girls, congratulated her warmly. A few weeks later, when the vice-president of her club moved out of town, Helen was elected to the office. She was eagerly welcomed at the first council meeting that she attended; everyone told her again how "grand" she had been in the ceremony. Gradually, she assumed responsibility in council and, at the end of the year, she was elected president of her own club. She continued to win recognition and to hold important offices in school. She said to the leader, about two months after the ceremony, "You know, doing that made me a different person." Who knows?

Effect of the Program on Groups

The foregoing comments of the girls in their evaluation of the ceremony may belong, normally, to the following chapter—that on evaluation. They are given here, however, because it seems that three points

of view apparent in new policies and program emphases in individual clubs developed out of the girls' comments concerning what they had "learned from the ceremony."

First, club members seemed more willing to understand and to respect one another, were able to recognize others' potentialities, as well as their faults. Girls seemed increasingly to express the opinion that "a girl usually knows if there is something wrong with her, and she wants to be different. The club needs to show her how." There was an increasing tendency to say, "Why does she act that way?" rather than "She makes me sick." There was also an increasing tendency toward an unconditional recognition of an individual for some ability, even though she might be outside "our gang." The truth of this statement is evident in the quotations in the section above and in such remarks such as "You need all kinds of girls to make a good club, and you ought to respect those who do the dirty work."

It is shown more specifically by the fact that the two clubs that for years had had selective membership were gradually attempting to change. One girl explained their attitude to the guidance director, saying, "There are some interesting girls in school who are left out, this way." Other council members had, on several occasions, made known in no uncertain terms their viewpoints about closed membership. Several had been overheard talking to the girls whose groups had closed membership, saying, "But school clubs should be for everybody." Other girls had more bluntly asked, "Do you think you're better than the rest of the girls in school?" (Who says that young people need an adult to act as a spanking machine? They fulfill this function for one another most effectively, sometimes mercilessly.)

Second, there seemed to be a growing interest among clubs in the contributions that people of other races and nationalities have made to our culture. Girls from other countries and cultures took on a new importance in several clubs. This interest in "other people" assumed different forms. In the section on Techniques, the four meetings sponsored by council and planned jointly with the colored girls were described. Individual clubs had other ways of expressing this interest in people outside their own small group.

In several clubs, there was a new concern about doing service work, with programs as varied as supplying milk for a baby throughout a school year, establishing a college scholarship fund at school, collecting money and clothes for a Kentucky mountain school, acting as hostesses daily at a local hospital.

The interest in other cultures was evidenced as one group sponsored

in school an assembly program on "The Coming of Spring" in many lands. Another group planned and gave a series of evenings of Italian opera, to which all the other clubs were invited. One group gave a Polish operetta in their club. The Polish girls in the club that planned the operetta had arranged it themselves; they dramatized Polish folk songs and did a great deal of folk dancing.

The folk-dancing group had grown up in this particular club immediately following the ceremony. Was it a result of the ceremony? Who knows? One of the Polish girls explained to the guidance director, "After the Italian girls doing those swell dances, we didn't see why we shouldn't show that we can dance, too; so we got together all the girls who knew Polish folk dances and those who wanted to learn, and we practiced." Polish girls in this club had previously considered themselves shunned as social inferiors; they had attempted to conceal their nationality, and up to this time, had volunteered no contribution to their club's program.

Third, the girls in council were seeing their responsibility as council members in a new light, as the following events reveal. One of the officers of the club that had given the "Coming of Spring" operetta was enthusiastically describing the operetta to a group of girls, one day, before the council meeting. The girls who were in the council group, thereupon, wanted to hear the operetta. They suggested in council meeting, "Why couldn't we plan another council program and have the girls give their operetta?"

"Yes, council ought not just to have parties and dances for the clubs. We ought to sponsor things that would give clubs new ideas for programs—things they hadn't thought about before."

"Sure, we should do more than get them acquainted and entertain them."

"That's what Council should do—encourage clubs to have good ideas and appreciate the girls who suggest them and work them out."

The officers of the club by which the Polish operetta had been given, upon request, with great pride told about their operetta. Then someone said, "Why don't we all do something at this program when they give the operetta?" The balance of the council meeting was spent in discussing plans. Finally, the girls decided that the next council affair should be given in the auditorium, and should be called "May Day in My Country." Each club would be asked to contribute to it, if they were interested. Each would choose a country and work out the program as they wished. The Polish folk-dancing group would teach everyone folk dances after the program. The officers representing this

group were delighted, since it was their first opportunity to take so important a part in a program.

When, in due time, the program was given, it seemed to be even more enthusiastically received by the clubs than social dances had been. Partly because of the success of this program, partly because of the council's own experience in working out a series of programs with the colored girls, it seemed natural, when council members began talking of another semester's ceremony for new members, for one of the council to say, "Last time we were interested just in ourselves, but this time I think we should bring in appreciation of other people." Another girl added, "Yes, the way we learn to work together here, so everybody in the world must." The next program, called "The World Is All Our Neighborhood," was the result of this point of view.

Council members began their plans for this program with the idea of depicting girls' clubs in other lands. As they repeated the process used in the first ceremony, bringing in any material that they thought would interpret the subject, with the guidance director and their sponsors serving as resources, the program's emphasis gradually became world interdependence. One bit of prose that the girls liked emphasized this idea. Finally, the same group that had danced before suggested that the prose be used and that they interpret it in dancing—"not sixteen hundred million men, but one man." This time the suggestion that they dance received enthusiastic response. The second program contained the dance, scenes depicting girls' club programs in four different countries, Hindu and Chinese poems, and some poems by the colored girls with whom they had worked.

Meanwhile, club programs with various other emphases were being developed in the individual clubs. The most popular programs were those on specific phases of personality development. Each club had planned several in the course of the year. Some of the programs included a "getting-along-with-people series"; some emphasized clothes, make-up, and etiquette. After club discussions had been held, there were opportunities—in fashion shows, in teas for their mothers and for faculty members, in panel discussions, in parties, and in assembly programs—to practice what they had discussed.

One other program emphasis seemed to grow directly out of a council discussion. One club, which spent some time playing games in the gymnasium after every meeting, discovered, as club members' time schedules were collected, that several girls were out of school because of colds. In fact, it seemed to this group that far too many girls were missing school on account of colds.

"What do you think causes these girls' colds?" the guidance director asked.

"Oh, probably not eating right or not sleeping enough or not getting enough exercise."



Photography club members on their Christmas tree. (*Courtesy of Little Flower Catholic High School, Philadelphia, Pa.*)

"Why not do something about it?"

"Preach to the kids about not having colds? I should say not!"

"You don't usually preach in your meetings, do you?" the leader ventured.

"Well, how else could you do this?"

"Oh, plays, songs, games,—"

"Gosh, we have to have games next time—and I don't know what to have. I hate silly ones," said the social chairman.

It was decided that they would see their gym and hygiene teachers

"for ideas." For a few weeks, they had health programs including tap dances, relays, an impromptu posture contest, acting out health songs, and a short talk on the need of big-muscle exercise.

An Interpretation of the Program Process

These varied developments are cited to show how the girls who had come to council at the beginning of the year with the expectation that council would furnish them with "new ideas," had learned, in the course of the year, to find newness and variety as the result of the relation of ideas; how they had learned to "create" programs by gathering material from many sources and interpreting it in the light of what they had discovered about their own situations. Programs evolved differently in each group as club members increasingly explored their own resources, discovered and used the girls with different skills and experiences within their own groups, as they utilized their advisers' special training and experience or that of adults in the community who could serve as resources to help them with specific information.

In the development of the group program, the guidance director's function consistently had been to understand the group's needs as the members voiced their half-formed ideas, to encourage the group to believe in and think through their half-formed ideas, to suggest ways of putting these into action, and to back up these suggestions with specific resources—the information gathered from membership cards, her accumulated knowledge of techniques applicable in group situations, her material on housing in the community, her poetry collection, her article on and information about choral speaking, her interest in and knowledge of interpretive dancing, her collection of pictures and her scrapbooks about people in other countries, and the wide community contacts that made it possible for her to call on a variety of people to contribute to club programs. These included experts, such as a psychiatrist, a personnel director, a physician, a colored social worker, a fashion analyst, a Powers' model who effectively demonstrated the need for good posture, a beauty expert whose word was accepted when she brought and used make-up "acceptable for teen-agers," and others.

Groups answered their own questions—Where do we get ideas? and Where do we go from here?—by perseverance in thinking through those questions. When a program was over, they did not need to print and file it for future use. They were able to go on, evolving ever-different programs because they had gained a feeling of confidence

and satisfaction through having carried out previous ones successfully. Groups were discovering, also, how interest in one program project was related to the "creation" of another "idea"; for example, interest in the subject matter of the ceremony, which was a joint club project, made possible the development of a variety of program emphases in individual clubs. Gradually groups seemed to be discarding their consideration of program planning as an *accumulation of ideas* "to put in the file" for next year; they seemed, instead, to be consciously developing a *method* of program planning.

In the course of this experience, girls seemed to be gaining, also, a freedom to experiment, to venture in new program mediums. They seemed, for instance, to be gaining an appreciation of the arts, to be developing taste, as well as some standards for judgment. The arts had not, however, become ends in themselves. Groups were gaining, through them, an appreciation of other races and nationalities, a thinking contact with the world. Some individuals were gaining a legitimate sense of prestige and self-confidence through the recognition of their ability to take part in various arts. They were gaining social experience through the arts: "It's fun meeting and knowing the girls who are going to work together on this."

"Art" was being used, as Dewey suggests, "Only to develop an interest in the conditions determining the aesthetic environment of multitudes."[17] For instance, the writing of the ceremonies became, not an assignment, but what Hughes Mearns called "the fashioning into words of that turbulent undercurrent of life whose meaning and significance one is not aware until one has to fashion it." The emphasis was placed, not on skill in writing something down, but on clear thinking, on honestmindedness and critical-mindedness in attempting to put into words the feeling of a group, on an individual's relation of herself to that group, and understanding sufficiently well what they considered meaningful enough in life to put into words.

There was a program product, an end result, in every group. There was united action by the groups in working out the program, since program was centered in real and meaningful experiences—"experiences in growth," adults might call them. For example, the ceremony was "beautiful" to the girls because it established for them a new relationship of themselves to themselves, to others, and to the universe. They were building new knowledge into the structure of their own living. They were relating to themselves that which was real about

[17] DEWEY, JOHN, "Individualism, Old and New," p. 130, Minton, Balch & Co., New York, 1930.

them; they were having the satisfaction of contributing something of themselves to the group, surprised often at their own skill. It may have been this that one of the girls meant when she said about the ceremony, "We made our dreams come to life."

PART 2: A BOYS' GROUP: THE PEP BOYS

"It was called 'The Tenth-grade Pep Boys,' but it really should have been named 'The Left-overs.'" Thus began the annual report of a club sponsor in a coed small-town high school. It will be quoted in part here to show how similar is the process of developing program in a boys' club and a girls' club. The leader's philosophy and methods of work are at once apparent as the report continues:

"In the following pages I shall narrate the experiences that I shared with this boys' group. These experiences served as a basis for meeting their needs and building a program in the group. I shall include my aims and objectives, records of the meetings, and the group's evaluation of the program. My emphasis will be upon the boys themselves and upon the steps taken to locate and to meet their needs, for the program that resulted from this effort was developed, not for them but by and with them.

The Sponsor's First Responsibility

"For two days prior to the group's first meeting, I busied myself in learning all I could about the group members, about the community and its resources—since this was my first year in this school. Not only is the community itself a beautiful region; it is full of historical lore, and is also accessible to three large cities. By studying the cumulative records of the thirty-three boys who were to be club members, I discovered that almost half of them had better than average intelligence. The other club choices open to this grade group had been mostly athletics. The boys in this group were the ones without skill or without interest in athletics. Among the group were also some boys of limited ability (75 to 80 I.Q.'s), some who were poorly adjusted socially, and a few who were behavior problems.

"I studied the boys' school and health records, home backgrounds, personality ratings, and ninth-grade vocational preferences, making notes about significant facts that might be useful in locating program interests. Upon checking the school schedule, I found that I would meet the group in one fifty-minute period a week for club activity.

"What were to be my aims? What was my role as club sponsor?

How was the group to be organized? How was its program content to be decided? How was interest in it to be developed? How was the club to be evaluated? I considered these questions carefully, and listed the following statements, which embody my educational philosophy:

1. The club was to be a spirit as well as people and an organization.
2. It was to meet the needs of individuals in the group while, at the same time, it developed good citizenship attitudes and desirable intergroup relationships among all its members and with the teacher.
3. The group's aims were to be those understood by and expressed by the members *in their own words.*
4. The group program was to grow out of the needs of the members.
5. The group program was to be made vital to every club member by giving each one a share in determining its content, developing it, and assuming some definite responsibility for its success. Since success in an undertaking is particularly necessary to these boys, we must not attempt too much in materials, methods, or outcomes.
6. As a group sponsor, I would be responsible for
   a. Helping the group to locate their interests, then suggesting methods and resources for developing them.
   b. Helping the group to become acquainted with and to enjoy one another.
   c. Learning all I could from cumulative records—and other sources—about individuals and their needs.
   d. Helping individuals to achieve success and satisfaction from their achievement and from participation in group activity.
   e. Developing an atmosphere that would allow freedom, but would develop self-control. This will not be easy, but I shall capitalize on the group's enthusiasm for their developing program. High morale will be the result of conscious effort and intelligent leadership in developing a program that interests the majority of the members, then of working individually with group members who need such help.
   f. Helping the group to evaluate each phase of its program activity and to capitalize progressively on what we learn.
7. Evaluation is to be continuous, and to be done by the group.
8. The real test of the effectiveness of the program will be in terms of the boys' increased ability to meet their own needs.

Our First Meetings

"Our first and second meetings were spent in getting acquainted with one another. I planned the first meeting, introduced myself, and explained to the group that this was to be their group. They would develop whatever program interested them. If we were to find out what people were interested in, we would have to become acquainted with one another. I suggested a game that I had found, which sounded like lots of fun. I suggested that half the group members write their names on a small piece of paper and drop it into a box to be passed around to the other half. The box was well shaken, then passed to the group members. Each one chose a name at random, then interviewed that person about certain facts, which I placed on the board. Fifteen minutes were allowed for interviews. After some excited exclamations, group members found their interviewees. The boys sat together and found the following facts about one another:

1. Person's name and address
2. Birthday
3. Approximate height
4. Color of hair and eyes
5. Favorite pastime or hobby
6. Favorite book
7. How he had passed the summer vacation
8. Favorite food
9. How many times he has to be called in the morning
10. Favorite subject
11. Three adjectives that would best help to describe the person

"When a majority of the boys had completed their interviews, I called the group to order, and asked for volunteers to introduce the persons they had interviewed and to present their findings.

"The facts concerning favorite foods, hobbies, vacation experiences, how often the person had to be called in the morning, and the descriptive adjectives proved to be interesting and humorous. The time passed quickly and when the bell rang, by pupil request, I planned to complete this activity at our next meeting.

"I took charge of the second meeting and we continued to become better acquainted through the interviews that we had begun the previous week. As the interviews were presented, I was pleased to note that many of the boys had apparently made friends with one another and had learned a great deal about one another during the week. In the last few minutes of this second period I handed out seating charts and suggested we have a game to see if any of us could put down the

names of each boy sitting in each seat. I played the game with them. One boy was able to complete ninety per cent of the chart correctly. He was better than I.

"I continued to act as chairman at our third meeting, because teachers had been asked to use this meeting to discuss with pupils our school activities and regulations. No pupil can be a good school citizen until he feels a part of these important phases of school life, and, even though these boys were sophomores, I felt that there were many questions in their minds that needed to be answered, since some of them had not yet 'found themselves' in school. I appointed a temporary pupil secretary to keep the minutes of the meetings.

"Because school handbooks were distributed at this meeting, I was able not only to accomplish my original aim but also an additional one —I was able to show the usefulness of the school handbook and to give practice in its use. Questions were encouraged and we devoted the period to explaining and emphasizing, through discussion, the following topics:

1. Our high school regulations
   a. Rules concerning early morning entry and late departures
   b. Noon hour regulations
   c. Legal and illegal absences—excuses
   d. Tardiness
   e. Special permits—library, telephone, leaving school early, etc.
   f. Bus schedules
   g. Bicycles
   h. Traffic regulations—include assemblies
   i. Safety patrol
2. The plan of the building
   a. Room numbers for classrooms, gym, auditorium, shop, library, and home economics
   b. Lost and found room
   c. Infirmary—school nurse
   d. Detention room
   e. Fire exits
3. System of marking
4. Honors and awards
5. Clubs and activities—athletics
6. Student Council
   a. Organization
   b. Purposes
   c. Past accomplishments

"A few minutes remained at the end of the period and this time was

utilized in playing the following game of 'Lookit Up.' I would ask a question:

1. What exit would our group use if the fire-alarm bell sounded now?
2. What are the regulations concerning the use of the school telephone by students?
3. When does PTA meet? Members of the group would look up the items in the handbook and the first person to find the answer would be called on to read it aloud.

"The time had come to work on group structure. The boys wanted to elect officers and set up committees. It was decided that we would do this in the next meeting. I was very eager that this be done carefully, because I felt that our accomplishment for the rest of the year would depend to a large degree on

1. Each boy's understanding of the way in which the mechanics set up for 'running' the club would affect our aims and purposes, as well as the value of the club experience to each member
2. Each boy's feeling of personal responsibility for wise choice of group leadership
3. Each boy's realization of the demands of each office: qualifications necessary, duties, and responsibilities of each office

Preparing Our Aims for the Year

"The preceding meetings had provided for a great deal of pupil participation and I was eager that the important objectives of this meeting be arrived at in the same way. I decided upon the following method to help the boys to think through the purposes of the group and to express its values in their own terminology.

"The club divided into five groups. Each chose a chairman, who led a short discussion of one of the topics below, then presented the results to the group for additions. I acted as chairman to guide the discussion as the reports were presented. The topics for discussion were the following questions, which I had prepared:

1. What are some of the many things that we can learn in a club that we will not be likely to get in our other school work and activities?
2. What are some of the things that a club can contribute to the life of the school?
3. Can you explain how a 'good' club will produce strong group loyalty?

4. Illustrate how we can all benefit by exchanging ideas.
5. Should each member of our group feel a personal responsibility for a share in developing an interesting and worth-while program? Why?

"After the presentation and discussion of the preceding topics, the group summarized the ideas they had presented. Thus they put into



Stagecraft club. (*Courtesy of Arsenal Technical Schools, Indianapolis, Ind.*)

words some of the things they expected to accomplish during the year through their club program. The temporary secretary wrote on the board the following objectives, which were suggested:

1. To practice parliamentary procedure
2. To practice courtesy and good manners
3. To learn how to get along with people—friendliness and cooperation
4. To learn to accept responsibility and 'do your share of the work'
5. To discover the hobbies and interests of our classmates
6. To develop a good school spirit
7. To enjoy ourselves more than in a classroom but to learn something that we would not get through classwork, and maybe tell everybody in school about it in an assembly
8. To try to make our club the best in the school

Electing Our Officers

"The purpose of our next meeting was to discuss 'the way a club runs': to talk about the relationship of officers and members, the need for and methods for securing participation of all members in planning and carrying out programs, and the specific responsibilities of club officers, as well as qualifications necessary for each office. I acted as chairman at this meeting, because I felt that I was best qualified to secure careful consideration of every candidate for office. We agreed that 'we want for officers the best people we can get, so that the aims we wrote on the board last time can be accomplished.'

"We began the meeting by reading the minutes of the previous meeting, so that the members had in mind the objectives they had set up for themselves. I then remarked that we were now at the point of organization that called for a choice of officers. I suggested, however, that if each position of responsibility was to be understood by the person chosen for it, we precede our election by a discussion of the duties of each office and the qualifications necessary for the officeholder. Our temporary secretary wrote the results of our discussion on the board.

"Our first topic was a consideration of the duties of a president. The following were suggested:

1. To preside at all meetings
2. To take charge of the club in the absence of the teacher
3. To plan meetings and to see that the things we decide are carried out

"After discussing these duties completely, I asked, 'What kind of person could best perform those duties?' The following suggestions were made:

1. Someone 'who can be heard'
2. A cooperative person
3. Someone who is dependable
4. A student who is interested in the job and who obeys school regulations himself
5. An impartial person
6. Someone who does not always have to be told what to do
7. A person who will not get snobbish and who will respect the rights of others
8. A person who would represent our club best to the rest of the school

"We then discussed the duties of a vice-president and decided upon the following:

1. Perform the duties of the president in case of his absence
2. Assist the president—especially in seeing that the club affairs are carried out

"Because of the special duties of the vice-president, a motion was made that his qualifications be the same as those of the president. Another motion was made that the runner-up in the balloting for president be chosen vice-president. The group agreed to both motions unanimously. A further motion was made and passed, that the four major officers be elected in three separate elections, so that worthwhile defeated candidates would not be eliminated immediately.

"By now the group was eager to proceed with the election of the two officers. I appointed four boys to serve as an election committee (to distribute and count ballots, etc.). I encouraged the members who nominated candidates to make nominating speeches, listing the qualifications of their candidates. Although the talks given were not grammatically or oratorically excellent, they served their purpose well. After the election committee counted the ballots secretly, the following boys were declared elected:

For President—Richard

"Richard was an honor-roll student, who later proved to be outstanding in everything he did. He was especially unusual for being able to express his ideas clearly and intelligently. He used a good vocabulary and created a businesslike atmosphere as he conducted meetings.

"I made the following comment for his cumulative-record folder at the end of the year: 'As president of club this year Richard displayed admirable student leadership. He was able to control, yet to stimulate the group. He was always prompt and conscientious in performing his duties. He is well liked and is respected by everyone.'

"Richard was absent because of illness for several days prior to the date of our assembly program, but he came to school on that day to discharge his duties, although he was not fully recovered.

For Vice-president—Charles

"Probably the brightest boy in the club (I.Q., 140), Charles is likable and pleasant. He is utterly dependable and cooperative, but inclined to be somewhat negative, a little retiring because of a slight stutter.

"The period ended just as Charles was declared elected. I was very pleased with the excellent choice of leaders thus far. I felt that the

biggest reason for their wise choice was the time we had devoted to 'setting the stage.'

"Because the group had chosen such a capable boy as president, I decided to turn the next meeting over to him. However, Charles and Richard must be given definite help in planning the next meeting. I asked the two boys to meet with me at a given time during the week, to plan the next club meeting.

The Sixth Meeting: the New President Takes Over

"Our sixth meeting was the first conducted by the president. Richard, Charles, and I had met during the week as a 'program committee.' They were prepared for this meeting. After a reading of the minutes by the temporary secretary, Richard took up with the group the following business, which we had agreed upon in committee:

"First, he passed out mimeographed sheets of the principles of parliamentary procedure that had been discussed and decided upon in our committee meeting. Since one of the desires of the group was to conduct meetings in a correct manner, the two boys felt that everyone should know exactly what was expected of them. They had agreed to expect only the most commonly used principles of parliamentary procedure. An outline of these was prepared, mimeographed, and now presented to each club member. Since the club members had been taught the rules of parliamentary procedure in their homerooms, this part of the meeting was uneventful. Richard explained that the rules now in everyone's possession would take effect immediately.

"The unfinished business of electing officers was then taken up and the same procedure that was outlined in the report on the fifth meeting was followed. The duties of each office were discussed and written on the board. The qualifications of each officer were dealt with in the same way. The same election procedure was used with the following exception. The attendance officer, inspection officer, and host were elected on one ballot. The president notified all officers to assume their responsibilities immediately.

"The president's closing remarks concerned the responsibility of every individual for the success of the group. He stated that many would be called upon to assume leadership on occasion and he hoped that each one would learn to cooperate with the other members for the good of all. He announced that all officers were to meet during the next week as a committee, in order to plan the progress of the next meeting.

Summary of Accomplishment: First Six Weeks

The group had been organized carefully and deliberately:

a. I had given ample opportunity for members to become acquainted.

b. The group had become aware of its aims and purposes.



The librarians' club learning bookbinding and repairing. (*Courtesy of George School, Newtown, Pa.*)

c. The group had considered carefully the qualifications, duties, and responsibilities of their officers.

d. They had chosen their officers well.

e. They had deliberately chosen and consequently understood the framework in which they would work and they knew how a good meeting was to be conducted.

How We Decided on a Program

"In the next officers' committee meeting, the boys' major concern was the program content—activities for the club. Richard took charge of

the meeting. He wrote on the board the objectives listed earlier, those upon which the club had agreed in a previous meeting.

"With these objectives in mind, the committee listed the following topics as possibilities for activity:

1. Observance of holidays—patriotism
2. Safety
3. Good manners
4. Parliamentary procedure
5. Sportsmanship and school spirit
6. Individual interests or hobbies of the pupils
7. General information—through quiz programs, etc.
8. Getting along with people—friendliness and kindness
9. The value and importance of school subjects—how to study
10. Thrift
11. Health
12. Character (moral and ethical guidance)

"In order to give the officers specific responsibilities and also to save time without sacrificing adequate thought and preparation during our next club meeting, Richard assigned one of the foregoing topics to each of the officers. Each boy was to give an oral report, outlining in detail activities that the club could develop—program ideas centered around each topic suggested.

"Our seventh club meeting was devoted to discussing a club program. The topics suggested in committee were written on the board and, through the secretary's minutes, the club was informed of the purpose and the accomplishments of the committee meeting. The club was encouraged to make additions to the list. Several suggestions were made. However, they fell within the broad categories of topics already listed. Then the president called for the oral reports prepared by the officers who had met in committee. Several of these officers had come to me for suggestions previous to this meeting and we had thought through the possibilities of some of the topics. I also made available to them readings on the subject. After each report, the president asked for additions to the talks. Several were made.

"When the report on individual interests or hobbies was given, it was obvious that our program was decisively, unanimously, and almost suddenly agreed upon. Several reasons were advanced by group members for this choice:

1. The members of the group felt that they had a fair knowledge of the fundamentals of good citizenship, sportsmanship, manners,

personality, and character traits; that they gained this information through regular classes, guidance classes, and homerooms.

2. The boys said that topics such as safety, patriotism, etc., would overlap with subjects in the curriculum.
3. The boys' interest had been aroused through our 'Get Acquainted Game' in the favorite pastimes and hobbies of their classmates.

"Since the period was drawing to a close, Richard asked for each club member's cooperation in the following three items:

1. To think about and be prepared to discuss in the next meeting what we as a group hoped to accomplish through our hobby program.
2. To think about activities through which we might develop our program.
3. To write on a slip of paper and hand to the secretary before the end of the period, a first and second choice of a hobby interest. If an individual had no hobby, he was to indicate this fact.

We Discuss Objectives and Activities for Our Hobby Program

"As our next meeting began, the group knew that we hoped to accomplish three things:

1. To discover the hobbies, or at least the interests, of each club member.
2. To set up the aims and objectives of our hobby program.
3. To decide upon the activities through which we might develop our program.

"The secretary placed the following hobby interests of the group on the board. He had prepared this information from the slips handed in at the end of the last meeting.

"The secretary pointed out the fact that obviously some of the hobbies could be grouped under general headings with the same interest, such as Collections, 5 persons; Boys' sports, 6 persons, etc.

"After the secretary had presented his report and the group had discussed the scope of the hobbies and interests of all their classmates, they decided to form seven different groups to develop activities in line with their hobbies.

"One pupil who had no definite hobby interest did not have any trouble choosing to be a member of a group in which he thought he might develop an interest.

"The president then asked for suggestions for activities through

Hobby Interests (Based on First Choice)	Number of Persons Interested
Model railroading	3
Picture post cards	2
Music	3
Pets	3
Stamp collecting	2
Knicknacks (collecting)	1
Football	2
Baseball	4
Nature study (birds and flowers)	1
Photography	2
Coin collecting	1
Model airplanes	4
Ice skating	1
Reading	2
Collecting poems	1
No hobby interest	1

Hobby	Members
Collections	5
Boys' sports	6
Pets	3
Model railroading	6
Model airplanes	7
Picture post cards or travel	4
Music	3

which we might develop our program. The following ideas were presented and recorded in the minutes.

1. Form hobby groups and discuss our interests informally.
2. Select a chairman and a secretary for each group, who will guide discussions and activities.
3. Develop a program in each group that will be interesting, informative, and, if possible, a 'little unusual.' This program will then be presented to the club.
4. Different groups might have
   a. Bulletin board displays of pictures and clippings
   b. Exhibits
   c. Demonstrations

d. Informative 'talks.'

e. Use of the stereopticon and other visual aids

5. Use people in the community and resources from the community to make our programs interesting.
6. Use every member of the group to take part in the program planned by the group.
7. The vice-president should coordinate the activities of the various hobby groups.
8. Begin building a club library of hobby materials; send for free materials and find out what is available in the school library or in homes of club members. Three club members and I were asked to begin at once.

"The final business of this meeting was a discussion of the objectives we expected to attain in our club. We reviewed the objectives we had developed in our fourth meeting. We agreed that they could be attained in the framework which we had decided upon, namely, the hobby program. In addition, we felt that, through our hobby activities, we should accomplish these ends:

1. Develop a sense of discrimination in selecting leisure-time activities.
2. Acquaint ourselves with new and interesting activities that might develop into hobbies.
3. Encourage each club member to become vitally interested in his hobby by giving him an opportunity actually to explore its possibilities.
4. Exchange ideas on hobbies, thus broadening everyone's range of interests.
5. Call the attention of other boys and girls in school to the importance of a hobby now and in later life.

"The group decided that, in our next meeting, we would form hobby groups and begin to discuss what activities each group wished to sponsor.

The Development of Our Hobby Program

"The boys came to the ninth club meeting with very obvious anticipation about forming their hobby groups. Some of the members had brought booklets, pamphlets, and scrapbooks along and were very eager to share their materials and interests.

"My three assistants and I had met several times during the week and had inventoried library material pertinent to hobbies named by

the group. Our newly developed hobby library consisted of two or more books and some pamphlets for each of the seven hobby groups. The library had made these available to the club for a limited time. The three committee members briefly introduced each book to the club. In addition, they gave to each hobby group a typed sheet containing a list of books and pamphlets available in the library on the subject of that particular hobby. It was explained that 'this will get you started thinking.' It was suggested that each group locate sources for other materials—or people interested in their hobby. Members of the group might own books or other materials that could be brought in; national organizations sponsoring their hobby might be consulted; people in the community interested in it might furnish ideas as well as books and pamphlets; people who were 'experts' could help, such as the physical education department in the field of sports.

"The group was told that books would remain credited to the club for two weeks and might be borrowed through the club in regular library fashion. The committee of three agreed to alternate as librarians. Meanwhile, it was suggested, the various hobby groups could search for pamphlet and magazine material to add to the library, then post a book list on the club bulletin board showing all material available on their hobby. Many of the boys indicated that they already had quite a collection of material about their hobbies.

"After this introduction, the president suggested that the club form their hobby groups and transact the following business:

1. Elect a chairman, who would lead and plan future group discussions with other group members; and a secretary, who would record group activities
2. Hand in names of persons so elected to the club secretary at the end of the period
3. Spend their remaining time exchanging ideas and making plans for developing their part of the program

"The club meetings for the remainder of the first semester were devoted to developing in each of the different hobby groups programs that would be interesting, informative, and varied. These were to be presented, first, in the club. During the second semester, the boys hoped, they might sponsor an assembly program.

"The boys' interest continued to run high. This interest was manifest in their various activities. After the club's business meetings, the group would resolve itself into seven different groups, each with its own activities, ideas, and interests. Boys brought in materials pertinent to their hobbies; they felt free to move about the room, to use the

library and other materials in the room, and to experiment with the visual aids. For example, the stereopticon was used to enlarge objects too small to be seen if merely held up for demonstration in the front of the room.

"In these meetings, the vice-president coordinated the activities of the different groups and collected regular minutes from each.

Every second week, in the club's business meeting, hobby group chairmen would report on the activities of their groups, being careful not to reveal any 'secrets' about what the group was planning to do for the club meeting that it was sponsoring. The atmosphere of the club meetings during these weeks was informal, but businesslike. Freedom was allowed, but self-control was expected.

My Task During the Development of the Hobby Programs

"My task during this time was mainly to be a guiding *influence.* Briefly, I assumed responsibility for the following phases of the work:

1. Group morale.
2. Intergroup relationships—good will among members of the group; the development of courtesy, thoughtfulness, a spirit of democracy, and a feeling of unity within the group.
3. The encouragement of individuals. I tried to lead them to feel their responsibility for the success of the group and tried to make each one realize that he could contribute something of value to the group if he would assume responsibility. I helped each boy to recognize the necessity of assuming leadership when the occasion demanded and the necessity of cooperating with other members for the good of all.
4. Resources. I helped them to locate materials that they needed and to decide on a variety of ways of presenting those materials, a variety of ways of working together.

"These things I did in a quiet, personal way—never obviously in front of the entire group. It was a pleasure to observe the growth of democratic practices at work in the group.

"The way in which this club program met the needs of individuals in the group is indicated in the comments given by the boys and listed in the chapter on evaluation. The program was valuable to the boys for a variety of reasons. Two will be illustrated in stories.

"Tommy is an example of the way I handled a difficult problem in this group. Tommy is a very bright boy with an avid interest in model railroading. He acted as though he were conceited, overconfident of

his own ability and knowledge. Boastful expressions or actions were daily occurrences. Of course, the model-railroading group soon grew tired of Tommy's attitude and would have been much happier without him. When I observed that the group was developing an antagonistic attitude toward Tommy, and was unable to secure his cooperation in practices conducive to group welfare, I felt that I would have to take the next opportunity to straighten things out.

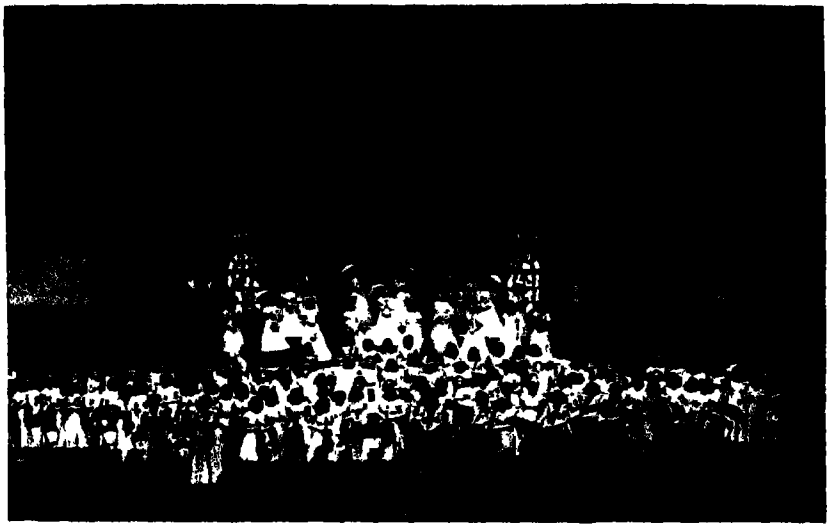
"Tommy lived just one block distant from the school and often stayed after hours to help the teachers or to browse in the library. One afternoon we had a friendly talk about the activities of the model-railroading group. I began with a discussion of Tommy's knowledge about railroads. As we went along, I pointed out the fact that talking about one's superior knowledge antagonizes people and that sooner or later people begin to dislike a person who does this. I encouraged him to think about why people behaved as they did and about other people's reactions to an individual's behavior. We then discussed the individual's responsibility for the welfare of the group and the effects of *his* actions upon the group. The knowledge that Tommy's actions in a given situation would reflect favorably or unfavorably upon his group was an important factor in causing Tommy to weigh carefully the things he said and did thereafter. We had no further trouble with him; indeed, he 'worked overtime' to contribute to the group's success. Through our club program Tommy learned one of the main principles of democratic government—that of working for the 'general welfare.'

"An interesting study that shows how our program met the needs of another pupil is John's case. John has a high I.Q. but is poor in concentration. He seldom completes his classwork. When I call on him in history class, he 'comes to,' as though he had been asleep. John is capable, but just doesn't seem to have his attention centered on schoolwork. As a result of his dreaming, his classmates ridicule him and he has developed an inferiority complex.

"John is avidly interested in airplane models. John is the oldest of six children in his home; his mother is more interested in social life than in homemaking. As a result, no regular routine is followed in the home and the children experiment and construct airplanes, etc., instead of getting outdoors and playing with the other children. This situation, coupled with his reputation for poor powers of concentration in school, leaves him without many friends. He doesn't play with other boys, but goes off adventuring by himself.

"Because of his knowledge of model planes, John was elected chairman of the model-airplane group. Soon, almost unconsciously on his

part, he assumed responsibility for the group's success. John would have been too shy and retiring to accept the chairmanship of any other group. The activities of this group under John's leadership will be further explained in detail later; suffice it here to say that the group's work was outstanding. John experienced a large degree of satisfaction in the successful carrying out of the group activity; for the first time, he gained recognition in school; he made friends; and he is



Glee club and symphonic orchestra's musicale given for assembly. (*Courtesy of Little Flower Catholic High School, Philadelphia, Pa.*)

a much happier boy for having been a member of the club. John is now an accepted member of a 'crowd' made up mainly of members of the model-airplane group, who 'hang together' in school and continue with their hobby interests outside of school.

Presenting the Hobby Programs in Club Meeting and in Assembly

"In our twentieth meeting, we planned the entire second semester program. Hobby groups volunteered to present their programs in the following order:

Pets group
Sports group
Model-railroading group

Picture postcards and travel group
Model-airplanes group
Music group
Collections

"An example of the type of program given is that sponsored by the Model-airplanes Group. An outline of their program follows.

1. A Reading of the Minutes of the Model-airplanes Group. This actually was an introduction of group members with brief sketches given of their junior aviation activities.
2. The Fun of Being a Model-aircraft Builder. A justification of the hobby through benefits derived was presented.
3. The Extent of this Hobby in the United States. This included brief biographical sketches of four well-known men who began their careers by experimenting with model planes: Donald Douglas, Glenn Martin, Igor Sikorsky, and the Wright brothers.
4. The Tools and Materials for Constructing Model Airplanes. An exhibition and explanation of a tool kit was given, using the stereopticon to describe and exhibit materials: woods, fabrics, tools, etc.
5. A simple diagram of a plane and its parts was drawn by a member of the group, while someone else explained it.
6. An exhibition and demonstration of models made by members of the group followed, with accompanying talks. Small models were exhibited by means of the stereopticon. The group had a great variety of models excellently constructed. The climax of the program was the description by one member of the model-airplane contest in which he had participated and had won first prize. He then exhibited his prize-winning plane.

"All the hobby programs were well planned and were very interesting to the entire club. In fact, the club period seemed to hold more fascination for the group than any other period of the week; actually I am certain that the boys spent as much time and thought on planning their hobby programs as they spent on their classwork.

"After we had carefully organized our club, my work in connection with it was actually very little. It largely carried itself and became a source of enjoyment to all. The students themselves made popular good standards of citizenship and conduct. Responsibilities were placed upon individuals. They were charged with carrying them through; and everyone saw to it that the other members of the group fell in line with practices conducive to the welfare of the entire group. Every pupil held some sort of office or committee membership during

the year; therefore leadership, as well as followship, was provided for.

"After all the hobby programs had been presented, we spent two club periods 'boiling down' materials to form one hobby program for assembly presentation; for the club had been asked to sponsor an assembly. Each group limited its contribution to approximately eight minutes. Excellent use was made of the stereopticon, through which model airplanes, a coin collection, a stamp collection, model trains, pictures, a pitcher collection, and diagrams were shown. The assembly program provided for a variety of activities—demonstrations, informative talks, use of visual aids, recitation of a poem, a piano selection, etc. This assembly program was, in reality, an outgrowth of club activity, and by sharing it with the school through the assembly, we gave the club idea a big boost, which came from the boys themselves.

"Our clubroom was a scene of interested hobby discussions after school on the day of our assembly, because pupils from the rest of the school came in to examine our hobbies more closely. The club almost burst with pride and long remembered the compliment paid the group by the principal when he said that our assembly program was one of the best high school assembly programs he had ever seen anywhere.

"We spent our last two club meetings of the year evaluating our work. As a part of our evaluation, I asked each boy to jot down a few ideas on the question, What has the year meant to you? I believe that the best evaluation of a program is that done by the pupils themselves." This evaluation is given in detail in Chapter 6.

CHAPTER 6

What the Group Experience Meant to the Boys and Girls: An Evaluation

Bases for the Evaluation

That every boy and girl might have the opportunity to develop his potentialities to the fullest by successful participation in many varied types of activities was the "reason for being" of the group programs described in previous chapters. These group activities were not to be ends in themselves, but means to personal satisfaction and to the developing of social attitudes, relationships, and a sense of responsibility toward one's group, school, and community.

The major considerations in each evolving group program were these: Does it give individuals practice in living in real situations with real people? Does it give them opportunities to deal with real problems, to assume real responsibilities, to see relationships between ideas, and adequately to meet consequences of group and individual decisions?

The central focus of each program was an attempt to make the give and take in this small area of experience vivid, real, and full of meaning, in the belief that, when situations are real and meaningful to individuals, effectual learning takes place. Spontaneous behavior, therefore, was encouraged within the framework of a group situation made by and understood by the group. Thus the group was in a position to help and to direct individuals in their relationships with others. In such a situation, it was believed, self-confidence and self-direction

were fostered in individuals, while simultaneously these individuals were protected from self-centeredness. They gained awareness of their social responsibility through interaction with others in meaningful group participation.

Fundamental to this way of work was belief in the ever-growing ability of individuals and groups to become articulate about their interests, to form intelligent purposes, to develop resourcefulness in carrying out those purposes, then to evaluate critically the results achieved. That group thinking could become an enterprise that would offer increasing values and command increasing respect from each individual was a basic conviction.

Has this belief been justified? The boys and girls themselves will have to provide the answer, for the tests of groups' functioning in these ways are contained in the following two questions: Do group members recognize the group experience as a personally satisfying one? and Is cooperative or competitive effort paramount in group activity? The two criteria are related. As was stated earlier, an individual's capacity for "cooperation" depends upon experiences of success in *personal* relationships under the stimulus of group activity.

These evaluations, to be quoted in the boys' and girls' own words, were gathered during group discussions or from unsolicited comments made by group members to their group sponsors. To submit an exhaustive compilation of all such statements would be impossible; an attempt has been made to select those statements which group members seemed to consider most significant, judging by the frequency with which the statements were made and the general agreement of the group on their importance. No attempt will be made to defend the fact that the majority of the statements are favorable to the group experience. The explanation may be that the homeroom and club experiences were, in the main, valuable; it may be that those to whom they were not valuable dropped out of groups where this was possible; or it may be that individuals did not choose to talk in the groups or to the leaders unless they could make positive comments.

The Leadership Council Evaluates Itself

The first evaluation is the report of a Leadership Council discussion held at the end of the year. Its purpose was to decide whether such a council should be organized another year, whether it was needed, and what its function was to be. A stenographic report of a part of the discussion follows.

"All the clubs will have new officers, next year—and how will they know what their job as leaders is if there is no council?" one girl began.

"What does the job of leadership mean to you?" the adult asked.

Discussion was launched.

"To be ahead of the rest."

"No, not exactly ahead; just to be able to see some ideas before the others and to know how to get them over to the club."

"But if ideas are to please everyone in the club, you've got to know what club members want."

"Yes, you have to know what the people in the club are like and what they're interested in."

"Sure, you have to be friendly, move around among the club members, get ideas from them."

"You have to know lots of methods to find out what people are interested in—like the question sheets and conversations and diaries we used."

"Sure, too often officers sit back and don't really work; or they say that they've done their best, but nothing happened. The club isn't interested in anything."

"That's the officers' fault if they can't work out a program that interests the club. If you fail there, the club just goes down."

"But officers aren't supposed to work out a program for the club!"

"No, but sometimes clubs fail because we're too lazy to find out what the members really want."

"Or we think that it's easiest for us if we plan everything ourselves at the beginning of a year and put it down in a swell printed program."

"With our names in it."

"Yeah, and then we find that the club members don't want the meetings we've got scheduled. Something else has come up meantime."

"Maybe Mrs. Roosevelt crashed into town or there's a strike, and here we are talking about butterflies."

"That's right. And the officers probably wouldn't have had a meeting about butterflies scheduled if they'd found out what the members really wanted."

"You have to do more than find out what they want. You've got to show them how to make a program out of what they want."

"Yes, it was a new idea in our club, this year, that we could really make a program out of the things we talk about and want to know about."

"I know how she feels. Some of our club members didn't think it would work. But we tried and, after each program, we'd talk about it—see how it could be improved."

"That's a good idea—don't let members think that, just because a program is over, there's nothing more you can do about it. You can always plan a better one next time."

"Sure. And an officer has to know definitely that you've got to get everybody in on planning a program."

"And give them jobs in working it out, too."

"Yes, you can make the club more popular if you give everybody chances to lead, to be in the limelight."

"But you've got to be patient, too, with people and believe them when they say they'll do something."

"Yes, say you just know they will do it well. Then help them—but don't grab all the credit yourself."

"That's right. Some people have a feeling of inferiority; they think they can't do anything. We've got to show them that they can; then they lose that idea and feel equal."

"Yeah, everybody wants a chance sometime to show what they can do—and to be in the limelight."

"Sure, it makes you feel as if you were somebody if you have responsibility."

"Yes, I think that's the reason we like *our* jobs so much. A lot depends on us."

"Being an officer teaches you a lot, too; it gives you a chance to feel sure of yourself—it takes away shyness."

"It teaches you how to talk with other people, too."

"It makes other boys and girls want to know you when they know that you're sent to other schools to represent their club."

"How do you think new officers could find out what their job is?" the leader asked.

"We could write down the things we just said and send mimeographed sheets around."

"No, they wouldn't read them!"

"We could invite them to a meeting and have a speaker on 'Our Jobs as Leaders.'"

"No!! That's like a teacher telling us to do our homework. Half of them wouldn't do anything, just because they were lectured at!"

"Well, I think new officers should be told some things, like—to attend council meetings regularly."

"I think council might work better if it wasn't made up of officers, if members were specially elected for it, not just on it because they had other responsibilities as officers."

"But council needs the officers and we just said the officers need to have their responsibilities explained to them."

"Yes, it's only because of council that we learned to be leaders."

"But some officers were too busy to come to council."

"Then they shouldn't be officers if they haven't time to learn to be good ones."

"I think, if an officer misses two meetings without an excuse, the club adviser should be asked to replace her by someone more interested." (Again, the spanking machine!)

"The club adviser couldn't do that—but the club could be asked to elect somebody who would take the responsibilities more seriously."

"New officers could get some ideas about how important it is to be a good officer if we'd talk about leadership in every club before we elect anybody new. Some clubs do that now. I think that's the only way to get the best type of people for officers."

"What do you consider a good type of person for an officer?" the adult put in.

"Somebody imaginative, who can get around among the club members, who gets ideas of what they want."

"Sometimes club members think they don't know what they want; they expect the officers to find something new for them—and you've got to be the kind of person who can show them that they have ideas of their own."

"Yes, some club members don't say what they really want, but if you know how to find out, you can get at what they want."

"Somebody who can take suggestions and will learn to work with everybody."

"You've got to make sure that the officers are really interested in the club; that they will come to meetings—not because it's hard work, but because they want to come."

"Yes, I think we should explain that being an officer is fun."

"Is that idea different from what you said earlier about ways of helping new officers?" the leader asked.

"Yes, I think that's much better than lecturing them about their jobs. I think it would help a lot if every officer talked confidentially with the person who follows her."

"I think we could help new officers a lot that way because, at first, sometimes, they think an office is a reward for having worked in the club. They think, after they're elected, someone else is supposed to do all the work."

"That's right! I think we should tell new officers that you must put something into a job yourself if you're going to get anywhere."

"I'm not sure you can *tell* anybody that. But I think the old and new officers should sit down together and talk about each officer's job —sort of think it out together—so the new officers get an idea themselves what their job is."

"They might eventually hit on ideas of what leadership means. We did when we talked here about our jobs, at the beginning of the year."

"That's it; they couldn't do without council. We should tell them how important council is. Then they can get together in council and help themselves."

"Yes, I think new officers should know the job of council early. We had to find it out for ourselves, so we didn't think ahead and plan ahead as much as they could."

"What do you think the job of council is?" the leader asked.

"To teach officers their jobs."

"Yes, how things get planned in clubs—how you get a program."

"How you work with people."

"How you get people to work together."

"Yes, in council we even learned how you get clubs to work together—you learn how to see the *big* idea you're working for and not lose it getting ready for it."

"Did we work on *big* ideas in council, this year?" the leader asked.

Upon an affirmative chorus, she inquired, "What big ideas?"

"To make better clubs."

"To be better officers."

"Yes, we found out that being a club officer is a big job."

"I think one of council's biggest jobs, this year, was to help clubs learn how to plan programs."

"Yes, and to exchange ideas with other clubs – not to be self-centered and think that your club is best or that your programs are the only ones."

"Yes, clubs used to want to hold on to their program ideas so they could publish fancy programs. Now we talk about our ideas, because the other clubs can tell us things about how to make our ideas better."

"We discuss our troubles with our programs, too, because in council maybe we can find a solution from some other club's past experiences."

"I think one of the big ideas we got from council was to be friendly with everybody. Sometimes people aren't friendly because they don't know how to be. We learned how to be friendly with all kinds of people, not only people in our own clubs."

"That's right. Through council, we got to be friendly with people

in other clubs, people we didn't know before; and we learned something about other clubs."

"I think our best idea in council was to plan joint affairs open to all clubs, so everybody would get acquainted."

"We sure got the various clubs in school better acquainted."

"And lots of people in school learned what clubs could do for them."

"And I think we learned what they could do for us."

"Yes, I like lots of girls better now. Other people do too. People speak to one another in school much more than they used to."

"Sure, we used to look down on some people in school—and we thought other people were snobbish, but we know them now."

"I think you just naturally get to like people when you do things together."

"Yes, it breaks down barriers."

"She means you get to be friends with, or at least, appreciate people you used to think were 'different'—like people of different races and nationalities."

"Our programs showed us that they weren't anything to look down on. I'll never forget some of our programs. We ought to suggest that the new council do some like them next year."

"Which ones did you especially like?" the leader asked.

"The two ceremonies."

"Our current events programs."

"That one on the 'Culture of the Negro.'"

"The Italian opera nights."

"The May Day one."

"Say, you know, they could do that bigger, next year, like a bazaar, and raise money on it."

"Yes! Why don't we leave some definite suggestions for next year's council? They don't have to take them."

"No, but we could give them a chance to benefit from what we learned."

"Say, we could have an all-day conference with the new officers somewhere, this year—as soon as they're elected—before school closes."

"Sure, then we can discuss their jobs, help them to see what leadership means—the way we learned it in council."

"And they'd see how important it was to get council going early and to plan ahead."

"And we could give them an idea of what council stands for, and how important it is that they learn to be good leaders."

Group Work as Council Members See It

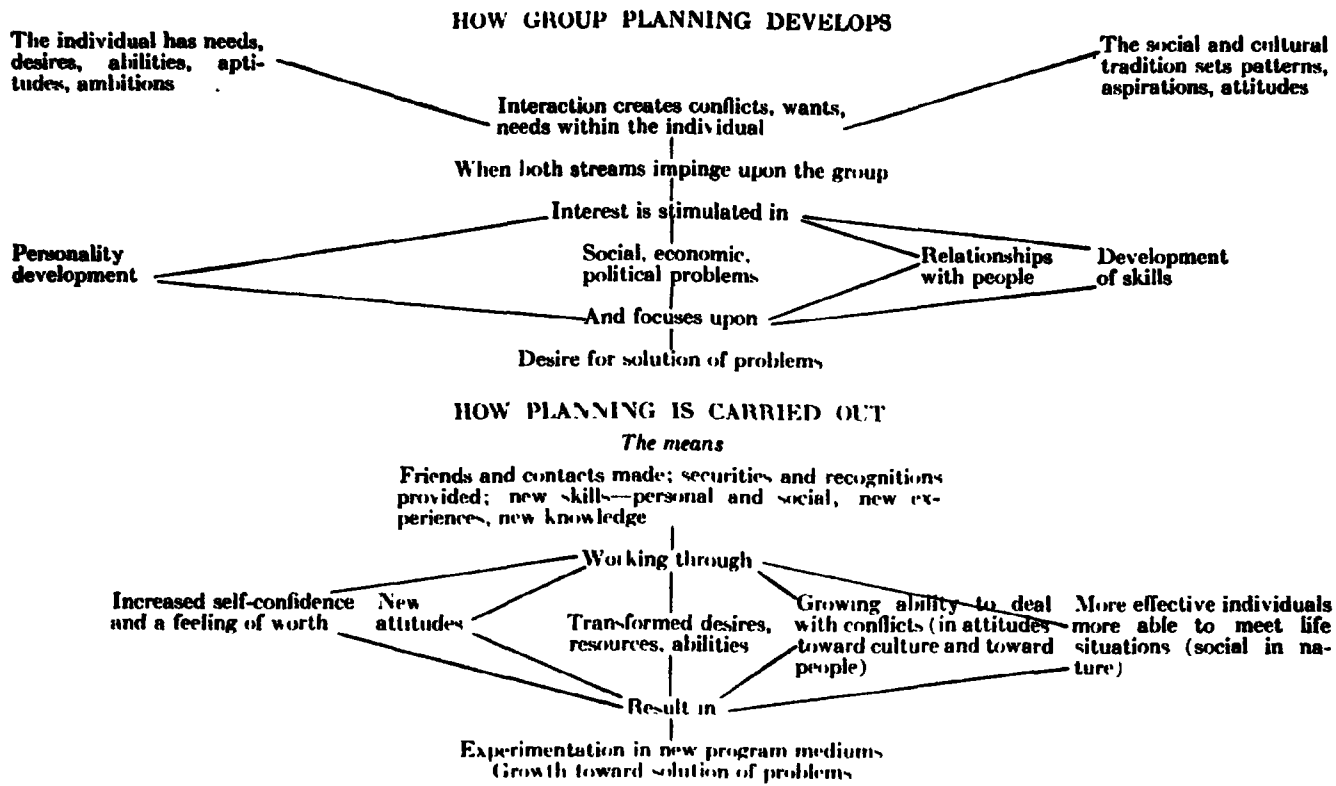
These officers comprised "the small group at the top," the group about whom so many adults are concerned because too often the members of this group sit back, doing little themselves, possibly bossing others. They may consider their office a reward for getting to the top, their function as merely staying there. Adults often ask, "Is it worth while to give them training for leadership?" or, even, "Can they ever learn to carry responsibility?" This record is an answer.

What were these officers really saying? Apparently they recognized the need for leadership training. They were concerned that the new officers be carefully chosen and trained, so that they would be able to carry on the council and club programs that had been developed. They demonstrated knowledge of the process of program planning in groups. In adult language, this process might be expressed in the accompanying charts.

Although these adolescent leaders could not have drawn such detailed charts, they expressed in their discussion every step of the program processes pictured here. In an evaluation of their first ceremony earlier in the year, they had, even then, expressed in their own words many of the principles of program planning, as they said: "Everyone was in on planning the idea; all the girls knew what it was about, so they were interested; we tried different ways of working it out, so everyone could have a part in it; it was just hard enough so the girls stayed interested—they had real jobs to do and they wanted to see if they could do them; it meant something big to us, so it was fun working on it; everyone who worked got credit for helping, so now we're all proud because we did something hard—but we want to move on to another idea quick—we don't want a letdown." These adolescent leaders were evaluating an experience in terms of their understanding that growth had been accomplished, that life had been enriched and broadened.

Throughout the year, they recognized principles of program planning ever more clearly. In the council discussion quoted, they emphasized these important factors in program planning:

1. Realizing that the group is for all of its members, not only for the officers, or their friends
2. Knowing the backgrounds, needs, and interests of group members before attempting to plan a program
3. Knowing and using a variety of techniques in gaining informa-


HOW GROUP PLANNING DEVELOPS
The individual has needs, desires, abilities, aptitudes, ambitions
The social and cultural tradition sets patterns, aspirations, attitudes
Interaction creates conflicts, wants, needs within the individual
When both streams impinge upon the group
Interest is stimulated in
Personality development
Social, economic, political problems
Relationships with people
Development of skills
And focuses upon
Desire for solution of problems
HOW PLANNING IS CARRIED OUT
The means
Friends and contacts made; securities and recognitions provided; new skills—personal and social, new experiences, new knowledge
Working through
Increased self-confidence and a feeling of worth
New attitudes
Transformed desires, resources, abilities
Growing ability to deal with conflicts (in attitudes toward culture and toward people)
More effective individuals more able to meet life situations (social in nature)
Result in
Experimentation in new program mediums
Growth toward solution of problems

tion about club members sufficiently significant to form the basis of program planning

4. Helping a group to translate its interests and needs into a program in which everyone has a part
5. Planning a program flexible enough to be adapted to changing needs and interests
6. Evaluating the program and learning from its successes and failures

Not only did these adolescent leaders discuss principles, methods, and techniques in program planning; they also recognized the importance of their own attitudes. They emphasized, for example, the necessity of planning with and not for people, of "getting everyone in on the planning, giving everyone a job, giving people responsibility and building them up, helping them to succeed, and letting them get the credit." These are vital learnings. Through experience, terms often vague and meaningless had become real to council members—such terms as cooperation, participation, friendship, understanding. As they worked together and shared experiences, they were learning how to live together.

Their group experience was linking life and learning; they were participators in life, not onlookers. Participation in groups became something very real to them; it meant concentration on an objective—the group program; it meant sustained application to ends that group members considered worth while! "You" as an individual was forgotten, as seemingly dissimilar individuals learned to work together on a common purpose. This purpose did not, however, exclude the personal needs of individuals, because it was built on facts about them and on a sincere desire to meet their needs. In fact, the development of personality in each was encouraged by the free cooperation of all.

Several council members expressed this feeling as they said in one meeting, "In our club, we are always so busy planning to do something together or making something together that we all do what we can in a program—then everybody gets some credit when it's good, but nobody can take all the credit." Another council member remarked, "We've all gotten to be friends in our club, because we're all working together on the same thing. That brings us together. It's different from one girl calling another names because she doesn't understand her."

Statements such as these answer the questions raised earlier—whether the group experience was personally satisfying to individuals and

whether cooperative or competitive effort predominated in group activity. Individuals apparently were achieving satisfactions and groups were learning cooperation. These adolescent leaders, at least, seemed to feel that the group spirit was not one of competition, that individuals were not creating for themselves alone; rather, that group experiences were planned with everyone given opportunity to take part in the planning, wanting to do so and actually doing his part. "Creation" of a program meant, not seeing something done but helping to do something, and, in the process, discovering the joy of work, finding out "It's fun to take responsibility, to know that you can do things; it gives you self-confidence; it makes you feel grown up." Certainly, the best reward for possessing ability is the chance to use that ability fruitfully.

As a result of the group experience, council members felt that they were learning appreciation of and tolerance for others' ideas. Some individuals explained that they were able to take part in group decisions and to "see them through." Whether they were or were not enthusiastic about the group's final decision, they said that they had learned to "stick by" the group, even when they "threw out my best idea." In adult language, we might say that these individuals were learning to think for themselves, yet to act with and for others. Such discipline is inherent in the group situation. One council member recognized this when she said, "You have to remember that the club is for everyone and everyone has a say in the program, so you can't always get what you want."

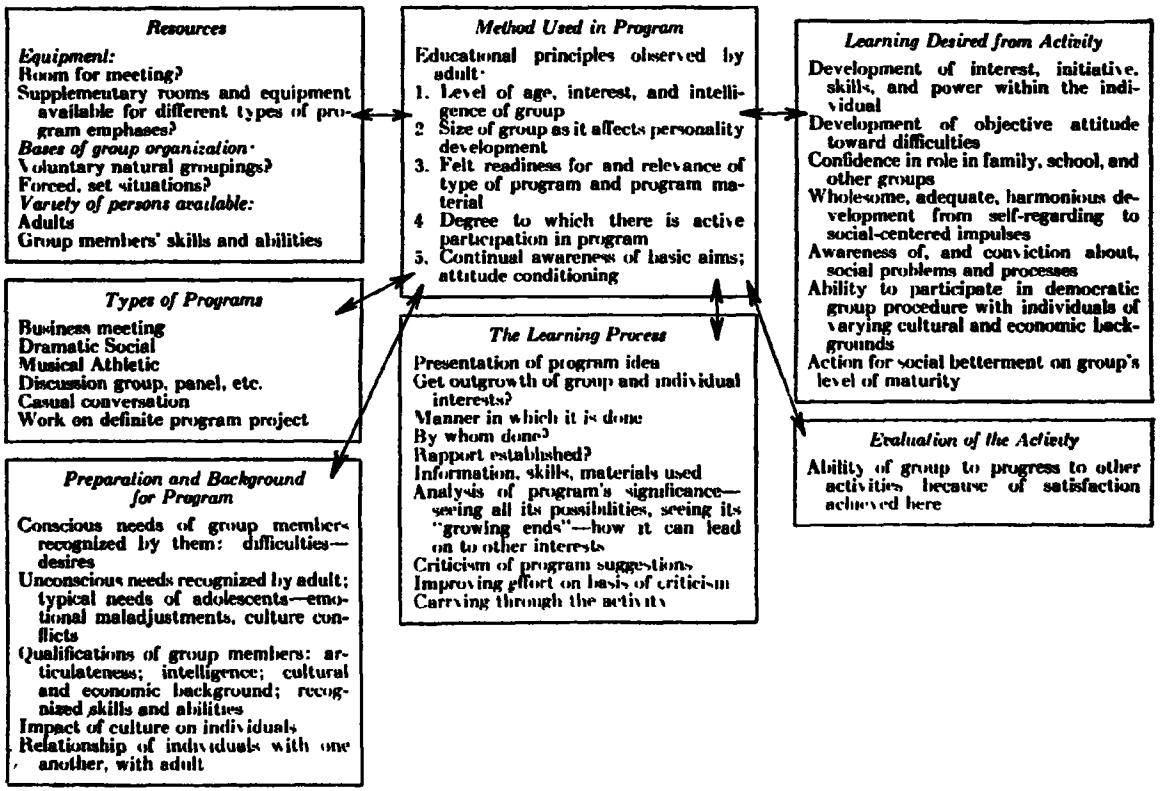
The above statements imply that an individual's feeling of social responsibility is developed as he has opportunity to engage in activities that he recognizes as contributing constructively to the welfare of others. Such a process, according to Dewey, can be called character building.

> All education which develops power to share effectively in social life is moral. It forms a character which not only does the particular deed socially necessary, but one which is interested in that continuous readjustment which is essential to growth. Interest in learning from all the contacts of life is the essential moral interest."[1]

One of the council members expressed this concept of character building by the following analogy: "This is you when you first come into the club—this triangle." (▽) The circle is the world around you, but

[1] DEWEY, JOHN, "Democracy and Education," p. 418, The Macmillan Company, New York, 1916.

METHOD IS A FOCAL POINT OF THE INTERRELATED ELEMENTS OF THE EVOLVING GROUP PROGRAM



you're not interested in very much of it. This is you when you leave the club. (▽) You haven't taken in everything yet, but you're more interested than you were in what's happening to other people and what's going on in the world."

Club Members' Analysis of the Group Experience

One day, a group of girls sat talking informally in the office of the Leadership Council sponsor, when one of them said, "Gosh, I'm glad I joined my club!"

"Why?" the leader asked.

"Oh, lots of reasons—mostly, I guess, because I know a lot of girls in school I would never have known otherwise."

"It's taught me to take responsibility and do things—so now I've almost overcome shyness," someone else added.

"It teaches you a lot of things—like our musicales. I never knew the stories of operas before. Then there's going on hikes—really getting into the woods! I'd never done that before."

"Or running dances and working with boys to do it."

"It gives us better ideals."

"It's a bright spot for people who can't afford other things."

"It's a place for hobbies—you get a different idea of people if you know their hobbies."

"Often your viewpoint on life—what's right and wrong to do—is changed lots by speaking to people your own age."

"In a club you learn how to get closer to girls—and how to get along with your family. That's important. Even though you do confide in your girl friend more than your parents, you need to feel that you understand some things about your parents."

"I think a club teaches you how to get on in the world. I used to be down on people. I'd say, 'I don't like Italian people—or colored people.' It's just because I'd never known them. Clubs are bringing us all closer together."

"I don't think my nationality is any better than the others."

"Well, even if you have an aversion to people of different nationalities, you oughtn't to show it—just don't speak."

"But that hurts, too."

"Oh, I think we should go farther than just not speaking. Until this year, I guess the colored girls in school were liked and got along, but there were still sort of hard feelings. But as soon as we felt we all

knew each other, we had some swell times together. If you'd talk to them as we do in club, you'd get to know them and you'd find they're nice."

"Somehow, we get wrong ideas about people just because they look different from us."

"I think it's just the effect of movies and magazines. We get exaggerated ideas that *all* Italians are one thing and *all* Irish are another. But in our club you feel as if you have friends in other countries. We've been corresponding with some girls about their clubs in their countries."

"You know, our club programs make us think about things we never did before."

"What things?" the leader asked.

"Oh, lots—what kind of person you are and how to get along with people. I never had a chance to think for myself before. Mother and Grandma never let me do anything; they wouldn't even let me go to the store alone. Before I joined the club, this year, I never had a chance to do anything with other girls, so I'm just having a big splurge now and trying to make lots of friends."

"Well, I never learned so much about people before, or thought much about why they did things. Now I don't get so impatient with people, or annoyed when they don't like me."

"Yes, you sure learn about the feelings of other people! Then you know enough not to say some things, not to be too personal."

"You know, I've found out that prejudices come out when you don't think! When my grandma gets mad, she calls my mother a dago, then mother calls her a Nazi. They don't agree on lots of things. But I like them both; I think now that you can love people without agreeing with them."

"Sure, that's what growing up means, getting control of yourself. Like, when you're angry, if you don't speak, that's just silly. You only harm yourself."

"Well, I think our club makes you think of others. Look at all the things we've done this year—working at the hospital, Red Cross, flood relief, and the clothes and dolls and parties and taking care of children at the day nursery. You can't do that and not get an ambition to do things for charity."

"Yes, but it makes you wonder about things, too—whether affairs in all the other countries are like here. I'd like to discuss the outside world—and industry."

"I think we ought to read books more, assign one to each girl; then we'd find out about things—."

"No, that's too much like schoolwork!"

"Well, then, let them read some new books that they'd like and give their opinions on them. I'm just starting 'One World or None'—it scares me!"

"Yes, you can't help wondering what's going to happen to the world. And you're afraid of what will happen to you after high school. You can't help realizing that jobs aren't waiting around the corner for you. You might get that idea from movies and books, but it just makes you dream."

"It's hard to get a good job."

The significance of these evaluations will be considered later in this chapter. Unsolicited comments from individual club members to group sponsors concerning the value of group experience follow.

"The club opened my eyes to the fact that I wasn't the only person on this earth. So I have been doing a great deal lately about knowing myself and trying to better myself. For Decoration Day we went to my aunt's. I never liked to go before, because I never had a good time; but this time I went out of my way to meet people and be nice to them. I talked to boys and girls I was afraid to speak to before, because I thought they didn't like me. I found that they thought I was the one who did not want to speak to them.

"I went to a dance on Friday. When I entered the hall, I did not fuss with my hair or move from one foot to another or twist my thumbs. I stood there as if I were having a good time, just the way we decided in club that you should do. Before I went, I said to myself, 'You're going to that dance, and you're going to have a good time'—and I did. You remember, I told you about a boy I'd known for several years, but I was afraid to speak to him because we weren't introduced. Well, he came up to me and asked me to dance. I accepted, and before I knew it, we were great friends. Then I went to a wedding, Sunday, and had a glorious time because I went out of my way to meet people I didn't know. At home, I can talk to my brother's friends now without being afraid; so I don't run up to my room any more as soon as they come, the way I used to do. I talk to everyone who visits us; and I try not to think of being self-conscious."

Another club member told the leader, "You know, this club gives you a feeling that you want to make something better of yourself physically and intellectually. And you want to be worth while to people whom you know. As you get more friends, you want to mean something to

them. You learn by being with people, speaking with people, acting with people. You want to get up higher and keep on getting educated, too. Education gives you something that you can contribute to others. You want to read a lot of really good books, like those we talk about in club, just to know that they're inside of you, and because it makes you feel good to know, 'I have something to offer when I'm with people.'"

One individual volunteered, "After that last club discussion, I decided that I didn't think it was right for us to call kids 'queer' in school or to say they're 'dumb,' just because they're not our type. So I've been talking to some of the girls whom we used to call names. At first, they're afraid of you, but when you get them to open up, they're awfully interesting. The ones I've talked to often have swell hobbies, do lots of things by themselves. Don't you think we ought to get them into the club to teach us some of the things they do?"

Another club member confided: "You know, I believe that gaining self-confidence and getting along with people is all part of the same thing. We want to get along with people because we're discovering that we can't get along in life alone. I think the one thing about our club that helped me the most has been to know that. I've got to understand myself, though, if I'm to get along with people. It helps to look at yourself and to know why you do things. And it gives you self-confidence to have somebody tell you that you can do things, then let you prove it by doing them in club."

One remark, frequently accompanied by a sigh of relief, was "I'm so glad that I know now that it's all right to be interested in boys. My family thinks it's wrong." This statement was most often made by girls of foreign background.

Other comments heard numerous times were "Why, we all have troubles with our families and our friends—I thought that there was something wrong with me because I did!" or "You know, it seems everybody is self-conscious and afraid sometimes! I thought that it was because I was dumb that I felt that way," or, again, "Gosh, I've never done so much thinking in all my four years in high school as I do here in the club! But it's fun; it makes you feel good to know that you can."

The Homeroom Evaluates Itself

Near the end of the year, the ninth-graders decided, in a meeting, "We ought to talk about everything we did this year and see how we could make our homeroom even better, next year." After some discus-

sion, they decided upon three questions on which they would base their evaluation:

What was good about our homeroom?

What could we improve?

Why do these things need improvement?

A definite date was set for the discussion. "We need to prepare for something as important as this," the president said, "so everybody can think about what he's going to say."

The following are stenographic notes of the first part of their discussion. The notes begin just after the president's statement: "Everybody knows what we're doing at today's meeting. Let's talk first about what was good about our homeroom."

Many hands were raised. The person whom he recognized started the ball rolling by saying. "The best thing about our homeroom was that everyone felt at home because of the air of friendship between us all." Then others passed it along.

"It taught us how to get along better with other people."

"We learned cooperation. When we gave our programs, there was a lot of cooperation or none of them would have been as good as they were."

"Yes, I think the reason our homeroom was so good was because of good, hard work. We all helped one another when something had to be done."

The president said, "I know that's true. When the term began, I thought maybe, because people came from different schools, they'd form into groups and each group stick to itself and be an obstruction to the whole class, rather than cooperate. But that was just because we were strange. When we got to know everybody, we all worked together. And lots of us had chances to lead. Look at me. The most beneficial thing to me was the training for leadership I had and the actual practice of working for group welfare. You don't get a chance for that experience in a classroom."

"I think our homeroom taught us to think of other people—also, how not to hurt other people's feelings. Lots of us know more about how to act right—what to say at the right time, so we're not speechless or self-conscious."

"Lots of us have learned good manners, how to be friendly and considerate of others."

"At first, I didn't like the idea of a homeroom. It made me fearful. But after I got to know everyone, I felt better and I got more confi-

dence in myself when I was chosen, that first week, to make a report to everybody."

"I think the most important thing to me about homeroom is that everybody has been made to feel partly responsible for the success of our homeroom. I never before realized that I could ever contribute anything to a group."

"I think the best thing was that all members of our homeroom assumed responsibility for fulfilling the tasks placed on them."

"Yes, I think our accomplishments were due to the fine cooperation and loyalty of everyone to the homeroom."

"I think our homeroom was worth while because we worked for the benefit of the class and not individually. The school benefited, too, because they saw our programs in assembly."

"To me our homeroom seemed very well organized. You can really get something done and everyone can benefit when a group is well organized. It means a whole lot more to be a member of a good homeroom than a poor one. The other teachers and pupils respect a well-organized group."

"That's right. Being a member of a good homeroom means everything to me. It means a lot to me to hear a teacher from another class compliment the work done in our homeroom, because I think maybe some little thing I did helped in making it as good as it is. I think that the reason it was good was because every member has really developed many great traits that make successful people in later life—like cooperation, tolerance, honesty, and respect for the entire group."

"I think to be a member of a good homeroom is an honor. Besides, you expect to learn something and have some fun putting on an assembly or a program."

"If you have a poor homeroom, you don't have anything to look forward to, because you will probably walk into your room, sit down, and have a study hall."

"The thing that meant the most to me was the friendliness of everybody. Because we interviewed people at our first meetings, we all felt well acquainted and some of us found our best friends, that way."

"We learned so many things—parliamentary procedure, and an attitude of being glad to be part of our homeroom, and how to be a leader in our own committee groups. We learned to respect our leaders and to cooperate with the teacher or with homeroom members who were trying to get across to us something that was important for the homeroom."

"Homeroom helped me to understand and enjoy school better. It wasn't only a place to keep books and clothing, but a weekly meeting place to discuss school affairs and to feel a part of things. It helped me considerably to get acquainted with people—and we got to know each other better."

"In homeroom we feel at home—we can feel and act like ourselves. We talk about things that are important to us and we try to do something about them. You can't do that usually in school."

"Why?" the teacher asked.

"You explain things. We can ask any question and it will be answered. You won't say, 'Don't be silly.'"

"You let us talk about things that are important."

"What's important, I think, is that our homeroom promoted a general feeling of friendship between everyone. And we all had chances to gain confidence in ourselves when in front of the class group. Many fears have vanished because we helped one another gain confidence by being friendly."

"The best thing about our homeroom to me was that we all had chances to learn how to lead and control a group. That helps a lot, so you appreciate seeing a good leader lead a group and get something accomplished, and you learn to give a good leader a lot of credit."

"You get to know the interests of other people in homeroom—and their working habits, if you're trying to cooperate with them in thinking out something about programs."

"Our homeroom meant responsiblity for everyone, learning to do your own thinking, to do your best—yet to control yourself because you can't always have your own way or do what you think is best when you work with other people."

When discussion seemed to lag, the group sponsor raised her hand and was recognized by the president. She said, "I believe all of you have had a chance to talk. I've been taking notes, because you've said some very important things. Would you like to hear them?"

Upon an affirmative chorus, she continued, "You've said that the homeroom has given you some self-confidence and a feeling of belonging; that you've learned friendliness, tolerance of and consideration for others, self-control, cooperation, a concern for the welfare of others, a respect for hard work and for efficiency in organization; that you've learned how to assume responsibility, how to be leaders and how to work with your leaders, and that you've gained various kinds of new skills. I said that I thought these things were very important. Do you agree?"

After an enthusiastic "Yes" from the group, the teacher asked, "Why?" Upon this question followed an insightful, mature discussion of values. A summary of it, in adult language, follows in a later section.

During the course of the previous discussion, someone was emphasizing the importance of each one's recognizing everyone else's contribution to the group and of everyone's working together for the good of the group. The boy ended his statement with "Of course, we wouldn't have learned to be democratic like that if the teacher didn't teach us how." The group sponsor at once recognized her opportunity and asked, "Do you think you need a teacher to help you develop a good homeroom program?" The group's response to this question is discussed in another section.

After the teacher had summarized this discussion, the president said, "Now let's talk about the other two questions: What could we improve in our homeroom? and Why do these things need improvement? After a few wisecracks to the effect that "we're pretty good—why improve?" another serious discussion began. A list was made on the blackboard. "Some suggestions for next year," the group called it. It included those that follow:

1. Check up on people when you give them jobs to do, so you know they're doing them.
2. Give every committee a chance often to report what they're doing, so they know the homeroom is interested in them.
3. Praise people when they've done a good job.
4. Remember how hard it is to use everybody in homeroom, so we'll make a special effort to do it.
5. Don't start things we can't finish. The discussion preceding this statement was summarized thus: "We let committees try too many things this year. Then, when there wasn't time to carry out their plans, it wasn't good for them—they thought 'What's the use of planning?' "
6. Have some programs to try to figure out why people are how they are, so we can learn to get along with people better. The consensus of opinion preceding the writing of this statement was, "We learned lots this year just by working together, but it gives you self-confidence to know something about yourself. If you learn to figure yourself out, you're more grown up. It helps at home, too, to understand your parents' views."

"We can feel free to ask anything here. In other places, we'd giggle if anybody asked, so we should take advantage of homeroom."

7. Begin the year by getting suggestions from everybody again for homeroom programs. It was suggested that, "Next year you (the teacher) could just give us a piece of paper on the first day and ask us to write, 'What do you want to know, that you're not getting in your classes or anywhere?' or 'What are your problems?' You can do that right away at the beginning of next year now that we know you and everybody. You couldn't, this year. We might not have said much if we didn't know you."
8. See that everybody knows about clubs before they choose theirs. In the discussion preceding this suggestion, several people had said that the clubs they joined were different from what they had expected. They wished to suggest to Student Council that there be a Club Fair or several assemblies on clubs, late in the year, "so you could find out what a club did that year. Then you'd know whether you wanted to join it next year." They also suggested that one or two visiting days be allowed in a club, in the beginning of the year, "before you definitely signed up for it, so you know what you're getting into."

An adult who has "gone through" with adolescents an experience such as this group's evaluation, who has seen an adolescent group willing to examine with equal candor its strengths and weaknesses—such an adult comes out of the experience with such rewarding consequences as these:

1. Confidence in adolescents' ability, under wise guidance and in a permissive environment, to recognize their own needs, to plan ways for meeting these needs, and to evaluate honestly the results achieved.
2. Conviction that the most positive motivation for group program comes from within, from the natural interests and experiences of a group. These can best be conserved and new interests encouraged by giving individuals opportunity to work out their chosen activities, and by providing individuals with experiences closely related to interests already expressed.
3. Certainty that effective adult leadership includes ability to adjust one's own needs and one's own tempo of work to that of the group. One cannot hurry a group's development, nor dare one retard it. One cannot demand from the group acceptance of one's own ideas, methods, and values, even though these seem better than those chosen by the group itself.
4. Determination not to work on techniques until relationships are on a firm foundation. The group's comments reemphasized what

all wise group leaders know: that, when a group is given a test or information-getting device of any kind, what they will say on it depends upon the rapport that the group leader has developed with them. Only if mutual trust and confidence have been established will the leader be able to secure, by means of the device, either truthful or significant information.

5. Assurance that a heterogeneous group of individuals can become a social unit if each individual's potential abilities are capitalized on and his personality developed.

The Pep Boys' Self-evaluation

The report of the Pep Boys' sponsor was used in Chapter 5 to tell their story. This report is now resumed.

"There are only indirect methods of evaluating the type of program developed and described in this report. Its validity is difficult to evaluate; and probably its worth can be seen only in the improved lives of the pupils.

"As club sponsor, I constantly evaluated our work during the year by asking myself the following questions:

1. Are we attaining the objectives that we agreed upon during our period of organization?
2. Am I participating too much or too little?
3. Do the boys know that they share the planning of the program?
4. Do they feel that the program is worth while and interesting?
5. Do the officers assume their responsibilities well?
6. Is the atmosphere of the club businesslike, but friendly and cooperative?
7. Does each meeting show evidence of preparation?
8. Do the club members use the fundamental principles of parliamentary procedure?
9. Is the group so organized that they could carry on in my absence?
10. Does the club belong to the boys, while underneath runs the guiding influence of the sponsor?

"I always felt that my best criterion of evaluation was that I could step into the club group and find the boys working—more informally than in a classroom—but with as much interest and purpose. If a program progressed with a minimum of obvious help from me, then I felt that it was a success.

"In my personal evaluation at the end of the year I noted the following evidence of effectiveness of our program:

1. The interest of the boys had been gained; they realized that the program was useful in their own growth.
2. The group discussion and planning had helped to make the boys see that the club could be used to achieve many ends not provided for in the curriculum.
3. The club program helped to make the members more democratic and developed desirable personal relations between members of the group.
4. The amount of purposeful activity on the part of the pupils was most encouraging. They planned and conducted their own meetings; they planned the assembly program and the club's exhibit in the school fair.

"Possibly the best evaluation of the program is that done by the pupils themselves. In our last meeting, the boys decided to write down and hand in to their president answers to the question, What has the club meant to you this year? The following excerpts contain the opinions most frequently expressed.

"Bruce, who as a hobby group chairman, managed to keep each member of his group busy, and, at the same time, did his share of the work—all in a quiet manner without any attempt at bossing, wrote, 'The club has made me feel more easy. Because you are at ease and don't feel formal, you get a lot accomplished. Everybody cooperates to get programs done. When you work with a good gang like the hobby group I was in, you want to accomplish something to show what your group can do. All our club programs were very interesting, because we learned about so many hobbies—and so many new things about our own. Everybody had fun and at the same time learned something.'

"Richard, the club president, who was described earlier, commented, 'When we started our hobby program, I was glad to see everyone making friends and joining hobby groups. I observed two main difficulties these groups would have to overcome. First, there were many people in our club who were used to working for themselves and completely against everyone else, as in regular classwork. Second, there were a few personalities who would agitate other members of the class. But as the hobby groups began to work on their program, everyone learned to cooperate and I was glad to see that the class overlooked personality peculiarities and accepted everyone in order to get their work done.'

"Charles, the vice-president, who was very self-conscious at first because of his stutter, took very seriously his responsibility of making some committee appointments. He wrote, 'When the club was new, I

knew only a few fellows who were my friends. It took some time for me to learn everyone's personality and ability. First, when I had to appoint people for jobs, it was natural to think of those that I knew were workers and leaders, rather than think of people I didn't know. I hope I didn't hurt anyone's feelings. I fought anything like favorites because I knew it would become grounds on which friction would be based. Later on, I was glad to see that when an objective was in sight those who weren't accustomed to cooperation found out that, if all our work was to be accomplished, everyone would have to share the load.'

"David, who had never been very popular with the other boys because they thought he had a superior air, wrote: 'The club program has meant a lot to me in learning how to get along with other people and how to do things. I feel proud of the club and I am glad that I had a part in making it successful. The hobbies were fun and proved that a group can do something if they work together. Also, I got acquainted with my best friend in club. After we found out we had hobbies alike, we started conversing and now we are great friends. All in all, the club has been very important to me.'

"Harmon, a friendly, cooperative member of the club, who gets along well with others without being an active leader, said, 'Due to the club, I have many new friends. I have also been made to feel partly responsible for the success of our club, because I was able to be in a hobby group that participated in our excellent assembly. Our club accomplished the art of cooperation. It included everyone in our programs. It did not just favor a few people, so we all learned to get along together because we worked together in groups, all for one cause, to have good programs in a friendly atmosphere where we were all acquainted and discussed our ideas and hobbies freely.'

"Harvey is a peppy lad—always ready to do something. He is a good student, but will be in trouble if not kept busy. He is a leader and generally organizes a program well. He expressed his attitude about the club like this: 'In my opinion our club is the best in school, for we have accomplished a lot this year. In our assembly program, everyone cooperated to make it a success for the good of the entire club. At our rehearsals, we had excellent leadership and marvelous cooperation. Everybody was backing everyone else—and was even patient when a group was slow. I was a member of the model airplane club and thoroughly enjoyed working on the models. As a whole, I think this year has taught me and the other club members how to cooperate, the value of hobbies, and what good honest fun is.'

"Mark is a quiet, retiring lad, who seldom expresses himself, but seems to enjoy all he does. He said, in part, 'The club has helped me considerably in getting acquainted with new boys. I had a chance to get together with ones interested in the same things I am. Our program was extremely worth while, for it helped you to a broader knowledge of your own hobby and, if you didn't have one, it made you realize the value of one. It taught me how to cooperate with others and gave me a sense of responsibility, for there were only a few of us in our group and we had to put forth whatever talent we had so that we would not fall down on our part of the program.'

"Jim is a slow learner, who had been something of a problem in school because he never seemed to fit in anywhere. He wrote, ungrammatically, 'I think our club would make anybody feel at ease. That's important in school. You work a lot better and feel more like doing something if you get to know the fellows you work with. Also, if you know they need you to help on what the club is doing if it's going to be a success.'

"Ted is a good student, who showed a great deal of interest in the tasks he undertook. He contributed much to the success of the committee on which he served. He evaluated the program thus: 'This club should mean a lot to anyone associated with it. Its program gives people a chance to get acquainted with others and the opportunity to be a leader in his own hobby group. This program was both worth while and interesting, because you learned a lot from it and to learn something from anything, you've got to be interested in it. Our club has the kind of members who enjoy working and who cooperate with one another.'

"Bill was impressed with the spirit of unity and democracy within the group: 'We learned to work together for the benefit of the group. There was no feeling that one person was better than another. We found out, when we worked on our assembly program, how we needed everyone's contribution and cooperation. Also, in sharing our hobbies, we became more interested in them and more completely developed them.'

"Finally, George, who was a new student, and who, early in the year, was awed and frightened by his new environment, spoke thus of the value of the club to him: 'When being honored to hold the position of chairman of a hobby group, I felt that we were developing something that is, or sometime may be, of great value to everyone. Persistence to produce such a program as we did was shown while developing each separate group until it reached the point where it was

helpful not only to us but to the students who saw our assembly program. This program not only extended our knowledge but gave everyone a chance to become better acquainted. Truly this year's club program has shown and taught me how to get along better with other people.'"

The Significance of Group Membership to Individuals: An Interpretation

What were the boys and girls in homeroom and clubs really saying? The summary made earlier in the chapter by the homeroom sponsor, a summary of what the boys and girls in homeroom said about the value of the homeroom experience, might serve equally well as a summary of what club members said. The same values of a group experience were reemphasized.

Adolescents may or may not recognize the significance of what they say. The fact that homeroom members did recognize the significance of these values to them was apparent in the homeroom discussion referred to in another section. This discussion followed the homeroom teacher's summary and her query as to why the group thought the learnings that they had attributed to their homeroom experience were important. In adult language, what the boys and girls said during this discussion might be summarized as follows:

Individual development cannot take place in a vacuum. Group experience is its laboratory. Real education takes place as an individual participates in activities by which he is affected and which his participation affects. The individual's experiences in groups become a part of his program for growth into a mature, useful citizen, sensitive to the needs and problems of those about him, able therefore to make decisions for the good of society. Through a series of guided experiences, the individual builds opinions and attitudes. Through situations in which he can practice thinking and acting, he is provided careful training in thinking and acting for himself. He learns what democratic fellowship is, as he practices it. As he works in groups and with others on common concerns, the significance of living together is interpreted and reinterpreted to him.

Let us examine the significance of some of the specific contributions that adolescents said that the group experience was making to them as individuals. There seems to be growing ability among these boys and girls to understand themselves and to face their limitations without feelings of guilt, because a knowledge of their limitations is being bal-

anced by a sense of accomplishment and a growing consciousness of their abilities. This fact makes possible the gradual development of what adolescents call "ability to take it"—a sincere welcoming of criticism and an ability to give it in a friendly fashion. There seems to be less necessity for reacting to unpleasant situations by being offended, developing hostility, blaming someone else, or resorting to futile argument. These negative attitudes are gradually being replaced with a reasoning technique for handling worries, dislikes, deprivations, feelings of guilt, and prejudices. There is some acceptance of the thwarting of one's own desires without temper, resentment, or infantile expressions.

Many individuals volunteered the statement that their group experience was freeing them from some of their tight ideas and preconceived notions. One individual said, "In club, you sometimes have to work with people you thought you didn't like. Then you find out that you do like them. Sometimes I think it was something the matter with me, not with the other person." Another individual said, "I think you grow up better *together* because you get ideas from other boys and girls." These people are beginning to recognize the fact that it is the way in which an individual is different that makes him or her valuable.

The problem of "people who are different" was attacked through group program and activity. As the group developed an ever-clearer idea of "what we are working for in homeroom" or "what we want this club to be," as individuals learned to test their ideas against others' ideas, or as genuine exchange of opinions and abilities took place in the process of developing a group program, boys and girls became accepted, idiosyncrasy and all, because of what they could contribute to the group. The group was looking for what individuals had to offer, because the cooperation of all was needed in developing group program. No individual was mediocre in the sense of being valueless. The fact that he had medium ability or that he was "different" was recognized. But this medium ability, of whatever nature it was, was necessary to the group; it was not to be slighted, not to be condemned.

Thus there developed within the group respect for one another as different people, each with some contribution to make to the group. This implies that the group program was broad enough in scope so that, for example, the boy or the girl who was not academic could contribute to it in so important a fashion that the contribution could not help being recognized by other group members. Program content centered entirely around verbal facility would doom to frustration the

individual whose intelligence is predominantly social or mechanical. Group membership can stimulate individual accomplishment. However, the specific amount and kind of individual accomplishment is determined by individual differences.

Teachers frequently have the experience of watching an individual's attitudes change because of his group experience. For example, someone who, upon entering a group, seemed shy and retiring may have become poised and self-confident. An overaggressive individual may no longer resort to unusual behavior to gain attention. To explain such changes, teachers must understand the way in which groups collect and act; under what circumstances group members act together and separately; why, how, and under what conditions something happens to an individual; in other words, how behavior is influenced in a group.

Opportunity to take part in the group program alone does not explain the security or insecurity of an individual in a group. The attitude of the adult and of other individuals in the group toward a boy or a girl, the degree of acceptance or rejection that an individual encounters is of paramount importance.

Does a given boy or girl feel "at home" in a group? This feeling of security goes far to explain a boy's or a girl's outstanding contribution to a group program. Lack of it explains the fact that a given individual is a behavior problem. An adult can do some very specific things to help create the kind of situation in which there is mutual respect and confidence between the various members of the group, and between himself and individual members.

To do this requires a great deal of skill. There must be no forcing of an individual into a tight natural grouping. Boys and girls cannot and will not work with someone new and "different" to them unless they find some common basis of interest, some group purpose that surmounts their distrust and suspicion of the unfamiliar. Lack of a common purpose in a group explains the presence of cliques, as well as low morale or failure to cooperate with one another. Differences in amount and intensity of these manifestations is usually explained by the length of time a group has been together; by the economic background, the cultural and intellectual level of the group; by the type of group experiences, satisfying or otherwise, that they have had together; and by the conception of leadership held by the adult, as well as the adolescent, leaders.

If a group is one of those which have developed techniques for keeping other individuals out, it is wisest for the adult at first merely to

note carefully to what kind of individuals group members do react, then gradually to expose them to more individuals to whom they may react positively. Such individuals must be boys and girls who already have security, plus a skill or ability that the group will recognize. The adult's problem with cliques is one of gradually breaking down the attitude, "We don't want any new boys and girls; this is our club," and substituting "We just got two new people in club; isn't that swell?"

The latter attitude can never be achieved by adult interference or coercion. If these methods are used, the price for the achievement of one's goals may be the destruction of the group. A group never accepts "new boys and girls" on the basis of an adult's admonition, "You ought to." It will accept them on the basis of the happy experiences that group members have had or are having with new boys and girls—experiences that they wish to repeat.

An adult can, in the way in which he helps groups to plan their program activity, make it possible, for instance, for the Italian girl, who cannot keep up with their chatter because she is not allowed to go out with boys, to be responsible for the club supper, which will be all Italian food. She may even be persuaded to bring the pictures that she took in her travels in Italy and to tell the group something about that country. Again, there may be an opportunity in the program for the boy who "always stares at you" to entertain the entire homeroom with the magician's skill in which he excels, or for the "girl who dresses queerly" to come in Polish costume and to teach a Polish dance at one of the club's Around the World meetings. Individuals thus entrusted with responsibility will have to be encouraged and carefully coached, of course. For them to fail would be disastrous.

Every teacher working with groups of boys and girls must face the problem of what he or she will do to make more secure, within the group, the individual who is different or queer. Such an individual needs special help. It is the leader's responsibility to give it, whether this means making it possible for a boy or the girl to develop a physical skill or a special ability, giving him information about personal hygiene, calling attention to a mannerism, talking with him about his appearance, or teaching him social techniques and manners.

As a result of this help, an individual may grow in security, in self-confidence, in a group. His attitude of passive acceptance of things as they are may often be changed to the feeling, "I can do something about it." That something may be striving for greater adequacy in his social or recreational life; it may be action resulting from a conviction about race prejudice, economic stratification, or the effect of propaganda.

The adult needs to help the group members to develop a point of view that will help to make them sympathetic to idiosyncrasy or to real "difference," yet not give them the feeling that the individuals possessing it are different. This is the same type of problem as How can I keep within the group the disagreements and cross-purposes that are stimulating for group program and discussion, yet make it possible for individuals—and the group—to discuss without rancor or hostility?

The comment most frequently made by boys and girls in the home-room and clubs described was that the group experience developed an individual's self-confidence. This may mean that day-by-day experiences in the group allowed for legitimate release from restraints and inhibitions; that they built up self-respect, developed initiative and the habit of taking responsibility. Apparently, the group experience offered sufficient genuine satisfactions so that the dissatisfactions bound to occur did not weigh too heavily. If dissatisfactions and failures are not too frequent, their results, so destructive of personality development, can be neutralized by a growing feeling of personal worth.

Increased self-confidence was probably due, in part, to the growing feeling of social acceptance that the group experience apparently gave to many individuals. Each person needs to express himself; but he also needs to belong. Group experience was helping individuals to meet this paradox. Obviously, one cannot be an individual one-half the day and belong the rest, yet the job of living is to do both with satisfaction. The group, therefore, is important psychologically, to the degree that it gives individuals opportunity, as they participate in the life of the group, to work out the ratio of pulls between the individual and the social.

The increasing knowledge of social skills that individuals said that they gained in their groups was also partly responsible for the increased self-confidence and social acceptance. Many authorities on the development of young children have emphasized the importance of their possession of skills and abilities comparable to those of their peers. The possession of skills and abilities is of equal importance in the adjustments of adolescents. If a boy or a girl feels that he has some physical skill or some special ability that others will recognize; if he possesses confidence that he knows what to do socially, how to dress "right," how to introduce people, or how to talk, then he feels accepted in the group. Only after he has developed this confidence can he begin to function in a group.

Individuals in the groups described earlier seemed to be losing their fear of venturing in thought, as well as in deed. These boys and girls

apparently were learning to stand on their feet and champion ideas with which they had only recently become familiar. They were learning techniques for working with others. They were developing some mechanical skill, dramatic skill, musical and other artistic skill. As one boy remarked, "I have so much more to think about, this last year."

The way in which boys and girls acquire skills is crucial. The selection of an individual out of a group or a class to lecture or threaten, shame or reprimand, because of his lack of skill, is destructive of self-confidence. Equally devastating is placing an individual under the tutelage of one of his peers, who is such an "expert" in the skill that the individual, instead of being challenged, is thoroughly discouraged. How much more positive an approach to gaining a new skill is giving an individual opportunity to learn it in a group program, where the spirit is, "We're all learning this together!"

Boys and girls in these homerooms and clubs said that skills and hobbies provided security, recognition, and achievement, as well as profitable occupation for their leisure time. Many learnings are inevitably the results of the way in which our time is spent; and adolescence is a critical time in which to develop enthusiasms and lay a groundwork for intelligent use of leisure time. The lack of any genuine provision for the development of skills and hobbies is one of the severest indictments that one can make of many schools.

Upon the solution of this problem of leisure time depends the moral and cultural tone of our society. Education for leisure would also combat the fear of being alone that seems to have developed in many adolescents as a result of overemphasis on socialization in some schools. Obviously, a homeroom and club program that takes full cognizance of the importance of wise use of leisure time is one of the major responsibilities of the group sponsor. His role is to help boys and girls to make the most of what is at their disposal, to develop ability to choose wisely, and to build up inner resources. Only when individuals are well adjusted, when their personal lives are satisfying, can they become socially significant.

Group Members Evaluate the Leader

A part of adolescents' evaluation of their group experience should be their consideration of the role of the adult in the group process. Their understanding of this role is important, not only because it gives them further insight into the significance of the group experience, but also because it gives them insight into the role of adults in relation to

themselves. For a teacher to ask them sincerely, "Do you think you need a teacher to help you develop a good homeroom or club program?" raises in adolescents' minds the question of what adults really have to contribute.

After all, why should an adult blithely assume that, naturally, his help is needed? Such an assumption is likely to generate that resentment of the group toward the adult leader which is evident in some groups. Helping adolescents to become more positive in their attitudes toward all adults is an important responsibility of a group leader, a responsibility that he can best discharge as adult and adolescents together build a mutually satisfying group experience.

Adolescents are discerning and quick to give credit to the adult who makes a real contribution to the group process. When the homeroom group was asked why they thought they needed a teacher, they said, in part, "To see that everyone gets a chance to take part in the meeting and to be on committees."

"To see that good officers get elected."

"Yes, we wouldn't be democratic if the teacher didn't show us how."

"That's right. We didn't really care enough at first about people in homeroom who weren't our friends to give them a chance at anything. We had to have help to get to know people. When you know them and find out what they can do, you're interested in them."

"Yes, you respect people when you find out people can do things you can respect them for."

"But we're very self-centered. We wouldn't go out of our way to find out about anybody but our friends if the teacher hadn't helped us get a program that made us need everybody."

The implications in this excerpt are sufficiently definite to show that the adolescents' evaluation of the leader's role will differ in scope, rather than in kind, from the leader's self-evaluation. The language used by adult and adolescent will differ. The purpose of the evaluations, however, is identical. Both adolescents and adults want primarily to know whether the leader's role is facilitating individual development and social adjustment; whether the group program developed under the leader's direction is meeting individual needs and contributing to good adjustment; what modifications or changes are needed in the leader's attitude or method; what further information the leader needs to secure in order to make better adjustment possible.

Evaluation of the role of the adult can be divided into the following categories: the leader's skill in the group process; the type of controls used by the leader; the leader's ability to establish harmonious social

relationships with individuals and with the group; the leader's ability to develop a program with the group.

Does the leader handle the group process with increasing insight and better understanding? Does he know what makes the group move forward or backward, or remain static? Does he, for example, understand the tensions, antagonisms, insecurities, fears, embarrassments, and suspicions that hinder group cooperation? Does he utilize natural groupings? Does he know how to introduce experiences that will build willingness to share, security, understanding, confidence, trust, and liking of one individual for another? Is the group environment a friendly atmosphere, in which individuals can build up personal security? Is the group's capacity to work together without unnecessary friction promoted? This does not mean that all group members are intimate with one another, but that mutual respect and understanding is developed. It does not mean absence of disagreements. These can be useful in ridding a group of emotional tensions in harmless ways. The disagreements, however, must be so resolved that the result is eventual integration of the group on a deeper level, with everyone's understanding enhanced (as in the incident described in the homeroom chapter, when the three members of the cast forgot play practice, and the cast and the homeroom group threatened to ostracize them).

How are questions involving discipline and power handled? Does discipline become a personal "cracking down" of the leader on a recalcitrant individual or are the group's activities so absorbing that the group itself forces recalcitrant members into line, so that it may successfully accomplish its activities? Does the power of the group originate in the interest of all its members in its developing program or do a few members, by the power of their personality, their money, or family prestige, dominate the others? Is there ever wider participation in planning group program, in developing activities of interest to all, and in everyone's working together to carry out the program? As the feeling of group unity develops, does the group become increasingly self-directing? Does the group exercise increasingly better judgment in choosing as its leaders individuals who help the group to determine its own interests and carry out its own plans? In other words, does it choose individuals in accordance with the specific work that they are to do and their ability to do it?

Is the leader able to establish harmonious relationships with individuals and with the group? Does the leader's relationship to individuals evidence his understanding of the principles of psychology and

mental hygiene? Is the leader sensitive to the genuine needs and problems of group members? Does he know how to mobilize the resources of the school to meet those needs? Does he know where and how to refer individuals for help with problems that he himself cannot handle? Does he have sufficient contact with the group's elected leaders to assist them to understand the needs of individuals in the group, so that they may wisely utilize the interpersonal relationships in the group, encourage initiative where encouragement is needed, distribute responsibility, and coordinate the efforts of all individuals toward the accomplishment of activities important to all?

Is the leader's relationship to the group based on sincerity rather than on manipulation of individuals who will fulfill purposes of his own? Does the leader know how to build and maintain high morale in the group, so that the group is proud of its achievements and expresses its feeling of belonging in its program activities? Has the leader gained genuine acceptance from the group? This presupposes ability to understand and accept hostility, as well as affection. Does the leader have definite contributions to make to the group's experiences and activities? Does he adequately and convincingly represent to them, *verbally* and *by example,* constructive values in which they can believe?

Does the leader show increasing skill in developing a group program based on the genuine needs and interests of group members? Are the genuine interests of the group located and the program developed from these? Does the program meet the particular needs of individuals, so that the group experience provides a variety of situations that will give constructive scope to their various desires; for example, dramatics, writing, craftwork, or committee work.

Is the group able to develop a program that shows progress in ability to handle ever larger projects, one that shows growing initiative, originality, new and significant learnings? Even if originally a group comes together only "to have fun," as did some of the clubs described in an earlier chapter, their program need not be trivial. It need not remain on the same level and differ only in variety if, as opportunities for new and significant learnings arise, the leader grasps the opportunities, sees that group members have an adequate and accurate introduction to new learnings, even seeks for expert help if necessary. The leader does this because he knows that inducement to learn depends on the intrinsic interest aroused and the adaptation and interpretation of new learnings to the genuine needs of the group.

Does the group program encourage a narrow, self-centered, or "our

group"-centered attitude in group members, or has the group had contacts with other groups that have resulted in wider sympathies, increased understanding, and ability to cooperate with people originally considered "different" from us? Is the group learning to handle conflicts within its own group and between itself and other groups without coercion and violence, but with intelligent integration and social insight? How are such learnings affecting the larger community of which this group is a part? Are they founded on intelligent understanding of and vital interest in the social good? Are they reinforcing constructive factors in the community and breaking down prejudices?

That these questions, in the language of adolescents, actually served as the basis of adolescents' own evaluation of themselves as leaders and of their group experience will be apparent by observing the similarity between the basic considerations listed here and those emphasized by the Leadership Council.

The Leader's Self-evaluation

The adult's self-evaluation is made in the identical terms used in the preceding section. The wise group leader, however, does not wait until the end of the year, or until some crisis is precipitated, to evaluate his role in the group. He is continuously and honestly appraising his insight into the group process, his handling of questions of discipline and power, his ability to relate himself effectively to individuals and to the group, and his skill and techniques in developing group program.

Continuous evaluation is more effective than spasmodic scrutiny. It helps a leader to concentrate on boys and girls, to see their needs as the "reason for being" of all the activity involved in planning and developing group program. It is so easy to lose one's sense of direction in the welter of details of planning or of "putting on" a program; it is so easy to feel hurried because one has "so much to do" as a group leader, to become confused, and to start too many activities, unless one checks oneself constantly by asking, "What, basically, is to be accomplished by means of this program or this activity?"

A leader might profitably form the habit of evaluating each group meeting. For example, the homeroom teacher described might have evaluated her first meeting in the light of considerations such as these, which reflect basic aims of a homeroom: Did today's experience actually give boys and girls the security of knowing that the homeroom is, above all, a place where they "belong"—where they are understood,

valued, and guided as *individuals*? Did it provide opportunities for them to work together in a democratic group toward the attainment of goals that have meaning for them?

She may further have asked herself: "Was I ill at ease in this new situation, so afraid the boys and girls would think me incompetent that I was overeager to 'get started,' so afraid that I could not 'control' them that I was dictatorial, or so eager to have them think I was a 'good fellow' that I was too lax? Could I have used better techniques for helping the group to become acquainted with one another? Did I sense some embarrassment at first, some unwillingness to talk about themselves; or am I merely projecting onto them my own feelings of insecurity in the situation? Possibly I could have started the meeting differently. It is embarrassing to many adolescents to be asked to get up and talk about themselves before a group of strangers. They all were strange to one another. I might have planned to have them talk about someone else, instead of about themselves. I might have had half the group write their names on slips of paper, which I might have had ready. We could have put the names into a box. The other half of the group might have drawn a name, interviewed the person whose name he drew, and then introduced that person. This method would probably have 'broken the ice' much more quickly and surely than our more formal introductions. Everyone would have had to move around, then, and would have become acquainted with at least one other person. I must use my imagination and think ahead to possible situations that may arise, so that the techniques I have learned to use can be quickly and effectively adapted, even to unexpected situations. As I relax and begin obviously enjoying my group, I know that they will respond with more ease and enthusiasm, too."

As the group structure evolved, the leader might ask herself: "Are group members well enough acquainted with one another to choose officers and to structure their group intelligently? Are they well enough acquainted with their school so that they know what it expects of them, as well as what personnel, activities, and resources it offers them? Are they aware of their own interests and problems? Have I helped them to channel their ideas for meeting these needs and to set up definite program activities that will make possible the meeting of these needs? Are adolescent leaders taught how to use their power? Have I made plans and *set aside time* for training officers and committee chairmen for their leadership responsibilities? One of their responsibilities is to encourage participation of all group members in group activities. Do I merely talk with the officers about the impor-

tance of wide participation in program planning or are definite arrangements made whereby participation of an ever-increasing number of club members in program planning is made possible? These arrangements might consist of regular meetings of committees that include the entire club membership; regular meetings of the leadership group, to help them to learn to hold the kind of meeting in which the plans of the group are developed, instead of the thinking of a few domineering individuals projected upon the group."

In evaluating a meeting in which the adult led a discussion, the leader might question herself: "Am I listening enough—or talking too much? Am I able to interpret the significance of what I hear? Am I seeing to it that everyone enters into discussion, that some individuals are not allowed to talk too much, that all points of view are considered? Am I developing the ability to pull ideas out of people? Am I willing and unembarrassed about adding my ideas when I have a point of view to suggest that is not being considered? Do I help the group to analyze the significance of what they are saying, yet allow them to work out their own answers to questions raised? Without dominating the discussion, do I keep discussion moving, so that there are no destructive personality clashes or unproductive 'peeves' stalemating the discussion? Do I summarize frequently what the group seems to be saying, so that they know where they are in their thinking? Do I help them to translate discussion into action, so that futility cannot develop because 'we talk about all this, but we never do anything'? Do I help them to fit the action they propose into their group structure efficiently? Are important decisions as to next steps made by the group, but details delegated to committees, lest an entire group meet frustration because endless time is given to haggling over details that could better be handled in small committees?"

Another profitable method by means of which group leaders might carry on continuous self-evaluation is to plan consciously to appraise themselves in one after another of the categories given at the beginning of this section. A leader might, for example, say to himself: "How am I handling questions of discipline? Am I interfering too much in situations involving group conflicts?" Some adjustments are made with less destruction of group morale and fewer ill effects on the personality of individuals if the adult does not step in to "settle the fight" in the way that he feels that it ought to be settled. Sometimes boys and girls are wiser and less prejudiced with members of their own age groups than adults could ever be.

When the group fails, for example, does the leader scold and ha-

rangue them or is the failure faced with a problem-solving attitude? Suppose that a meeting was "a flop," does the leader honestly try to find out why? The officers or committee chairmen may not have been helped to plan the agenda; consequently, they did not know what was expected of them. They may not have been helped with their reports; consequently, reports were so poor that the group could not move ahead with plans on the basis of them. Or a group that had agreed to assume responsibility failed to do so; or provision had not been made for material, such as games or hobbies, to "fall back on" if business lagged. Perhaps some individual was given more responsibility than he was able to carry. If too much is expected of individuals or groups, if they are not helped to learn to take major responsibility by being given small responsibilities first, then they cannot be blamed when they fail. No more responsibility or independence can be given individuals and groups than they are ready to take. They need a well-understood framework in which to move. On the other hand, they need help in gaining an ever-increasing ability to work creatively.

The leader might also inquire: "What type of motivations am I encouraging? Are the boys and girls so absorbed in group activities, making things and doing things together, that selfishness and rivalry have no chance to grow in them? Are they, therefore, learning 'cooperation' by experiencing it in an actual situation in which it is necessary, in a situation where it gives greater satisfaction than competition or isolationism would?" In such a situation, power lies in group accomplishment, not in the domination of one individual or group by another. Discipline is thus a positive, rather than a negative concept; discipline is knowing where you are going and how you'll get there.

A really interested individual is seldom a problem. Moreover, in the type of group described in Chapters 4 and 5, a "bad" boy or girl is able to change behavior without losing face, because the group's attention is centered on developing a program, not on the outcome of personal battles between individuals.

Experiments at the University of Iowa, where pupils were placed in three "social climates,"—namely, democracy, autocracy, and *laissez faire*—demonstrated clearly how the type of group control affects the attitudes and actions of boys and girls in the group. In the democratic group, where long-range plans were decided upon by discussion between leader and group members, where boys' and girls' suggestions were invited, where they were treated as individuals worthy of consideration, they became friendly, cooperative, responsible persons, who displayed initiative in all their work.

In the autocratic group, where the leader made all decisions, directed every step of the work, and put the emphasis upon a perfect performance rather than upon concern for the performer, the group members became either obedient, repressed, and apathetic; or else they became submissive toward the leader and aggressive toward one another, to the extent that they had to have a scapegoat. They became progressively more dependent upon the adult leader for instructions, tending even to wait for him to give help rather than to ask for it. On the other hand, they slyly broke rules, ignored the leader's suggestions, or made sarcastic remarks.

The adult leader of the laissez-faire group merely sat, remained aloof from the group, allowing them to work or not, as they chose. This group resented "having to figure things out too much"; they expressed their restless dissatisfaction in squabbling and horseplay. They explained that they were bored with having too little to do.[2]

Apparently, genuine training in democratic living can be given only through active experience in democratic living. A group leader, by helping boys and girls toward individual development, toward building desirable personal and social attitudes, and toward the development of social responsibility, makes of his homeroom or club a seedbed for democracy, since individuals who live intelligently in the present are gaining preparation essential to living in the future.

It is not enough for the leader merely to tell boys and girls that real democracy is the equal sharing of power and opportunity, equal commitment to the good of the group, a program of sharing responsibility to the full. The way to induce, train, or persuade boys and girls to practice such sharing is to induce, persuade, and train them to learn by doing it. If a leader would have them committed to the good of the group, he must realize that such commitment can be fulfilled only by their actively working for it. If he would build the realization that the program of democracy is the sharing of responsibility, he must recognize the fact that boys and girls can satisfactorily partake in the program only by being allowed to shoulder their full burden of responsibility and to discharge it manfully.

Only by the cooperative, interactive process of living in a democracy can boys and girls preserve, extend, and improve their knowledge of what democracy means. Only then can they incorporate what they learn through their group experience into their own program of growth

[2] LIPPITT, RONALD. An Experimental Study of the Effect of Democratic and Authoritarian Group Atmospheres, *University of Iowa Studies in Child Welfare*, Vol. XVI, No. 2, pp. 45–193, February, 1940.

toward mature and useful citizenship, and progressively achieve a philosophy that will guide them to make decisions for the good of society.

This is sound doctrine. Our understanding of any generalization can extend no further than our knowledge of the details on which that generalization is based. Sometimes adults forget that boys' and girls' capacity cannot transcend their experience; that they cannot grow, save by continuous building on what they know. Boys and girls can learn to control great affairs only by learning to act together in the control of small affairs. They can learn to elect national leaders only by finding, through their experience in their homerooms and clubs, how to select representatives whom they can entrust with group decisions. They can intelligently carry on our national democracy only if they have had experience in a host of smaller democracies, which rested for their success, not on a few individuals, but on the recognition of the need for combined efforts of everyone in the group. Certainly, boys and girls cannot be expected to conceive of a potential world democracy unless and until they have seen a democracy of manageable proportions at work and have taken part in it. They must know what it *feels like* to be members of a democracy. We must touch their hearts, as well as train their minds.

The effective group leader accomplishes this by becoming a genuine part of the group; functioning in, through, and because of it, an intelligent contributor to it, ready to learn, ready to suggest, able to help, able to see relationships, able to criticize plans and to help the group to meet consequences adequately. He is a contributor to the group, as is every other member.

His guidance is active, not passive. He makes certain that the group experience is enriched by the voicing and thorough discussion of a variety of opinions, that it is vitalized by the encouragement of original thinking. He responds to the personality needs of the group and is responded to because of them. He is modified by whatever human situations he seeks to influence. He has his own strengths and weaknesses revealed to himself as he faces reality with boys and girls.

Therefore, he remains both teacher and student to the end of his days. He is a teacher, in that he gives of himself to others; a student, in that he receives from others in return. He believes that genuine individual and social growth take place best as younger and older individuals work together for whatever insight and discipline their differences in years and in experience have brought to each. Therefore, he remains open to the ideas of boys and girls. Consequently, he, as well as they, grows in a group experience that is rich and vital to each, be-

cause it is characterized by genuine respect for one another and for the integrity of personality. For such a group leader, the glory of the parable of the prodigal son is not that the boy returned, repentant, but that the father had faith enough in his adolescent son and respected him enough to allow him to go out and grow up.

CHAPTER 7

The Setting for Club and Homeroom Activities

A homeroom and club program, to function successfully, must be built within the framework of a school organization that understands and makes possible the development of the point of view, the methods of work, the types of programs, and the standards of evaluation discussed in previous chapters.

Essentials of the School Organization

The essentials of such a school are these:

1. The understanding support of a school administration whose philosophy is that the school exists primarily to provide the help and the facilities that boys and girls need if they are to deal successfully with their personal problems and to make satisfactory life adjustments
2. The administrative provision of a flexible school setup—one that subordinates the mechanics of running a school to genuine needs of boys and girls
3. The implementation of its philosophy by providing
   a. Time
   b. A place
   c. Leadership for the type of group experience described
4. The provision of arrangements within the school's daily schedule and organizational setup for the coordination and implementation of this program

The Administration Provides Understanding and Flexibility

In such a school, the type of group work described in previous chapters is made possible. Its implications are understood in the light of the purpose of education, which is conceived of, not as the development of the individual alone, but as the development of the individual for participation in society. The administration of such a school believes that the greatest service education can render to any human being is to lead him to the discovery of his own power; but that the individual cannot be treated as an isolated organism, because individual growth and the development of social relationships and responsibilities are inseparable in the educative experience. Such an administration knows that every individual must function in an environment made up of many informal, interacting groups. He must be able to live happily in groups; to cooperate; to have right feelings toward other human beings in his family, school, church, and community groups. Therefore, he must be equipped with skills and abilities and insights that will be of practical assistance to him in understanding and functioning in his environment.

Understanding support is, therefore, given a program that meets these needs by an administration that sees the significance of socially worth-while activities. Such support presupposes the administration's recognition that the process of helping individuals to learn their needs and to discover their potentialities, helping them to develop those potentialities and to make satisfactory personal and social adjustments, necessitates a flexible environment. Therefore, the mechanics of the school are so set up that they can change, in response to individual and group needs.

The resources of the school can, at any time, be mobilized to meet the needs of individuals or groups; for example, a change of schedule can be effected or course content adapted if an individual will be benefited thereby. Periods in the day can be rearranged, in order to have a homeroom program given in assembly at a time most favorable to the group. Homeroom teachers and members may gain permission to visit one another's homerooms and to exchange ideas. Continuous curriculum revision is encouraged, not in the sense of rearranging subject matter, but in terms of evolving learning experiences that lead toward the optimum development of individuals. This type of curriculum revision involves planning with boys and girls more unified learning experiences, wider variety and greater continuity of experiences. It emphasizes development of attitudes and skills necessary

for democratic living, and self-direction that grows as boys and girls participate in planning and in evaluating their own learning experiences.

The Administration Provides Time for the Program

Time in the school day is provided for the adequate implementation of all phases of the program. This means that a regularly scheduled period daily is devoted to some type of group experience. These five periods weekly may be divided into one assembly, one homeroom program, one period for homeroom committees and Student Council meeting, two club meetings. In some schools, boys and girls may choose two different clubs, each club meeting once a week. In other schools, clubs meet twice a week, but Student Council members are excused for one day, and council meets during one of the club periods.

Time must also be provided in the school schedule for the training of the teachers who are group leaders. A regularly scheduled period weekly should be devoted to an in-service training meeting for homeroom and club sponsors with the guidance director, a trained person equipped to train them for leadership in group work. In these joint meetings, principles, techniques, and methods of group work, adolescent behavior and mental-hygiene principles may be discussed. School policy may be developed or some familiarity with program material available for use in adolescent groups may be achieved. Demonstrations may be held of certain techniques that are helpful in work with boys and girls; for example, leading discussions, holding interviews, gathering and interpreting material for the permanent record, administering and interpreting tests.

The application of this training to a given teacher's specific group must be made in additional regularly scheduled individual interviews between each group leader and the guidance director, or in additional small group meetings; for example, of all homeroom teachers whose problems are similar, such as those working with a given grade or age group. Individual interviews are especially necessary, so that a new teacher or one who lacks confidence in his ability can obtain help without admitting his limitations in a group meeting.

Time must also be provided for teachers to discharge their responsibility as group leaders. If, for example, a homeroom teacher is expected to hold individual interviews with every homeroom member and to keep cumulative records up to date, time must be given the teacher to do so.

The Administration Provides a Place for the Program

The type of program described in previous chapters presupposes space. Classrooms used for homeroom and club meetings should be rooms that can be adapted to both formal and informal activity. Permission should be given to a group to exercise initiative and originality in making and keeping the room attractive. Bulletin boards, blackboard space, tables, chairs, and bookcases are important equipment. Screwed-down seats, for example, make informality difficult to achieve.

The gymnasium, stage, and auditorium; playground; library; music, art, and home economics rooms; shop; and other school facilities and equipment should be available for group activity. The conditions for their use should be carefully specified, but should be equally fair to all groups in the school.

Since knowledge about individuals in the groups is an integral part of the type of group work described in previous chapters, a place for interviewing individual boys and girls should be provided. At the minimum, the guidance director should have an office in which privacy can be secured. This office may sometimes be available for the use of group sponsors. If the teachers' classrooms are free, these can be used for interviews. If they are not, privacy should be assured to teachers somewhere in the school if they are expected to talk with boys and girls individually concerning their personal problems.

The Administration Provides Trained Leadership for the Program

The importance of trained leadership in developing a program such as the one described in previous chapters cannot be overemphasized. A program such as this usually fails when the work is made the responsibility of everyone and, consequently, is done by no one; or when the leader selected has little more knowledge, skill, or insight than the teachers who are to be helped. To provide teachers the assistance that they need, the leader must have a broader background than they in knowledge of behavior and mental hygiene; in methods of studying adolescent behavior; in resources, techniques, and materials for use in developing effective group programs. He must have greater knowledge than they about how to interpret behavior, how to change attitudes, and how to effect personal and social adjustment of individuals through groups.

The trained leader is responsible for coordinating the program. His

time should be devoted exclusively to the following functions, which properly are his. After advice and study with the administration and the teachers, the guidance director becomes responsible for these functions:

1. Developing and supervising a homeroom program in the high school
2. Planning and directing an in-service training program designed to help teachers learn to understand adolescents and to become effective club sponsors and homeroom teachers.
3. Developing a counseling program sufficiently broad in scope so that every child in school can be interviewed and given help with his problem.
4. Counseling with individual boys and girls who are in need of special help in the areas of personal problems, social adjustment, educational and vocational guidance, etc.
5. Developing a testing program adequate for the needs of the school, so that objective information on every boy or girl is systematically procured and intelligently used.
6. Developing a record system that gives pertinent facts about the boys and girls in school, so that intelligent guidance of individuals is facilitated.
7. Advising Student Council, so that student government may be closely related to homeroom activities, on the one hand, and to the implementation of school policy, on the other.
8. Together with homerooms and Student Council, organizing and supervising an extracurricular program suited to the specific needs of each school. Such a program should be evolved with the help of students, administration, and teachers.
9. Developing cooperative relationships with the agencies and individuals in the community and its environs to whom the school can turn for help: welfare agencies, clinics, psychiatrists, recreation centers, parent-teacher associations, service clubs, etc.
10. Counseling with parents and teachers who seek help in understanding individual boys and girls.

The Role of the Trained Leader in In-service Training of Group Sponsors

Only the function of the guidance director in in-service training will be discussed in detail here. How can in-service training be inaugurated? In some schools, it has followed naturally upon a series of faculty meetings in which administrators and teachers together frankly

evaluated the strong and the weak elements in their school setup. In one school known to the author, the group had decided that, to counteract some of the weaknesses in the school, they needed a homeroom setup. Not all teachers, however, were convinced that homerooms would "work." The administrator felt that most teachers would need help before they could be expected to assume sponsorship of homerooms. He could see no way, however, in which arrangements could be made in the schedule, that year, to give all teachers training in group work during the school day. The guidance director suggested, therefore, that, instead of attempting to set up homerooms for all students, the faculty define the most pressing problems that they thought could be met through the homeroom organization. This particular school, being a seven- to twelve-grade high school, the faculty decided that the question of orientation of seventh-graders and the adjustment of the large group of ninth-graders who came in from surrounding schools that had an eight-grade setup were paramount problems. It was estimated that ten homerooms would need to be set up to accommodate incoming seventh-graders and new ninth-graders. It was decided in faculty meeting that ten teachers should volunteer to be homeroom teachers. More than ten volunteered.

The teachers who were chosen as homeroom sponsors were given two half days of intensive training before school began. The faculty regularly met together for two full days prior to the opening of school. Each afternoon, the homeroom teachers were excused to meet with the guidance director. The main purpose of these meetings was to acquaint them with the boys and girls who were to be in their groups. Cumulative records were studied and the problems of adolescents were discussed in the light of these records. Then a demonstration was given of a first meeting. Plans for getting boys and girls acquainted were discussed, as were the reactions of different types of individuals to an unfamiliar school environment. As a result, teachers felt prepared for their first meeting.

During the entire year, the teachers met for one period a day, once a week, with the guidance director. At each meeting, they discussed the plans that boys and girls, with their help, had developed for the next homeroom meeting. They were helped to work out what they could do in that meeting. Resources, such as people, places, or materials, were always suggested to them—but the emphasis in the in-service meeting was placed on the manner in which these could be presented to their group. There was frequently a demonstration of their role as leaders; the guidance director acted as homeroom or club spon-

sor, while they became the boys and girls. Gradually, they gained a feeling about timing and method; for example, when and how to introduce a suggestion or new resource material. They also gained confidence in their ability to understand and to deal wisely with individuals in their groups whose behavior previously had troubled them.

These homeroom teachers were given help other than that received in the weekly meetings. Once a month—oftener, if they requested it—an hour's individual conference for each homeroom teacher was scheduled with the guidance director. The teacher was free to choose the content of these conferences; usually they were devoted either to a consideration of the teacher's methods of work and an evaluation of the group's program or to a study of individuals in the group, in order to help the teacher to gain a better understanding of their behavior. Moreover, the guidance director himself sponsored a homeroom. The principal freed each teacher at stated intervals to observe the guidance director. The principal himself often took a teacher's place in homeroom, because this gave him an opportunity to know the boys and girls. Thus the guidance director could demonstrate the use of the skills and methods that he discussed in the weekly in-service meetings.

Once every six weeks, the homeroom teachers took charge of a faculty meeting and held a panel discussion. They gradually came to look upon this meeting as an opportunity to gain perspective on their accomplishments and their problems. It became a part of a continuous process of understanding and evaluating what they were doing. This attitude could never have developed except in a setting where the principal and the guidance director were more interested in the personality development of children than in the production of perfect programs, more concerned that the teachers gain security in their role as group leaders than that they impose an artificial "discipline" on a group.

Because the homeroom teachers frankly discussed in faculty meeting their problems, as well as their successes; because they could without fear of being considered ineffective say, "I don't know what to do," in the development of a particular program or in helping a particular individual; and because they were obviously enjoying their role as group leaders, the other members of the faculty became interested in becoming homeroom sponsors and less afraid of attempting it. Most teachers are opposed to a homeroom program, not because it means extra work for them, but because they do not know what is expected of them. All of us fear new experiences for which we are not prepared, but most of us welcome an opportunity to *learn* new skills if the

experience of learning is accompanied by success and a feeling of satisfaction. Evidence of this is seen in the case of one teacher who had taught facts in the same humdrum manner for years. After her first year as homeroom sponsor, a position that she was at once fearful about and interested in, she impulsively said to the guidance director, "I don't believe I've ever really enjoyed teaching before."

In addition to the homeroom sponsor's panel discussion in faculty meeting, one faculty meeting a month was devoted to an adaptation of the case conference technique. For each meeting, two seventh- or ninth-grade boys or girls were chosen for consideration—one, a well-adjusted individual and one, an individual who seemed to be having difficulties. One individual was studied at a time. Each teacher who knew the boy or the girl, in class, club, gym, homeroom, or any other relationship, took part in a panel in which each adult described the individual's behavior in the situation in which he was associated. As teachers learned to interpret behavior, as they listened to their colleagues describe ways of working with adolescents that were different from their own, they were helped to see errors in their own diagnosis of behavior and to abandon misconceptions, for example, about what constitutes being "dumb" or bright, normal or abnormal. They were helped to understand that there were other—possibly, more effective—ways than their ways of working with boys and girls.

This process was described in detail in Jane's story in a previous chapter. The guidance director or the principal supplied further information from the school records, then the former led a discussion through which teachers were helped to gain an understanding of boys and girls. As teachers felt better acquainted with boys and girls and with the process of group work, they became more interested in it. Each year, more homerooms were added in this school, with enough teachers volunteering each year to be homeroom sponsors. Moreover, at the beginning of the second year and every year thereafter, the principal has managed to plan in the daily schedule for a period each week when all homeroom teachers meet the guidance director for in-service training.

Implicit in this description are several factors: These teachers were in a school where the development of children was considered more important than the mechanics of administration. In the school described, priority was given to personality, which must have proper expression and effective upbuilding, rather than to a school setup that was inflexible, because "we've always done it this way." This concern was extended by the administration to teachers. The administration

felt that human beings of whatever age were always to be respected as personalities. The treatment they received was to be such as to allow them to make the most and the best of what lay in them.

The administration felt that to expect of teachers respect for their pupils as personalities carried with it the equal obligation of the administration to show teachers a like respect. It realized also that to gain cooperation from teachers required the provision of an opportunity to sense situations on their own, to form purposes, to make and execute plans, and to be held responsible for the outcome of the plans. In some school systems, new policies, new curriculums, new methods of work are decided upon, often publicized, by the administration, before teachers are even told about them. Yet teachers are expected to "cooperate" The nature of cooperation was explained in the preceding chapter. Under these conditions, true cooperation cannot exist. The same basic principles apply to learning by teachers as to learning by adolescents.

In the school described, when any new policy or method of work was contemplated, the administration began with the problems that the teachers recognized (readiness). They were given help in solving those problems (learning by doing). As they worked on the solution of these problems, they were made aware of related problems. As teachers gained satisfaction in their work and confidence in their ability, they were able to attack other problems. In other words, the administrator and the director of guidance assumed, in their relation to teachers, the identical role that is described in earlier chapters as that of the group leader.

Methods of Providing In-service Training

The need for careful training of teachers in their role as group leaders has been emphasized The content of the training depends upon the teachers' needs in a specific situation; the leader should begin where the teachers are. A definite program of study should be followed, although its content should change year by year, as teachers gain proficiency in the role of group leaders and as different aspects of group work become meaningful to them. The teachers should be helped to see their own needs and to grow in the ability to plan the content of their training, should make the decisions and assume the responsibility for carrying them out. As the teachers share experiences in the group and cooperatively evaluate experiences, unity of purpose will develop, as well as continuous improvement of the program.

In the example given in the preceding paragraph, the content of the

in-service training during the teachers' first year as homeroom sponsors was a detailed consideration of the actual program evolving week by week in the teachers' homeroom groups. These teachers felt that they needed not only resources, materials, and methods of work, but specific help in utilizing those resources, methods, and materials. Because the experience of working in informal groups is new to most teachers, as it was to this group, they may want first the security of feeling sure that they know exactly what to do. One way of giving them this assurance is for the guidance director, at weekly meetings with them, actually to pretend to be the homeroom teacher or the club sponsor. Let the teachers be the group. The content of the in-service meeting is preparation for the actual program that is to take place in the teacher's next homeroom or club meeting. For example, if all the teachers at the meeting are preparing for their first get-acquainted meeting in homeroom or for election of officers in homeroom or club, the content of the in-service training meeting would be actually to practice what might be expected of a teacher in such a meeting. Suggestions might be secured by reading the sections in Chapter 4 describing similar meetings in a ninth-grade homeroom.

Other methods of in-service training include workshops; faculty meetings; demonstrations of group work techniques; individual conferences with teachers who are group sponsors; financial subsidies granted to teachers, to enable them during the summer to attend workshops or college classes where they can receive training in group work; and a professional library consisting of material that will assure teachers a sound background in understanding adolescents, in developing a club or homeroom program, and in learning group work techniques.

The preceding section contains examples of the way in which faculty meetings can be utilized for in-service training. Faculty meetings, at first built around an adaptation of the case conference technique—in other words, a detailed and careful study of specific individuals—often serve the purpose of helping teachers to become aware of their need for knowledge about adolescent behavior, principles of mental hygiene, test data, record keeping, community resources, techniques of interviewing, or group work principles and techniques. These topics may then, at the teachers' request, be incorporated into faculty discussions; or they may be more fully developed in workshops.

Workshops might be held for several days before the school year actually opens or after it closes; or once a month, school might be closed for one-half day and a workshop planned then. In the latter case, the

school year is extended five days to make possible the in-service training program. Each one of these plans is now in use in schools with which the author is associated.

The importance of demonstrations and of individual conferences has already been emphasized. Individual conferences between each group sponsor and the guidance director are indispensable in an effective program of in-service training. The guidance director's demonstration, in faculty meeting, of various group work techniques and his inviting the teachers to observe in his homeroom are excellent in-service training opportunities for teachers.

In-service training is most effective when it is done regularly and continuously. For example, in a school that has a most effective homeroom program, all homeroom teachers meet once a week to consider the practical problems that grow out of their experience in developing homeroom programs. The school's daily schedule is so arranged that each homeroom teacher is free both lunch periods to meet before or after lunch. One half of the teachers meet during each of these periods with the guidance director, who is responsible for both meetings. Teachers and administrators in this school are agreed that the reason for the outstanding success of their homeroom program is that the teachers feel prepared to deal with problems arising in their group and know that they have the help of the guidance director if they need it, as well as the backing of the administration. The latter is evident in the administrator's action; when in-service training for group work is considered by the administrator as so important a function of the school that time for it is incorporated into the daily schedule, not only is the prestige of the program enhanced, but teachers are challenged to prepare for their responsibility in the function of group leaders as carefully as they prepare for their classwork.

The Administration Makes Possible Coordination and Implementation of the Program

The final essential of a school in which a homeroom and a club program can function successfully is that arrangements are made within the school's daily schedule and organizational setup for the coordination and implementation of the program. A most important aspect of implementation is that people know what is expected of them. As a result of cooperative planning such as that described above, the functions of everyone taking part in the program are clearly defined and their responsibilities in the program clearly stated. This includes the

administrator, guidance director, homeroom and club sponsors, Student Council with its faculty-student committees, and the boys and girls.

The personnel of each homeroom is made up of a cross section of the boys and girls of a given grade; all ability levels and all courses should be represented. To have homerooms made up exclusively of academic, vocational, or commercial students is to build up barriers and an artificial system of prestige values, which usually penalizes "the industrial boys" and, consequently, invites in that group an attitude of indifference, even of hostility, toward the school, while it builds up an equally devastating attitude of superiority in the academic group.

The homeroom organization is so planned that a homeroom teacher can remain with the same group as long as possible. No genuine homeroom program can be developed if students and teachers are strangers to one another. To build up mutual confidence between students and a teacher and to develop group unity takes time. For a teacher merely to become acquainted with the twenty-five to thirty-five individuals usually enrolled in each homeroom is a time-consuming process. Therefore, to expect a teacher to work with a new homeroom every semester, or even every year, is to make impossible the growth of a genuine homeroom program. The most successful programs that the author knows are in schools in which the same teacher keeps a group through the seventh, eighth, and ninth grades, then another teacher keeps them from their tenth through their twelfth year. In four-year high schools, a plan that has proved successful is to have some teachers, especially trained in orientation procedures, work with ninth-graders, then to have one homeroom teacher keep the same group for their last three years.

Another means of implementation for this program is the setting up of a definite system of record keeping, so that knowledge about individual boys and girls is secured, recorded, interpreted, and disseminated among all the adults in the school who could be of help to a given individual. This assumes coordination with and an exchange of student records between the elementary, junior high, and high schools; a cumulative record system; a testing program; health examinations; a Student Aid Fund; and a counseling program. By means such as these, information is secured about individual boys' and girls' school history, family background, ability, interests, aptitudes, ambitions, social and emotional adjustment, personality, out-of-school adjustment, and work experience.

In order to meet the needs and problems revealed by these information-getting techniques, a well-understood procedure should be followed for mobilizing the school's resources, including those listed above, to help the individual. The procedure used to help Jane, whose story is told in an earlier chapter, is an example of a method that may be used.

If a homeroom and club program is to function successfully, coordination must be assured between various aspects of the school environment. For example, counseling service is provided to help individuals to translate into their own behavior the values that they came to understand and accept through their group experience, and to help individuals toward the solution of problems and the meeting of needs first disclosed through the group. The curriculum is built in response to the actual needs of boys or girls as they are revealed in the school situation. Parental understanding of the school's aims is sought; and the type of reports sent to parents reflects the school's concern for the "whole" child. Assembly and class-meeting programs are an outgrowth, to a large extent, of homeroom and club activity. Student Council and homerooms work closely together.

The club program is developed by Student Council after a survey of school opinion conducted through homerooms. The mechanism is thus set up for keeping the club program vital. At the end of each semester, each club evaluates itself and its accomplishments and hands in a report to council. There is no onus attached to the group if the result of their evaluation is the conclusion that the club has outlived its usefulness. There is also a well-defined procedure by which new clubs can be formed through petitioning council, a procedure such as that discussed by the ninth-grade homeroom in Chapter 4. Thus the club program is, in reality, based on the needs of the particular adolescents in each school. Through their request, not by administrative fiat or faculty decision, groups are formed. Faculty members work with Student Council committees on this problem. Thus a variety of clubs, to meet the varied needs of adolescents, are set up. Some are large and many are small; some are for boys alone or girls alone and many are coed. Thereby the emotional needs of adolescents at many stages of development are met.

Student Council has a clearly defined relationship to homerooms, to the administration, and to the faculty. The administration is regularly consulted about council plans. The faculty is kept informed of council activities and works jointly with council in developing its plans

Joint Student Council-Faculty committees or Council committees advised by faculty members are used as in-service training for faculty members preparing to become group sponsors.

Certain well-defined administrative practices help to coordinate and implement the group program: a definite school policy, democratically determined by students and faculty through the Student Council, guides groups in plans for the use of school equipment and resources, the number and kind of money-making events that can be sponsored by the school, the amount of dues to be paid to any school organization, the use of the Student Aid fund, and the manner in which school events are to be scheduled on a master calendar.

Such a setting can be provided if a school will use its resources wisely. Sufficient proof of this is the fact that it is provided in schools whose programs have been described in previous chapters. The attitude of a school's administrator and the degree to which he understands the significance of this type of education will determine, to a large extent, the effectiveness of the program in a given school. The administrator must have more than a vague understanding of the program; he must do more than give it lip service. He must know that he believes in it and know why he believes in it; then he will willingly provide for the minimum essentials of time, facilities, budget, leadership, and training of teachers. This implies that the administrator understands that group work is not merely keeping boys and girls busy or giving them a good time, but that it is a program of individual development through participation in socially worth-while activities. He knows that such a philosophy necessitates many small groups—twenty to thirty-five individuals in each—groups whose primary aim is the growth of boys and girls, not spectacular productions for public consumption or the raising of money for the school budget. If a principal is unable to understand the importance of this philosophy and program of education, it is the duty of the superintendent and his assistants to help the principal to learn that there is a steadily growing awareness on the part of both school people and parents concerning the need for this type of education in our schools.

When Such Provisions Are Not Made

Without these minimum essentials, there can be no program. When ten minutes daily are given to something called a homeroom, it might better be labeled an administrative device; it is not a homeroom. When homeroom teachers have no time or place to interview members

of their groups, when they are denied access to the boys' and girls' records, they cannot develop a homeroom program; they are working with strangers. When a homeroom or a club program is hastily adopted, instead of being thoroughly discussed with and understood by teachers who must sponsor it; when group leaders are not carefully selected because of their interest in and fitness for the work; when they are given no help, no opportunity to gain understanding of and training in their role as group leaders; a homeroom or a club program *will not "work."* This criticism is true, but it is not a criticism of the program; it is a criticism of the way the program was initiated and thrust upon the teachers. When teachers are placed in situations in which they are insecure because they do not know what to do and are given no help in learning, they resent whatever program is so imposed.

Unless we are willing to pay the price in school time, facilities, budget, leadership, and teacher training for an effective group work program, let us not pretend that we are providing it. Much that is being done in schools by inadequately equipped people is superficial and useless; some of it may even be harmful. No homeroom or club program can be developed by devoting four or five teachers' meetings a year to teachers' responsibilities as group leaders or by issuing from the office a weekly bulletin that encourages a dead uniformity, at worst, or at best, inadequately discusses some device for manipulating a group. If any teacher were given such inadequate training, no administrator would expect that teacher to know his subject matter. How, then, can a teacher learn the complicated skill of developing a group program that will meet, to any adequate degree, the needs of boys and girls if he is given no training in this skill?

Some schools have instituted homeroom and club programs that were later abandoned because they "would not work." Examination frequently reveals why they did "not work." These are some of the reasons:

1. No trained person was available to help the teachers to know what to do as group sponsors; therefore, group programs could not develop.

2. The trained person employed ostensibly to coordinate and supervise this program was given too many responsibilities and too little authority. He did not have time to have individual conferences with group sponsors. He had no authority to develop in-service training. He was given no opportunity to meet group sponsors for in-service training. No provision was made in the school schedule for such training; and the trained person's time was taken up in keeping attendance,

holding study halls, sponsoring the newspaper or yearbook, or doing clerical work, such as copying statistics or records.

3. No time was devoted in faculty meeting to building understanding of the need for and the significance of such a program. The decision to inaugurate the program was made on some superficial basis: for example, a rival school had a similar program or someone took a course in which he learned that such a program was "a good idea."

4. Group sponsors were given this responsibility in addition to an overloaded teaching schedule. There was no time for them to discharge their responsibility creditably and they took out their frustration in condemnation of the program.

5. Group sponsors were singled out and expected to remain after school for training in group work when they already had conflicting responsibilities in the extracurricular program. It is probably safe to ask whether the reader has ever attended any faculty meeting held after school at which *all* teachers could be present.

6. The administration itself did not recognize the significance of the program. The homeroom or club period was always the period that was shortened or omitted when an unforeseen event occurred—and there were frequent unforeseen events! Consequently, group morale was low; pupils and teachers hesitated to make plans that might, at the last moment, be interfered with because of administrative expediency.

Moreover, a homeroom and club program is bound up with other parts of the school's functioning: the breadth of the curriculum, the methods of teaching, the type of pupil-teacher and teacher-administrator relationships fostered in the school. It is unwise and probably useless to introduce a program emphasizing a concern about individuals, a desire to help them to recognize and solve their own problems and to make their own choices, in a school where authoritarianism prevails. The very essence of the program is at variance with the policy of the school.

Bases for Developing the Proper Setting

Whatever plan of organization for a homeroom and club program evolves in a given school, it must be in keeping with democratic conceptions of school administration and must be headed by a trained person to whom administrative responsibility is entrusted. This person must be one who is able and willing to serve as a leader, rather than as an authoritative superior. This person must be appointed to the position of leadership on the bases of training, professional knowledge and

skill, ability to work cooperatively with others, willingness to recognize—and ability to develop and to utilize—the leadership ability and strengths of faculty members cooperating in the development of the program.

The trained leader is then given time for adequate performance of all phases of the program; facilities and equipment necessary for the developing program; administrative authority and status that make possible the fixing of responsibility and the coordination and implementation of the efforts of everyone working in the program; and a sufficient number of selected, capable, willing, and interested faculty members for whom an in-service training program is made available.

In whatever manner the plan of organization develops in a school, the program must be one desired and understood by the administration and the faculty. It must develop progressively over a period of time, through a process of trial and error as teachers and administration find out what emphases are needed—what works in their school. The emphases in each school will be unique, because they will be built on the needs of the boys and girls in that particular school and will be conditioned by the purposes, needs, facilities, and staff in each school. Group work such as that described in previous chapters can be done only as teachers and administrators refocus their concern from the mechanics of scheduling and building courses of study, from the welter of administrative details and absorption in subject matter to concern about pupils and their growth.

Appendixes

APPENDIX A

REGISTRATION CARD

MIDDLETOWN HIGH SCHOOL

DATE

Name_____ Grade____ Homeroom number____
(Print) Last Middle First
Sex_____ Age last birthday_____ Homeroom teacher_____
Date of birth_____ Place of birth_____
Month Day Year City State
Street address_____ Telephone number_____
Post office_____ If no telephone, check here_____
School you last attended _____
Name Location Your grade last year
Father's name_____ Place of birth_____
Mother's name_____ Place of birth_____
Relationship to you____
If living with guardian: Name _____ No relation ____
How many brothers have you?_____ Give their ages_____
How may sisters have you?_____ Give their ages_____
Father's occupation_____ Where does he work?_____
Mother's occupation_____ Where does she work?_____
Name of church you attend_____ Religion_____
Are you working part time?_____ What do you do?_____
How many hours do you work: daily?_____ weekly?_____
Do you work summers?_____ What do you do?_____
What did you do last summer?_____
What vocation or vocations interest you?_____
What are your hobbies?_____
What, if any, musical instruments do you play?_____ Do you sing?_____
Do you consider your health good?_____ fair?_____ poor?_____
To what school clubs did you belong last year?_____
_____
(If you held office in any, write above the club which office you held.)
To what other clubs do you belong? (Church, Scouts, Rainbow, etc.)_____
_____

(Each pupil fills out two 5- by 8-inch cards with this information printed on both sides: one for the homeroom teacher and one for his cumulative folder.)

APPENDIX B

Health History

Middletown High School

Date

Name_____ Age____ Telephone number_____
Parent's name_____ Address_____
Who is your doctor?_____ His address_____
Do you think your health is excellent?____ good?____ fair?____ poor?_____
Do you have any particular health problems?____ Explain_____

Have you lost weight recently?_____ Have you gained weight?_____
What did you eat for breakfast this morning?_____
Is your appetite usually good?____ What time did you get up this morning?_____
Go to bed last night?_____ Are those your usual hours on school days?_____
Do you often feel tired?_____

Do you have any trouble with your eyes?_____
Have you any difficulty in seeing the blackboard?_____
Does print blur when you read?_____
Do you have frequent headaches?_____
When were your eyes last tested?_____
Are you supposed to wear glasses?_____

Have you had trouble with your ears?_____
Do you have difficulty in hearing what people say to you?_____
Have you had a running ear recently?_____

Do you have frequent colds?_____
Do you have frequent sore throats?_____
When last did you go to the dentist?_____
What operations have you had?_____
Any severe accidents during the past year?_____ Explain_____

Have you ever lived with anyone who has, or has had, tuberculosis?_____
What year were you vaccinated?_____
Immunized against diphtheria?_____
What children's diseases have you had?_____
Is there any severe illness at home at present?_____ What?_____

About how many days this past year were you absent from school because you were ill?_____

What illness caused most absences?_____

Did you take regular physical education in school last year?_____

If not, what was the reason?_____

DO NOT WRITE BELOW THIS LINE—*for Health Office record*

(Each pupil fills out two 5- by 8-inch cards, printed on both sides, one for the Health Office, one for the homeroom teacher, who makes notations from it, then places it in each pupil's cumulative folder.)

APPENDIX C

(Mimeographed on 8- by 11-inch paper)

PARENT INFORMATION BLANK

MIDDLETOWN HIGH SCHOOL

Date ____

Dear Parent:

We are eager to cooperate with you in the interests of your boy or girl. Any information concerning your boy or girl that you can give us will be appreciated and kept confidential.

Will you kindly fill in such items as you may think important for us to know and return the blank to us tomorrow?

Name of child_____ Sex ____

Permanent address_____

(Street and number) (City and State)

Place of birth_____ Date of birth_____

Last school child attended_____ Grade last year____ Home telephone number_____

Name of child's father_____ His age____ His occupation_____

Father's address_____

(If same as above, write *Same*)

His education (check) Elementary school___ High school___ College___ Post-graduate___

Name of child's mother_____ Her age____ Her occupation_____

Mother's address_____

(If same as above, write *Same*)

Her education (check) Elementary school___ High school___ College___ Post-graduate___

Language spoken at home_____ Nationality_____

Race (descent)_____ Religion_____

Other children in the family:

Name	Age	Name	Age
1. _____		4 _____	
2. _____		5 _____	
3. _____		6. _____	

What do you consider the three most important things the school can do for your child?_____

_____

Does your son or daughter have any hobbies?____ What are they?_____

_____

What forms of recreation does the family enjoy together?_____

_____

Who directs your son's or daughter's activities at home?_____

What responsibilities does he regularly assume in the home?_____

Does he take responsibility for getting to school on time?_____
Does he have any health condition about which we should know?_____
Have there been deaths in the immediate family?_____
Separations?_____ Divorces?_____

In how many communities has he lived?_____
What types of communities have these been?_____
(city, rural, suburban, small town)
How long has he lived in the present community?_____
Has he lived in a foreign country?_____ Where?_____

Does your son or daughter like school?_____
Which subjects have been difficult for him?_____
Which subjects have been easy for him?_____
Which ones has he particularly enjoyed?_____
Did he fail any subjects last year?_____ If so, which ones?_____
In what extracurricular activities has he taken part?_____

What school offices has he held?_____
How has he enjoyed his teachers?_____ His classmates?_____
Has he himself any vocational ambitions as yet?_____ If so, what are they?_____

What vocational ambitions, if any, do you have for him?_____

Does he plan to finish high school?_____
Do you plan for him to go to college?_____
How does he feel about this at present?_____
With whom does he spend his spare time?_____
Is he with other children often?_____
Is it easy or difficult for him to get along with others?_____
Can you give further details?_____

Does he like to be alone?_____
Is he easily worried?_____ About what does he worry?_____

To what clubs outside of school has he belonged? (church, Scouts, etc.)_____

What are his talents?_____ His favorite amusements?_____

What active games does he play?_____
Does he also have a job during the school year?_____ Doing what?_____
How many hours does he work: daily?_____ weekly?_____
(Any additional information you may wish to give us can be written here or on the back of this page.)

Name of person who has filled out this blank_____
Relationship to the child_____

APPENDIX D

CLUB MEMBERSHIP CARD

Name_____ Age_____
Address_____
City_____ Telephone_____
Grade in school_____ Do you expect to finish high school?_____
Place of birth_____ Date of birth_____
Father's name_____ Place of birth_____
Mother's name_____ Place of birth_____
How many brothers have you?_____ Their ages?_____
How many sisters have you?_____ Their ages?_____
Name of church you attend_____ Religion?_____
Father's occupation_____ Where does he work?_____
Mother's occupation_____ Where does she work?_____
Do you work part time?_____ Summers?_____ What do you do?_____
What vocation are you interested in?_____
What are your hobbies?_____
What musical instruments do you play?_____
How long have you been a member of this club?_____
To what other organizations do you belong? School?_____ Church?_____
Others?_____

(On opposite side)

Why did you join this club?_____
_____
What would you like to have in the club's program?_____
_____
_____

(Each pupil fills out two 5- by 8-inch cards printed on both sides: one for the club sponsor and one for the homeroom teacher. The homeroom teacher keeps the cards as a complete record of his extracurricular activities throughout high school. Each semester she notes on the cumulative folder each pupil's club choice.)

APPENDIX E

Information Compiled from Membership Cards of Six of the Clubs Affiliated with the Leadership Council

	Club A	Club B	Club C	Club D	Club E	Club F	Total
Enrollment	32	34	26	11	103	128	334
Ages:							
13 years				1			1
14 years			1	3	5	1	10
15 years	9	2	3	5	34	24	77
16 years	8	17	13	1	43	42	124
17 years	11	12	7	1	12	46	89
18 years	1	3	2		4	12	22
19 years	1				1	3	5
Not indicated							6
							334
Grades:							
Freshmen							4
Freshmen				4			4
Sophomores	2		1	5	25		33
Juniors	21	12	11		43	92	179
Seniors	7	22	9		29	36	103
Not indicated							15
							334
Religion:							
Catholic	18	4	24	8	32	37	123
Protestant	11	28		2	36	75	152
Jewish			1		3	5	9
Not indicated							50
							334
Analysis of Protestants:							
Presbyterian	7	21			9	42	79
Methodist		1			3	15	19
Episcopal	3	2			2		7
Baptist	1	2			6	5	14
Lutheran		2			5	3	10
Reformed				2	7	6	15
Undenominational						3	3
Evangelical					2	1	3
Congregational					2		2
							152

	Club A	Club B	Club C	Club D	Club E	Club F	Total
Fathers' occupations:							
Professional	2	12			19	8	41
Mercantile	9	15	7		30	41	102
Industrial	14	1	5	4	42	49	115
Unemployed	2	1	11	6	9	18	47
Dead	3	3	3	1	6	3	19
							334
Mothers working:	1	2	4		7	8	22
Teacher		1					1
Cashier		1					1
Nurse	1				1		2
Office					2	4	6
Sewing			1		4		5
Police matron			1				1
Maid			2				2
Cook						1	1
Owns grocery						1	1
Industrial						2	2
Girls working—part time:	2	4	2	2	14	17	41
Five and ten		1			5	6	12
Care of children		2		2	6	5	15
Library		1					1
Waitress	1						1
Office work	1		1		2	1	5
Dancing teacher					1		1
Factory work			1			3	4
Father's store						2	2
Nationality:							
American	17	24	1	2	32	38	114
Italian	7		6		6	12	31
Polish		1	12	6	8		27
Irish	3	1			4	15	23
Scotch	2	2		1	2	23	30
German		1	1		21	9	32
English	1	2			3	5	11
Swedish		1				3	4
Austrian			2				2
Czechoslovakian					2		2
Jewish			1		9	5	15
Lithuanian			2	1	1	2	6
Hungarian					1		1
Canadian					1	2	3
Danish						1	1
French						1	1
Russian			1	1	3		5
Armenian						1	1
Welsh						1	1

	Club A	Club B	Club C	Club D	Club E	Club F	Total
Finnish					1	1	2
Greek						1	1
Ukrainian				1	1		2
Foreign born:							
English					2	1	3
Irish						3	3
German					1		1
Scotch	2					9	11
Finnish					1		1
							334
How long a member of this club?							
New	19	20	12	3	67	98	219
1 year	5	10	9		24	25	73
2 years	4		4	2	7	1	18
3 years or more				5	3		8
Not indicated							16
							334
Vocational expectations:							
College	16	17	4		27	44	108
Nursing	3	1	3	1	5	12	25
Music		1					1
Teach dancing			1		1		2
Dramatic school			1				1
Doctor						1	1
Reporter				1	2	2	5
Art school	1	1			1	6	9
Singer					1		1
Lawyer					1		1
Aviator	1				1		2
Hairdresser				2			2
Office work	4	8	7	3	37	44	103
Not indicated or "have to work"	4	4	9	4	27	25	73
							334
Membership in other organizations:							
1 school club	5	5	9	1	25	29	74
2 school clubs	1	5	6		15	14	41
3 school clubs	5	8			8	9	30
4 school clubs	3	8	1		1		13
5 school clubs	3				1		4
6 or more		1				2	3
							165
Church organizations	5	10	5	3	37	54	114
2 or more church organizations		3	2				5

	Club A	Club B	Club C	Club D	Club E	Club F	Total
Scouts	4	1	2		12	12	31
Community clubs and sororities	8	1	3		32	28	72
Junior women's club						5	5
Nationality club					4	2	6
Rainbow		1			7	2	10
Red Cross		4					4
Y.W.C.A.		3					3
Belong to no other organizations	1	11	14	8	11	25	70
							320
Phones in Home	14	22	9		84	94	223

CLUB A—32 GIRLS

Why did you join this club?

Interested in its activities	8
To be friends with girls	7
To meet new girls	5
Liked the girls in it	2
To exchange ideas	2
My friend came	1
Athletic and moral reasons	1

What would you suggest for the club program?

Swimming and sports	9
Dancing and parties	9
Clothes and etiquette talks, fashion show	7 each
Dramatics	7
Go to operas and concerts	5
Hikes and picnics	4
Talks on other countries and the world	3
Talks on books	3
Horseback riding	3
Knitting, go to Radio City, art museum	2 each
How to talk to boys without being bashful—let girls talk about their ideals	1 each

CLUB B—34 GIRLS

Why did you join this club?

To meet girls	15
Like the things they do, help with service work	9 each
Heard was worth-while organization	6
Liked girls selected	5
Had friends in it; enjoyment	4 each
It's an honor to be in this club	2 each
To get into school activities; for something different; to find new branches of work I might enter	1 each

CLUB B—34 GIRLS (*continued*)

What would you suggest for club program?

Dancing	10
Meetings with girls in other schools, dramatics	4 each
Parties; a show we'd put on; the programs so far have been good, I could suggest nothing better	3 each
Speakers who are interesting, receptions	2 each
Banquet supper meetings; art work	1 each
Movies in the auditorium to make money	

CLUB C—26 GIRLS

Why did you join this club?

It is interesting	10
To know girls or to make friends	9
To have a good time	3
To widen my interests; to learn new things	2 each
I liked the girls	1
To join a club	1
To develop leadership	1
To get my name in the yearbook	1
It's the best club in school	1
Heard girls talking about it	1
To associate with different people	1
Because when a group of girls get together they can do more than one alone	1

What do you suggest for the program?

Dances and parties	14
Dramatics	8
Discussions—current topics; know what is going on in the world; learn about manners, clothes	6
Swimming	4
Hikes; sports; meet girls from other schools	2 each
Correspond with girls in other countries; sewing; charging admission to admit anyone	1 each

CLUB D—11 GIRLS

Why did you join this club?

Came for friends; to have fun	5 each
Was told to join; my sister joined; had nothing else to do	1 each

What do you suggest for program?

Dancing	5 each
Crafts; games	3 each
Something to get more members; do good deeds; make a newspaper	1 each

CLUB E—103 GIRLS

Why did you join this club?

To meet girls	38
Interested in their activities or to learn new things	28
To make new friends	20
For good times	19

CLUB E—103 GIRLS (*continued*)

For sports	8
To teach me about life	3
To learn to mix well	3
To gain self-confidence	3
To meet different classes of people	3
Because my friends belong	3
To find out what others think about things I've been wondering about	2
To break up the monotony of school	2
To join a club	2
It's a nice organization and has nice members	2
Heard girls speak of it	2
To spend time in a worth-while way	2
Dropped in on the meeting and got interested	1
To get along with girls and in the work	1
To be active, clean-minded, and a good sport in both ways	1
To overcome bashfulness	1
What do you suggest for the club program?	
Athletics (swimming, skating, horseback riding)	39
Service work	22
Talks on charm, clothes, etiquette, and teas	21
Lectures on character, how to get along with people	18
Dramatics; meet girls from other schools	10 each
Discuss books and music	11 each
Play bridge	8
Parties; dances; learn to dance	7
Outdoor trips; campfire	5
Aviation, current affairs; correspond with girls in the U.S. and the world	4 each
Sewing, cooking, ping-pong, chess, art and visit art museums	3 each
Social affairs for parents; learn how to speak interestingly	2 each
Learn how to cooperate; visit radio station; visit newspaper office	1 each

CLUB F—128 GIRLS

Why did you join this club?	
Companionship; to be acquainted with girls	35
To have a good time	30
They have an interesting program	29
To make new friends; because rest of crowd joined	15 each
I like clubs; I want my name in the yearbook	9 each
To see what it was like, satisfy my curiosity	7 each
Heard so much about the club	7
I know what it is for; it is one of the important clubs in the H.S.; it is a worth-while organization to be proud of; to meet girls of other schools; girls in it are outstanding in social, moral, and intellectual affairs	2 each
Girls of fine caliber belong; wanted to do new things; I was a stranger here; I like to belong to a large organization including everyone; I like what they stand for; I always admired them; I wanted to do Red Cross work; to make myself useful; it seemed an ideal league to be interested in	1 each

CLUB F—128 GIRLS (*continued*)

What do you suggest for the club program?

Outdoor things (hikes, picnics, winter sports, skating)	38
Have dances	26
Plays	21
Theater parties; sports	15
Discussions (speakers on everyday problems, educational, nondry talks, beauty advice, etiquette; learn about other countries)	21
Dancing and dancing lessons	20
Interclub parties and meetings	14
Games (snappy games, not silly ones)	12
Swimming	10
Glee club, demonstrations	7
Music; teas	6
Amateur hours; ping-pong tournament	4
Fashion show; refreshments donated at meetings	3 each
Red Cross work; card games; caroling; boat ride; mother and daughter banquet; trips to plants	2 each
Waffle party, Scavenger hunt; crafts; trip up the river	1 each

APPENDIX F

SPECIMEN OF TIME SCHEDULE USED

Age

Day	Morning 7–12	Afternoon 12–6	Evening 6–bedtime
Monday			
Tuesday			
Wednesday			
Thursday			
Friday			
Saturday			
Sunday			

APPENDIX G

Copy of Typical Time Schedule

(This girl is representative of a somewhat underprivileged group economically)

Day	Morning 7–12	Afternoon 12–6	Evening 6–bedtime Age: 16
Monday	6:30—Mother called me, 6:37—got up. Washed, fixed my hair, make-up, teeth, dressed. 7:10—breakfast Helped mother with breakfast dishes, went to store, cleaned my room, dressed the baby, walked to school. 8:15—walked around the halls. 8:30—started the round of classes.	Bought crackers for lunch. Went skating with Helen, then down to a friend's house. There we had Italian cakes and soda. The girls asked if we had a boy friend. We don't, but we said "Yes," also said we got to go to dances and to good shows. Boy, did we make ourselves big. Started home 4:00. Lost last 10 cents in park. Afraid of the traffic there, but home safely—boy, were we tired!	Ate supper and did dishes. My brother's boy friend was over so I called Helen and we played cards—500 Rummy. Helen won the game. Went to bed 10 o'clock—no homework.
Tuesday	6:30—Got up, prepared breakfast, went through regular round of washing, dressing, and eating. Wash day, so I helped wash clothes awhile. Dashed to school. 8:15—talked to my locker partner about our bookkeeping homework and what a hard time I had solving the problem. Moody. Made mistakes in typing.	Got to bookkeeping late—no time for lunch. Though I sat listening to my teacher I don't know anything he said. Had quiz in next class. Didn't get called on. Didn't feel well, so got excused by nurse. Went home and washed my dress. Then at 1:00 met my friends. We went uptown and got back at 6:00.	Ready when Helen came. Jane and Marie arrived almost immediately. Stopped for Grace who wasn't ready. Called for Rose and we all walked to the Y together. Got there at 7:45. Really began our club. Expect great things. Left at 9:30. Took a car to church. Arrived at end of lecture. Paid dues and had good time for a change. Home at 10:45. Homework.
Wednesday	6:30—Got up, washed, dressed, ate, did breakfast dishes, went to store and to shoemakers. Read editorials in last night's paper while waited for shoes Ran to school. Homeroom teacher read announcements, but none concerned us. Had assembly on Navy pictures—dumb! 9:45—English, 10:30—sewing. Didn't sew because my goods isn't preshrunk.	Classes. Went home for lunch—made pancakes, dried dishes, cleaned house because Mother was going downtown. Girl friend came over—we talked about what's happening in Congress—then went to aunt's and helped her prepare supper. Came home—prepared own supper, ate and washed dishes	6:30—Helped with dishes. Stayed home Made sandwiches and punch for sister's company. Talked to brother. 9:15—wrote a short story, or tried to. More homework. Bed at 11.

Thursday	Ho-hum—up at 6:45—so tired—cleaned shoes, set table, fed baby, ate hurried breakfast. Walked to school with the girls. 8—arrived in school—talked to boys and girls in auditorium. Classes—had an argument with Mr. Payne. Very interesting 5th period. 11:30—got kicked out of library for falling asleep. Very hungry.	Ate in cafeteria—crackers. Home at 1—did lunch dishes and cleaning until 2:15—homework till 4—sewed until 6. Helen came over. We listened to the radio and tried to name all the songs with the word "moon" in them.	6–6:30—dishes and kitchen. 6:30—walked to girl friend's house; waited for her to finish supper. 7:15—walked to lady's house for practice on a Polish play. 7:30–8:30 rehearsal. 8:30–9:15—took a walk. 9:15—came home, practiced shorthand, did bookkeeping, English. Bed at 12.
Friday	6:30—Got up. 6:45—dressed and washed. 7–7:15—made breakfast—ate. 7:30—helped Dad with his accounts. 8—school. 1st period—office practice, didn't work. Talked to kids. 2nd period, History. Had a test—flunked. Had dress fitted in sewing. In English. class read "Twelfth Night" which was very interesting.	Had 7th period. Gosh, it's torture in here—so nice out, too! Also caught talking and had my seat changed. Went home, did lunch dishes, made beds, met girl friend and went to baseball game. We won too. Did some errands and helped cook supper. Ate, and did dishes.	Made up my mind I would stay in. Girl friend came for me and I talked to her for a while, then did my English and bookkeeping. Made a cake for Father's birthday and addressed birthday card to him. Ironed some clothes and went to bed about 11.
Saturday	7:15—awoke, washed, dressed, went to church to receive communion Came home, breakfast, cleaned and washed floors. While doing it made a lot of noise so Mother hollered at me. Mother and sister went uptown to get a new outfit. I wasn't getting one, so I cried all afternoon and was stubborn.	Cooked lunch for myself—took bath and set hair. Made icing for grandmother's cake. Did history homework. Girl friend called—went to her house and played ball in the yard and talked. She walked home with me—stopped for hamburgers—felt better.	Talked to friends. At 8—two girl friends, 2 fellows and myself went to Dreamland Park. Went on the skooter a few times. Got hurt. Also went on the roller coaster with a fellow I met in the Park. Went back to city for a Whopper Sundae. Home at 11:45—danced to radio—bed at 12:45.
Sunday	7:00—Up, washed, set my hair, no breakfast, but made porridge for baby. 8 o'clock mass. Home, made all the beds, peeled vegetables, and cooked soup, straightened the living room, read the funnies.	Spent the afternoon at aunt's house which was full of company because everybody came to see my cousin be ordained a priest that morning. Regular family reunion. Went to movie.	Family went out for ride after supper, but I stayed at home to go to a party in church. Had a good time and was home by 10:30—waited for family. Got in bed by 11 and had good night's sleep.

APPENDIX H

Copy of Typical Time Schedule

(This girl is representative of a group that has more economic security)

Day	Morning 7–12	Afternoon 12–6	Evening 6–bedtime Age: 17
Monday	Got up at 7—took a bath and dressed. Dad took me to school. Wore my new dress to school—had a nice day in school. No test in English after my studying for it! Talked to Mr. Lewis about Junior Prom.	Sat with Ann and Stan in lunch room. 12:38—worked on "Lamp Post"—talked with Miss Young. 1:45—Glee Club practice. Took a long walk with my girl friend who had stayed home from school. Had a sundae and came home.	7—dried dishes. Went down in yard and watered flowers and fooled with rabbit and dog. Went up, set hair, listened to minstrels on radio, did homework until tired. 11:00—Bed.
Tuesday	Got up 7, breakfast. Just caught bus for school. Chemistry Lab. experiments with hydrogen—awfully wet! Was in Fashion Show in auditorium, so got ready for it—enjoyed it very much.	Lunch from 12:45–1:30 Kidded around hall until 1:45. Home. Played piano until 2:20. To the movies—came home, fixed aunt's hair, read papers, and listened to radio	Had a date—went riding and to a small church party. Ended at his home, met his parents. Went by other friends, talked, danced, and fooled around. Home 11:30.
Wednesday	Got up 7:15—fooled—then had to wait for girl friend, almost late to school—collected money for "Lamp Post" and saw Mrs. Brown about salutatory address. Refreshed mind on chem. homework—classes.	12–1 English class Lunch Home—read part of *McCall's Magazine*. Had a letter from a boy I met this summer. It was very nice. Wrote to another friend—did homework—knitted on sweater.	After supper, I practiced piano until 7. My cousin came and took us for a ride, around 9 we were back. She and I played duets It was fun. Around 10 we had a lunch, then she went home. Got to bed about 11.

Thursday	Got up—dressed. We had a good breakfast. Set hair and missed bus for school—walked. Got history notebook back, was thrilled with good mark. Classes as usual.	Gossip period in cafeteria for lunch 1:30—rehearsal for classnight singing. Home at 2:30. Looked at newspaper, changed clothes—left at 3:15 to watch tennis match. 5:30—home and listened to radio.	Went out to visit some relatives, then homework until 11.
Friday	Nice sharp morning. Called my sister to get up, then was late myself so just drank glass of milk. Finished my homework in school. Regular classes—chem, French, English, History.	12:45—ate lunch Glee club practice. Chem club meeting at which an M.D. spoke on "Chemistry in Medicine and Nursing" His subject was good but his talk was boring Rode to dentist's Home, talked to mother, watered garden	Called for Jean at 7—at library till 8. Then passed Bill's, stopped and talked. Sorority meeting at Bernice's. Had company waiting at home, entertained them. Bed 11:30.
Saturday	Went to hairdresser's, had permanent Cleaned bird cage. While it was drying in the yard, played with dog.	Tutored girl in French for short while. Drove kids to the movies. Went to girl friend's house to get her and her mother. They went shopping with Mother and me—for a dress and coat.	Did some homework until 8. Then to G.R—Hi Y dance. Danced till it ended at 12 Went for sundaes. Home at 1.
Sunday	Took dog out. Went to Sunday school with my brother. Family did not go to church because our own preacher was not in the pulpit and we did not care for the service that was to be held. Bought Dad a new kind of cigar. Read papers, then went out for Sunday dinner.	Arrived at William Pitt in Chatham for lunch. Came home A bunch of us went riding in the country, then went to Bill's house and played ping-pong. Arrived home 6—dug out some plants for friends. Supper.	Read newspapers and got some articles for current events for history. Listened to Jack Benny, Phil Baker, Nelson Eddy, and Ford Symphony hour. Aunt and uncle were over. We all talked, then I started on my homework.

APPENDIX I

Day	My diary	My age is
Monday		
Tuesday		
Wednesday		
Thursday		
Friday		
Saturday		
Sunday		

APPENDIX J

COPIES OF TWO TYPICAL DIARIES, EACH EXTENDING OVER A WEEK'S TIME

Diary One

Day	My diary — My age is 17
Monday	Nothing much today. Even too cold to stand and watch the team get its picture taken—and that has to be plenty cold, with Frank on the team.
Tuesday	Went to German Club. Won title of Chatterbox Made president of Dramatics Club. When I was a freshman, I dreamed of that, but now I don't feel any bigger or better.
Wednesday	Was invited to very big party. Also talked to boy I've wanted to speak to for a long time.
Thursday	The Glee Club sang on the stage today and when Timmy looked at me my heart skipped a beat although I don't care for him. Mr. White complimented me about my singing. Was I thrilled!
Friday	Received Honor Society pin. Feel like showing it to everyone. Makes me feel important
Saturday	I feel quite grown up now that I have my driver's permit. Made new acquaintance. She was nice!
Sunday	Mother came home after two months in the hospital.

Diary Two

Day	My diary — My age is 17
Monday	Happy because my father got a new job. Received my allowance.
Tuesday	Very nice morning and fine day. Fun every period, fun writing in this diary—pretty small but nothing ever happens very exciting—eat, sleep, school, homework, and worries. Too much work and no play! Wish I were ten again! I'd like to be a tomboy.
Wednesday	Was a hostess for the school at the hospital reception; we wore long dresses. Mother bought a new shower. Is it classy! Took a shower that night.
Thursday	I saw John for a second.

Diary Two (*continued*)

Day	My diary — My age is 17
Friday	Received our cards today—B in all my subjects except history because I was absent for the test—so received C. Saw John in the movies—on the night of the Prom! He didn't go with another girl—hurrah!
Saturday	Saw a real play! Love to see real acting. Always feel somehow as if I were part of it. Think it was very well acted. Had the most unconquerable urge to go back stage to talk with the principals—or otherwise. Probably would have gone if I were with a girl friend instead of Mother.
Sunday	What a marvelous recital! Hearing that pianist inspired me to practice more. I wonder if I could arrange to practice 2 hours a day? Some day I want to be able to play well! If I were a great pianist, Mother would be very proud too!

APPENDIX K

Representative Questions Handed In by Individuals

(Upon these questions, group discussions were built)

Family Questions:

How can I make my mother see my point of view about the boys? She agrees with those I don't like and disagrees with those I like.

What do you think is the proper age for a girl to be able to go with a boy friend?

Why do many people usually misunderstand a girl when she goes to a show, or in other words, goes out with a fellow about six years older than herself?

My father is quite old-fashioned and doesn't approve of my social activities. How can I persuade him to see things my way?

How could you convince your mother that it is right for you to go in for some sports—which she has never done?

Is there really a way of getting a mother who is definitely old-fashioned to understand your side concerning boys?

Why do mothers disagree with us concerning our clothes?

Why should parents form their opinion against boys whom they don't know?

Why do mothers refuse to let a girl work part time—especially when the girl has too much free time?

How can we convince our parents that we should study for a vocation in which we are interested? They think it is peculiar; I mean, the industry. (Wanted to be a doctor.)

How can you get along with an older critical brother?

What can you do with an older brother who is always picking on you and criticising you?

Why is it that the older person always gets the blame for a younger person in the family?

What should you do when you are the only child for sixteen years and then you are told you have a brother who is twenty-one years old? You have never seen him before. To me he is like a stranger.

What do you do with a tattletale sister?

Should you abide by your parents' decision to avoid contacts with boys and girls of certain nationalities entirely?

My parents object to my friendship with a young married woman. She is youthful in her ideas, and we have many interests in common. I like her more than many younger friends. What do you think?

How can you avoid arguments with a contrary person?

How can you get the best of the argument with an older person or one who is superior when you know you are right?

How can you convince your family you are a different sort of person from what they think you are?

My dad thinks I am in too many things. How can I convince him that I am not?

What can a girl do with a father with a terrific temper?
How can you control your temper with the family?
Should my brother, four years my senior, tell me what to do?
What to do with a bratty brother who insists on being fresh and critical?
What to do about a strict father with old-fashioned ideas? How late I come home at night is a nagging point in my family. How can I solve it?
How late can I get home nights?
What can I do with a little sister whom I always have to mind when my parents go out when I have a date too?
This girl is popular and is very nice looking but her parents will not let her go out with boys. What shall she do?
What can a girl do with a family who always think that I am going wrong? Such as talking with boys!
How can you prove your innocence of accusations by the family?
What can a girl do who has a father that threatens to box her ears if he catches her even talking to a boy?
Although I am 16, Mother thinks it terrible to have boy companions. I don't want boy friends, but boy pals.
What is the proper time to come home for a person of sixteen—is 11:30 too late?
Is one night a week out too much for a girl of sixteen?
What time should a girl be told to come home and how many times a week should she be allowed to go out?
Should a mother allow a girl to go out two nights a week?
Why are girls adopting mannish clothes and customs?
Why are girls learning to smoke?
Which is more important—homework or a good time? Should girls try to be intimate with their mothers?
What's life all about anyhow? Is there anything to life? Are we going anywhere: don't we have to know where?
Isn't life just a burden?
What can you believe these days—there doesn't seem to be anything to hang on to?

Jobs

Where does one go to find a job?
How do we know what we can do?
When you graduate in January, is it better to wait until Spring before you begin looking for a job?
What does an employer look for?
Is further education worth while, even if you have to go to night school? They don't seem to teach what we need in school.
Should you try to get a job or an education?
How do you know a good job?
How do you know when you are going to get the job?
How does our education fit us for employment? I don't see that it does.
Does the filing of an application mean anything?
How do you know what department of a company you are best suited for?
Are your chances for advancement better in a large or a small concern?
What is the proper approach to the personnel manager? How do they expect you to be dressed?
How do you know you are suited for the job?
What should you say about salary?

What should you do if you haven't any experience? What kinds of jobs can you get?
Are there any chances for advancement these days?
How can you keep a job?
Should you be friendly with the other office force or let them know little about you?
What does the employer consider most important when interviewing someone?
How do you know when you have a good job?
Should you be truthful about age and religion?
Should you take a job with long hours and short pay temporarily?
What kinds of jobs can you get temporarily if you are going to college?
What are the standards required of an applicant?
What clothes are best suited for a working girl?
What subjects would help a girl if she wants to be a news reporter?
How can a girl become an office worker if she is unable to finish high school?
Do you think a girl 16 should quit high school and go to work?
Do you think that there is much use in looking for a job these days? It's all pull anyhow

Boy Relationships

What time do you think a girl in the third year in high school should come home after a date?
Do you think she should go out at all?
How old should a girl be to go to the movies with a boy?
Do you think girls should pet once in a while when out with a boy that they like?
Do you approve of girls of sixteen years of age going out with boy friends and coming home late?
How often should she go out?
A fellow and girl are very fond of each other. The girl's parents approve of the young man very much but the young man's mother is very much opposed to his having a girl She thinks there is no girl good enough for her only son. Should these two people continue to see each other in spite of his mother's objection? Is it right for a girl and fellow to run off and get married if they are very much in love?
Should a girl go on a blind date?
Should a girl go out with a new boy acquaintance the first time he asks her?
Why shouldn't girls of high school age go out with boys or entertain them at their homes?
How can a girl make a fellow like her?
Why shouldn't a girl kiss a boy the first time she goes out with him if he knows she is a good girl?
Should a girl let a boy take her home from a dance if she only met him at the dance?
How can a girl be well liked among everyone?
How can a girl keep a boy to herself after she once has gone out with him?
What can I talk about when I am out with a boy who is too quiet?
How can I hold a boy's attention after once he has been attracted to me?
How can I overcome shyness when in the presence of a boy?
What can you do when your family feels hurt if boys even call you up? Then if they come over or ask me out they think I'm either boy crazy or something worse. when really nothing happens worth mentioning.
How can I get along with boys?

Should a girl be called "boy crazy" just because she talks about boys?
Do you think parents should trust their daughters alone in the house while they are out?
Please give your ideas on how parents should treat a fellow when he comes to the house.
Should a girl of sixteen go out on a date alone—that is, without her girl friend?
Should a girl have more than one boy friend?
If you don't like a boy, should you tell him? How without hurting his feelings?
Why is it that most of the boys I know are very uninteresting talkers?
How can I become more friendly with friends?
How can I get along with a boy who at times is rather morose?
How can you make a boy think you are a good girl and not of the bad or "smart" kind?
How can you make a boy notice you?
Do you think a girl should have only a "steady boy friend" to go out with?
What should a girl do to overcome her shyness when introduced to a boy?
What are the subjects you usually discuss when with a boy?
How can I keep a boy's friendship for a long time?
Shall I accept every date, when I am asked?
How can you start a conversation with a fellow you were not introduced to and he asks you to dance?
How may you hold a conversation with a boy whom you are going out with for the first time?
Should a girl promise to wait for a boy till he finishes school if they think they really care for each other?
How can you get a boy friend? How keep him?

APPENDIX L

Compilation of Information from the Question Sheet Worked Out by the Leadership Council

Since these statements were gathered from individuals with many types of background and experience, they represent a wide variety of attitudes. They were gathered from adolescents, some of whom make extreme statements partly for their effect on their hearers and partly out of insecurity and defensiveness. The adolescent club officers who gathered the statements recognized the fact that some statements expressed attitudes socially more acceptable than others. However, they included in the question sheet a range of possible attitudes in order to canvass the reactions of all club members and thus to locate problem areas. Around these could be developed club programs interesting to club members because they were built on problems girls themselves had recognized.

Number of questionnaires tabulated, 211. In some cases, however, girls answered more than one section of a question. Therefore, the total number of answers to some questions may exceed 211.

WHAT DO YOU THINK?

Read all statements. Put a cross in front of any statement with which you agree. If you agree with none, write in your own statement.
(This is not a test. There are no right and wrong answers to these questions. The answers are a matter of opinion among adults and girls. Work fast so that you put down your first impressions—what you really believe. Be careful not to omit anything.)

My age is ___

What We Do with Our Spare Time	Results		
	Votes		Place
1. High school girls prefer to spend their spare time with (rate 1–4)			
( ) their families	Girls	220	1 Girls
( ) boy friends	Boys	201	2. Boys
( ) alone	Family	195	3. Family
( ) girl friends	Alone	190	4. Alone
2. If you had the time and money for any of these entertainment possibilities, which would you choose?			

What We Do with Our Spare Time	Results		
	Votes		Place
(Choose them in order of preference —number 1–5)			
( ) a play	Dance	186	1. Dance
( ) a dance	Movies	182	2. Movies
( ) a hike	Comedy	161	3 Musical Comedy
( ) an art gallery	Hike	153	4. Hike
( ) school	Play	147	5. Play
( ) tea	School	100	
( ) the zoo	Opera	93	
( ) the movies			
( ) a symphony concert			
( ) the opera			
( ) a musical comedy			
3. If you had to choose between these possibilities (rate 1–4).			
( ) reading a book at home		89	1 Walk with boy
( ) taking a walk with the boy friend		77	2. Girl friend and radio
( ) going on a picnic with the family		88	3. Family picnic
( ) listening to the radio and talking to the girl friend		61	4. Reading a book
4. With which of these do you agree? High school girls			
( ) like to go to parties		205	1. Like to go
( ) would rather stay home—they do such dumb things at parties		20	2 Stay home
( ) go to parties when they are urged		7	3. Go when urged
( ) seldom go to parties—you never know what to say to people		7	4. Seldom go
5. Assuming that you knew how to do none of these things, which would you rather learn? Cast three votes, for your 1st, 2nd and 3rd choice:			
( ) to play a musical instrument		149	1. Swim
( ) to swim		186	2. Clothes
( ) to cook		97	3. Cook
( ) to make clothes			
( ) to play basketball			
( ) to plan the entertainment for a party at your home			
6. On an average, how many evenings a week do you go out?			
( ) One		12	1. Three
( ) Two		42	2. Four

What We Do with Our Spare Time	Results	
	Votes	Place
( ) Three	68	3. Two
( ) Four	52	4. Five
( ) Five	35	
( ) Six	11	
( ) Seven	7	
7. On an average, how many evenings a week do you go out with boys?		
( ) None	33	1 One
( ) One	70	2 Two
( ) Two	58	3 None
( ) Three	25	4. Three
( ) Four	4	
( ) Five		
8. If you had eight votes to cast among these things to do, which would you choose as interesting you most? (rate 1–8)		
( ) reading	Dancing 161	1st place
( ) going to church	Swimming 143	Dancing 46
( ) playing baseball	Movies 130	Reading 23
( ) listening to the radio	Skating 120	Football 19
( ) talking over problems	Football 117	Swimming 18
( ) going to the movies	Reading 96	Church 17
( ) studying	Parties 82	Movies 14
( ) going to concerts	Horseback 76	Horseback 12
( ) skating	Tennis 71	Skating 10
( ) playing music	Auto riding 70	Parties 7
( ) attending clubs	Hiking 70	
( ) dancing	Clubs 68	2nd place
( ) playing hockey	Radio 68	Swimming 28
( ) doing hobbies	Church 63	Movies 17
( ) playing tennis		Dancing 17
( ) playing basketball		Skating 15
( ) going automobile riding		Reading 14
( ) hiking		Radio 13
( ) going to parties		Parties 13
( ) cooking		Horseback 12
( ) horseback riding		Singing 11
( ) going to a play		Football 10
( ) swimming		Tennis 9
( ) window shopping		Hiking 9
( ) making clothes		
( ) visiting friends		
( ) playing cards		
( ) helping with the housework		
( ) singing		
( ) going to a football game		

What We Do with Our Spare Time	Results	
	Votes	Place
9. The cultured person is		
( ) one who has been to college	17	8
( ) the person who has risen in the world	34	5
( ) the person who can be polite to those inferior to her	108	2
( ) the person who reads good literature	39	4
( ) the person who can understand another's point of view	112	1
( ) the person who has traveled	23	7
( ) one who wears handsome clothes and jewelry	2	
( ) one who can speak a foreign language	2	
( ) the person who lives in a nice house and has a car	1	
( ) one who doesn't have to do hard work	0	
( ) one who can play a musical instrument	4	
( ) one who belongs to the country club	7	
( ) one who can carry on a good conversation	100	3
( ) one who doesn't fight with other people	30	6

The More Serious Side of Life	Results	
	Votes	Place
10. A girl is grown up when		
( ) she can choose her own clothes	12	
( ) she can earn money	57	4
( ) she can oppose every suggestion her mother makes and get by with it	3	
( ) she can control her temper	54	5
( ) she can disagree with someone without fighting with him	47	
( ) she knows how to get along with people	114	2
( ) she can appreciate people of other races and nationalities	58	3
( ) she can understand, even like, people though they have different ideas from hers	135	1
11. High school girls		
( ) know what their good and bad points are	60	3

The More Serious Side of Life	Results	
	Votes	Place
( ) know, most of the time, what their good and bad points are	79	1
( ) know they can't judge their own good and bad points	36	
( ) always make their good points sound better and their bad points not so bad	66	2
12. High school girls		
( ) are often low in their minds—there doesn't seem to be much to life	15	3
( ) have occasional spells of the dumps and definite periods of unhappiness	99	1
( ) are satisfied with life, happy, and contented	49	2
13. High school girls		
( ) know what kind of people they want to be, what they want to get out of life, and are working toward it	108	1
( ) know only vaguely; they get ideas from one person after another	47	2
( ) can't ever know; people have to drift through life	3	3
14		
( ) There are certain standards in society that girls must always follow	47	3
( ) A girl is more important than a code; she must decide what is best for her	54	1
( ) A girl must decide what she will do in light of the effect that her action will have on other people	48	2
( ) In general, some standards are better than others. Traditions and customs are important, but sometimes they can be overlooked.	36	4
15. Girls		
( ) do what their parents tell them is right and wrong	55	2
( ) do the opposite of what their parents tell them is right and wrong	16	4
( ) do what the gang decides is right and wrong	37	3
( ) try to find out for themselves what is right and wrong	102	1
a. ( ) Every girl wants to be famous, be remembered.	75	1
( ) Girls just want to be worth while to the few persons they care about.	35	3
( ) Every girl wants really to accomplish something, but not be famous	64	2
( ) Why have any ambition these days? You never get a chance to do anything.	9	5
( ) You're happiest when people don't know you and you just do your work.	12	4
b. ( ) High school girls are very idealistic; they always consider whether a thing is right before they do it; they always expect a great deal of themselves and of other people.	35	3

The More Serious Side of Life	Results	
	Votes	Place
( ) You have to have a good time in high school or you never will; ideals that stop you are old-fashioned.	40	2
( ) You get from people only what you expect; and you've got to be decent, then they will.	65	1
( ) High school girls are idealistic, but you can't always stop to consider the right and wrong of a thing or you'd never have a good time.	28	4
c. ( ) We are born with a sense of right and wrong, which we call conscience.	90	2
( ) Our parents and our church teach us right and wrong.	93	1
( ) We find out what is right and wrong only after much experience and careful thought during life.	72	3
( ) There is no such thing as a right and a wrong; it is not so clear and simple as that.	14	4
d. ( ) Every girl is sorry and very conscience-stricken when she's done something wrong; she is eager to apologize.	84	1
( ) You just can't apologize; you feel too guilty even to talk about it.	13	3
( ) What's the use of apologizing? Everybody makes mistakes.	7	4
( ) Every girl is sorry when she's done something wrong, but it's just too embarrassing to go over the whole thing again to apologize.	65	2
16. High school girls		
( ) never talk about religion	26	3
( ) talk about religion with one or two best friends	60	2
( ) in small groups always sooner or later talk about religion	73	1
17. High school girls		
( ) have many doubts about what they believe in religion; it can't help but worry a girl	40	2
( ) never think about religion	6	5
( ) have learned all about religion from their parents and church and that is what they should and do believe	22	4
( ) wonder about some things that they learn in church	91	1
( ) have a severe struggle trying to find something that they can honestly believe	38	3
18. ( ) What we believe in religion, we think everyone should believe.	22	4
( ) If we understand a girl's religion, we tolerate her, though it may not be as good as ours.	43	3
( ) All religions have faults and good points; if we understood one another's religions, there wouldn't be so many squabbles.	100	2
( ) When we meet a girl, we never think what her religion is.	116	1

The More Serious Side of Life	Results	
	Votes	Place
19. Parents		
( ) won't allow us to go with girls of another religion	7	3
( ) prefer to have us go with girls of our own religion	55	2
( ) never ask what the religion of our friends is	142	1
20. ( ) Religion and church going are not important enough for girls to get upset about	20	3
( ) Girls like to go to church; it makes them feel good.	99	1
( ) Church is mainly a place to meet your friends.	20	3
( ) Girls go to church only when they must	24	2
21. Girls		
( ) are skeptical about religion; there are too many things that are hard to believe	34	3
( ) feel that there is a higher power called God, but haven't much idea about what or where He is	77	2
( ) have a strong sense of the presence of God and want to do what He expects of them	149	1
22. Parents		
( ) can help if girls have any doubts about religion	103	1
( ) are too certain of their own beliefs; they only get angry if girls disagree	38	3
( ) have attitudes that can be changed if girls show them they are wrong	58	2
23. ( ) In the church, girls can discuss their doubts freely and get straightened out.	61	2
( ) The church has always taught as it does now; it will never change and will not allow us to doubt its teaching	57	3
( ) The church should always teach the same thing; the truth never changes	91	1

Getting and Keeping a Boy friend	Results	
	Votes	Place
24. High school girls		
( ) are really timid with boys	35	4
( ) like boys, but they don't know how to begin a conversation with them	96	2
( ) are more comfortable with girls than with boys	93	3
( ) find it easy to talk to boys and make friends with them	103	1
( ) can razz boys, but don't know what friendship means	26	5
25. High school girls		
( ) are boy crazy, whether they will admit it or not	68	2
( ) are not really interested in boys; they just talk about them because all the girls do	33	3
( ) are just naturally interested in boys	122	1

Getting and Keeping a Boy friend	Results	
	Votes	Place
26. High school girls		
( ) don't even think of boys, boys are too crude and awkward	5	5
( ) think of boys when they're not doing something else more interesting	40	2
( ) think of girl friends, not boys	17	4
( ) think of one or two boys that they like	89	1
( ) are always thinking of boys	20	3
27. ( ) Lots of high school girls don't know how to get along with boys or talk to them	71	1
( ) It's much easier to make friends with girls than with boys.	63	3
( ) Girls just naturally know how to get along with boys.	67	2
28. In high school there are		
( ) many chances to meet boys	195	1
( ) really few chances to meet boys	32	2
29. High school girls		
( ) generally know a lot of boys, but have few friends among them	83	2
( ) can make friends with only a few of the boys they meet	68	3
( ) make friends with almost all the boys they meet	98	1
30. Girls		
( ) find it hard to go with these high school boys, there aren't any as good as their fathers	17	3
( ) can't help comparing the boys they go with to their fathers	52	2
( ) never think of what their fathers are like when they go out with a boy	149	1
31. It is better for a high school girl		
( ) to go with older boys; they have more sense	103	2
( ) to go with a boy her own age; you have better times	136	1
( ) to go with a younger boy; he is easier to manage	3	3
32. Most high school girls have		
( ) many cases on men teachers or movie actors	103	1
( ) several cases on men teachers, etc.	53	3
( ) never had any cases on men teachers, etc.	76	2
33. Girls can make themselves attractive to boys by		
( ) being friendly	175	1
( ) flattering a boy	23	6
( ) being neat and attractively dressed	155	2
( ) winking	0	12
( ) the Dorothy Lamour way	10	9
( ) being a real pal	112	4
( ) wearing flashy clothes	4	11

Getting and Keeping a Boy friend	Results	
	Votes	Place
( ) being athletic	33	5
( ) being interested in something they're interested in	154	3
( ) wearing lots of make-up	5	10
( ) being smart in school	19	8
( ) giving parties	22	7
34. High school girls		
( ) have ideal boys in their minds, they don't go with boys in high school because none of them are like that	57	2
( ) keep thinking of ideal boys, but they go with the boys who ask them and try to make them ideal	133	1
( ) take what they can get; there aren't any ideal boys in their minds	37	3
35. High school girls go with boys because (rate the reasons 1, 2, 3)		
( ) you're queer and inferior if you don't	8, 15, 8	
( ) boys take you places you can't go to with girls alone	44, 36, 28	2
( ) you haven't anything to talk about if you don't	2, 4, 10	
( ) boys are interesting; they think of life differently from girls	112, 45, 27	1
( ) you have to know boys in order to get married some day	34, 52, 46	
( ) boys are a change from the monotony of schoolwork	34, 54, 60	2
36. Girls generally		
( ) have several love affairs in high school	115	1
( ) have at least one	85	2
( ) don't have love affairs until later	59	3
37. People		
( ) have always petted, though when they're grown up they won't admit it	98	2
( ) have always petted, but called it by a different name	99	1
( ) were different years ago; they just didn't pet	37	3
38. Now most girls		
( ) pet with every boy they go out with; you have to have sex appeal if you want a date	31	3
( ) pet with the boys they like, they want to show them that they are friends	78	2
( ) never pet; boys don't want a girl to be easy to pet	139	1
39. Girls pet with boys because		
( ) they wouldn't be taken out again if they didn't	46	3
( ) they like to make a conquest	13	8

Getting and Keeping a Boy friend	Results	
	Votes	Place
( ) they want to see what it's like	50	2
( ) they love the boy	61	1
( ) all the girls do	21	5
( ) they've run out of conversation	20	6
( ) they don't know how to stop a boy when he begins	44	4
( ) you have to begin by petting if you ever want to know what it's all about	18	7
40. Girls don't pet because		
( ) they think it is wrong	54	6
( ) their parents wouldn't like it	34	7
( ) they think it's disgusting	86	1
( ) they don't like that particular boy; they might with someone else	63	4
( ) they're afraid things might go too far	57	5
( ) a boy wants most the girl he can't get	67	3
( ) the boy would think they were fast	20	8
( ) they want to be considered good girls	68	2
41. High school girls		
( ) think of marriage and are looking for a boy to marry	59	2
( ) want to marry, but they want a career first	156	1
( ) want to be independent; they don't want to marry	37	3

	Results					
	By highest number of votes		By place			
			1st	2nd	3rd	4th
42. A girl would consider these things in a boy she wanted to marry (choose 4						
( ) Good disposition	Ability to support her	117	1	1	2	
( ) Good health	Moral cleanliness	115	2			4
( ) Good looks	Good disposition	110	3			
( ) Thoughtfulness and consideration	Reliability	109	4		1	
( ) Good family	Good health	107	5			
( ) Ability to support her	Thoughtfulness	98	6	2	1	3
( ) Sense of humor						
( ) Common interests						
( ) Good dancer						
( ) Reliability, dependability				3	2	1

	Results				
	By highest number of votes	By place			
		1st	2nd	3rd	4th
( ) Moral cleanliness			4	3	2
( ) Gentlemanly quality		1			
( ) Character to look up to					
( ) Intelligence					
( ) Neatness					

Marriage and the Home	Results	
	Votes	Place
43 Girls marry (choose three)		
( ) because their parents and friends expect it		
( ) to have an escort on hand		
( ) for money		
( ) to have children	71, 108	2
( ) because they can't get decent jobs		
( ) for love	182, 205	1
( ) because they're afraid of being old maids	64	3
( ) to get away from home	34, 52	3, 4
44. When should a girl marry?		
( ) Girls should marry as early in life as possible.	8	3
( ) Girls should not marry until a husband can support them.	190	1
( ) Late marriages are always best.	44	2
45. A husband and wife		
( ) should both have jobs	23	2
( ) should not both work; the man should support the household	218	1
46. The ideal age for a girl to marry is		
( ) 16–20	15	3
( ) 21–25	204	1
( ) 26–30	24	2
( ) 31–35		
( ) 36–40		
( ) 41–45		
( ) 46–50		
47. The ideal age for a boy to marry is		
( ) 16–20		
( ) 21–25	80	2
( ) 26–30	128	1
( ) 31–35	11	3
( ) 36–40		
( ) 41–45		
( ) 46–50		
48. How many children should the ideal family have?		
( ) None		

Marriage and the Home	Results	
	Votes	Place
( ) One		
( ) Two	130	1
( ) Three	58	2
( ) Four	33	3
( ) Five	3	4
( ) Six	2	5
( ) Seven		
( ) Eight		
( ) Nine		
( ) Ten		
( ) More		
49. It is all right for the man to be older than the girl by		
( ) 1 year	15	4
( ) 2 years	66	2
( ) 3 years	42	3
( ) 4 years	91	1
( ) 5 years	7	5
( ) 10 years		
( ) 15 years		
( ) 20 years		
It is all right for the girl to be older than the man by		
( ) None	73	2
( ) 1 year	85	1
( ) 2 years	45	3
( ) 3 years	11	4
( ) 4 years		
( ) 5 years		
( ) 10 years		
( ) 15 years		
( ) 20 years		
50. Choosing a man		
( ) A girl can find the man she wants to marry only by going with many boys.	109	1
( ) A girl must not go with too many boys or she'll never be able to choose the man she wants to marry.	26	3
( ) It is best to marry the first man you like; otherwise you may never be able to decide	8	4
( ) A girl may not ever have gone with boys; she can tell as soon as she sees him, the man she wants to marry.	68	2
( ) A girl should let her parents decide for her; then if things don't work out, she can go back home.	7	
51. ( ) If a boy has taken a girl out two or three times, she can feel he belongs to her and no one else ought to go out with him.	4	4
( ) When a boy and a girl have gone together often		

Marriage and the Home	Results	
	Votes	Place
enough to know that they like one another, she can feel he belongs to her.	57	3
( ) When a boy and a girl are engaged, that boy belongs to her.	76	1
( ) Both a boy and a girl should always feel free to go out with someone else, even after an engagement is announced	60	2
52. ( ) Marriage is an experiment, two people should leave one another if they are unhappy, no matter what or who else is involved	19	3
( ) Marriage is a tie that must not be broken during the lifetime of husband and wife	62	2
( ) Marriage and a home are important; if children are involved, a home should not be broken	187	1
53. High school girls		
( ) want to love a man deeply enough to marry and have children	191	1
( ) feel that too many marriages are unhappy ones, men only break your heart, so why marry? (You can always adopt a child.)	21	3
( ) want to marry, but not to have children	30	2
54. The most important way a girl can learn how to build a happy home is		
( ) to get ideas from stories and movies about what it might be	1	3
( ) to have a father and a mother who love one another and have shown her what a happy home is	168	1
( ) to see the mistakes in her own home and resolve to make hers different	102	2
55. ( ) If girls marry, they should work after marriage as long as they want to	14	3
( ) Girls should work for a little while after marriage, then stop and have a family	27	2
( ) The girl's place is in the home after the marriage	121	1

What after School?	Results	
	Votes	Place
56. A girl's ideal job would be one in which she had		
( ) one thing to learn and then would do it every day	9	3
( ) to think of new ways to do a thing every day	50	2
( ) a few new things occasionally to break the monotony	63	1
57. A girl's ideal job would be one in which		
( ) she could serve the world, though the salary might not be very large	65	1
( ) she could make money; you can serve the world later with it	38	2

What after school?	Results	
	Votes	Place
58. A girl's ideal job would be one in which		
( ) she works with many people	60	2
( ) she works with people and things	66	1
( ) she works with things alone	13	3
( ) she works with a few people	13	3
59. A girl's ideal job would be one in which		
( ) she had a definite salary and worked in one place	121	1
( ) she moved around to many places, had adventures and took risks, and the salary depended on how successful she was	90	2
60. Which would you prefer?		
( ) being told what to do with no responsibility	17	4
( ) lots of responsibility	29	3
( ) bossing other people	12	5
( ) having a few people work under you, with a moderate amount of responsibility	135	1
( ) study or research accomplished alone	40	2
61. High school girls generally		
( ) daydream about being a success in the job they want	167	1
( ) never daydream; they know it's almost impossible to succeed these days	6	3
( ) daydream, but know they can't get the kind of job they daydream about; so they go out and take what they can find	41	2
62. There are		
( ) plenty of jobs open these days if you know how to look for them	76	2
( ) jobs open now only through pull	40	3
( ) no jobs open except for experienced people, it's no use to try	10	4
( ) a few jobs open these days, but you have to be good before they'll take you	123	1
63. Other possibilities:		
( ) It's better to take a house job than do nothing; at least that gives service.	150	1
( ) A house job is far below a high school girl; it's better to stay at home.	42	2
( ) It would be better to go out and be a taxidancer at a decent place; you'd at least help support yourself and your family.	8	3
64. Choose the four factors you would consider most important in choosing a job.		
( ) Chance to meet big people	61 (5)	
( ) Steady work	114 (2)	1
( ) Chance for promotion	133 (1)	2
( ) Knowing that your boss is fair		
( ) Large salary		
( ) Chance to work out your own methods		4

What after school?	Results	
	Votes	Place
( ) Chance to learn new things	63 (4)	3
( ) Chance to travel	61 (5)	
65. Which of these women would you call the most successful?		
( ) One who is known the world over as a leader in education and social-service work	57	3
( ) The world's wealthiest woman		
( ) One who is doing the job she likes, though she doesn't make much money	100	2
( ) One who is doing a rather uninteresting job, but making lots of money		
( ) One who is able to support herself comfortably and help those who depend on her, who has some money in the bank and is able to retire when she wishes	114	1
( ) A famous author or artist—singer, actress, painter, etc.		
( ) The best known movie star		
( ) The heroine of the day, like the air hostess who is cited for bravery after a crash		
66. High school girls		
( ) know what they want to do and go after it	105	1
( ) know, but haven't an opportunity to do it	62	2
( ) don't know what they want, so it doesn't make much difference at what job they begin	34	3
67. How much are you employed on part time?		
( ) Regularly	21	4
( ) Occasionally	32	2
( ) Seldom	29	3
( ) Never	67	1

Getting Along with Girls	Results	
	Votes	Place
68. High school girls generally		
( ) get along well with other girls	115	1
( ) have occasional scraps	107	2
( ) are jealous and always getting into fights	18	3
69. The best way to make friends is		
( ) to be so distant that people will want to know you	6	3
( ) to be interested in people	184	1
( ) to tell everybody how grand he is	3	4
( ) to have a line	6	3
( ) to do interesting things yourself	107	2
70. High school girls		
( ) know as soon as they see a girl whether they will like her or not	69	2
( ) wait to know a girl before they like or dislike her	133	1

Getting Along with Girls	Results	
	Votes	Place
( ) say "Our feelings are softer about a girl if we are brought closer together and can get to understand her, even if we don't like her."	40	3
( ) think that some girls one can never like	35	4
71. Most of the time when a high school girl dislikes another it is because (choose five)		
( ) she acts so superior and condescending	158	1
( ) she's afraid to open her mouth		
( ) she's so dumb		
( ) her religion is different		
( ) she's so sloppy	116	2
( ) she's interested only in books or athletics or something that the other doesn't care for		
( ) she's a "goody-goody"		5
( ) she always picks a fight	84	
( ) she's so mannish		
( ) she always has to have things her own way	115	3
( ) she's ugly (in appearance)		
( ) she's always borrowing things		
( ) she's so pessimistic		
( ) she's so jealous	111	4
( ) she hasn't any sense of humor	77	4
( ) she pets too much	59	5
72. What five characteristics do you think most important in a friend? (Number 1–5)		
( ) Tolerance	135	4
( ) Affection		
( ) Good looks		
( ) Poise and good manners	146	5
( ) Thoughtfulness	169	4
( ) Loyalty	174	1
( ) Same age		
( ) Common interests	124	2
( ) Sincerity	106	3
( ) Same nationality		
( ) Same religion		
( ) Intelligence		
73. The best kind of friendship is		
( ) that in which each person does as she wishes	26	2
( ) that in which both talk over everything together and decide together	195	1
( ) that from which they can exclude everyone else and just enjoy each other	16	3
( ) that in which the girl who is the natural leader makes the decisions	12	4
74. High school girls generally		
( ) have only one or two really good friends	96	1

Getting Along with Girls	Results	
	Votes	Place
( ) go around in gangs	84	2
( ) seldom have anybody who is a real friend, but have lots of acquaintances	36	4
( ) make friends of everyone they meet	41	3
( ) really feel alone, if their feelings are hurt, there isn't a girl who cares	10	5
75. High school girls		
( ) have many crushes on other girls	72	1
( ) have crushes on teachers or older people	71	2
( ) are past the crush age	59	3
76. When a high school girl has a crush,		
( ) everyone else is out of the picture	33	3
( ) she is likely to be influenced in what she thinks and does, but no more	40	2
( ) she means only that she cares a great deal about that person	125	1
77. When high school girls have fights with their friends, they		
( ) tell them what they think and make up	116	1
( ) get angry and don't speak	49	2
( ) go away hurt	32	4
( ) feel superior to fusses and say nothing	11	5
( ) are afraid to say anything because they might lose that friendship	33	3
78. ( ) All girls are cats; they're always talking about other girls and running them down.	62	2
( ) Girls only talk about other girls because they are interested in one another.	74	1
( ) Girls run down only their friends, so they can tell them what they don't like and make them different.	26	3
79. A high school girl		
( ) should never go with her girl friend's boy friend	71	1
( ) may go with any boy that she likes, no girl can ever claim a boy	71	1
80. ( ) High school girls aren't frank enough; they're always trying to hide something about themselves.	49	2
( ) There are some things girls can't talk about—family conditions, etc.	52	1
( ) High school girls are too frank; they tell everything about themselves.	37	3
81. When adults criticize or razz high school girls, the girls generally		
( ) get furious	45	3
( ) get hurt, are upset for awhile, but soon come around	101	1
( ) refuse to talk to them	14	5
( ) laugh at themselves or apologize	50	2
( ) go off and pout	23	4

Living with Our Families	Results	
	Votes	Place
82. Girls		
( ) generally obey their parents	188	1
( ) obey because they have to; but they object a lot	53	2
( ) generally disobey openly	19	4
( ) bluff, if they can get by with it	50	3
83. Girls		
( ) have a great deal of responsibility at home; have to manage the house	35	3
( ) have no family duties	10	4
( ) have a few things to do at home, like taking care of their own rooms, washing dishes, and going to the store	187	1
( ) have many duties at home—cooking the meals and taking care of younger brothers and sisters	45	2
84. Girls		
( ) generally hate taking responsibility in the home	32	4
( ) rebel against home responsibilities only when these interfere with their own plans	58	3
( ) generally like to take responsibility in the home—are proud of the things they can do	94	2
( ) take home responsibility for granted, they do it because it is necessary	97	1
85. Girls		
( ) couldn't be happy living away from home; their parents are there to help them decide all the hard things	97	2
( ) could live away from home, but would have to write back for help in deciding things	51	3
( ) would need their parents' decisions only in certain things—important ones, like marriage	28	4
( ) would listen to their parents' advice if it were given; then maybe they'd follow it and maybe they wouldn't.	103	1
86. High school girls tell their mothers		
( ) everything	60	2
( ) everything that they think wouldn't shock them	113	1
( ) nothing, because their mothers don't want intimacy with the girls	10	5
( ) nothing, because girls aren't given to talking things over with their mothers; they'd be embarrassed about it	33	4
( ) as little as possible, they might have to lie out of something if they talked too much to her	34	3
87. Girls generally		
( ) confide more in their fathers than in their mothers	30	3

Living with Our Families	Results	
	Votes	Place
( ) have long and intimate talks with their fathers	24	4
( ) hardly notice their fathers	60	2
( ) talk most things over with their fathers	65	1
88. Girls generally		
( ) tolerate and rather like their fathers	91	2
( ) consider the father "a perfectly wonderful man"	109	1
( ) find it difficult to like their fathers	20	3
( ) feel rather bitter toward their fathers	11	4
89. Girls generally		
( ) are rather afraid of their fathers	52	2
( ) are "scared to death" of their fathers	10	4
( ) can bring themselves to disagree with their fathers, but don't do it often	102	1
( ) have no fear of the father; they'd do the opposite of what he wished	40	3
90. Girls would		
( ) generally help support their parents later but resent having to do it	37	3
( ) give their parents financial aid, but not at the risk of its interfering with their careers or marriage	120	1
( ) spend their lives caring for their parents and enjoy doing it	70	2
( ) refuse to support their parents or give them money	8	4
91. High school girls get along best with		
( ) their families	78	3
( ) boys	81	2
( ) girls	134	1
( ) older men	22	5
( ) children	26	4
( ) older women	18	6
92. High school girls		
( ) generally are the unpopular members of a family; they're always told their brothers and sisters are better than they	48	3
( ) are generally the favored ones in a family; they are used as examples to other brothers and sisters	76	1
( ) are never compared with brothers and sisters	70	2
93. Other brothers and sisters generally		
( ) act superior and bully you	25	3
( ) act as if they can just tolerate you	22	4
( ) favor you a lot, are good-natured and real pals	94	1
( ) are teasing and annoying you	84	2
94. High school girls generally		
( ) are proud of older brothers and sisters—want to be like them	82	1
( ) are indifferent to older brothers and sisters; they do as they please, regardless of them	38	3

Living with Our Families	Results	
	Votes	Place
( ) feel that they can never be as wonderful as their older brothers and sisters	13	4
( ) want to be something unusual, to show that they're "just as good as" older brothers and sisters	76	2
95. High school girls generally		
( ) fight constantly with older brothers and sisters	22	3
( ) are good friends with their older brothers and sisters	29	2
( ) quarrel sometimes with older brothers and sisters, but they like them just the same	168	1
96. High school girls		
( ) generally accept the authority of older brothers and sisters as they do that of their parents	84	1
( ) cry and fuss if their older brothers and sisters criticize or boss them	77	2
97. Mark with a cross the statements below with which you agree, rating them 1, 2, 3, etc.		
( ) Younger brothers and sisters are a pest, they're always teasing and telling on you.	83	1
( ) Younger brothers and sisters are always a bother, you have to take care of them when you want to do something else.	57	3
( ) Younger brothers and sisters are so sweet, it's fun to play with them and take care of them	57	3
( ) You can get younger brothers and sisters to look up to you and it's good for you to feel superior to someone.	61	2
( ) You can work younger brothers and sisters to get you what you want from parents when you couldn't get it if you asked.	32	6
( ) It's a relief to be with younger brothers and sisters; they're easier to get along with than people of your own age.	36	4
( ) Younger brothers and sisters only get in the way between you and your parents, who always love the youngest most.	35	5
( ) Younger brothers and sisters always get more than you do; you can't get anything any more.	36	4
98. Mark with a cross the statements below with which you agree, rating them 1, 2, 3, etc.		
( ) In most homes there are some quarrels.	162	1
( ) In most homes there is constant quarreling about something.	15	3
( ) In most homes there are terrible scenes.	11	4
( ) Most homes are always happy.	53	2
99. High school girls		
( ) must help to support the family	41	3
( ) are encouraged to take occasional jobs, week ends	101	1

Living with Our Families	Results	
	Votes	Place
( ) have no responsibility to bring money in	78	2
( ) are forbidden to take part-time jobs	23	4
100. High school girls		
( ) are given a regular allowance	114	1
( ) are given money when they explain why they want it	108	2
( ) have fights every time they ask for money	25	4
( ) can get money whenever they ask for it	31	3
101. High school girls		
( ) are spendthrifts	25	4
( ) save their money for a particular purpose and then splurge	54	2
( ) are careless sometimes when they see something they want very much	144	1
( ) are always very careful about their money	46	3
102. Girls are away from their homes a lot during high school years because		
( ) they're unhappy at home	11	5
( ) there's nothing to do at home and they can't have their friends there	34	3
( ) it's all right to be at home, but there are too many other things to do	103	1
( ) they don't want to be told what to do every time they turn round	43	2
( ) there is no room where they can have their friends to themselves	30	4
103. High school girls' parents		
( ) choose their friends for them	7	5
( ) won't let them have friends of different nationalities or friends who live in sections of the city that aren't nice	13	4
( ) let them go with anyone they want	38	2
( ) don't care with whom they go; but they want to meet and OK their friends	165	1
( ) don't choose their friends for them, but they want them to be just "it" with background, etc.	30	3
104. High school girls		
( ) idealize their mothers	127	1
( ) feel that mothers are just people; they have their faults and their good points	62	2
( ) find that it's hard to understand mothers; they're always telling you what not to do	39	3
( ) think that mothers just like to show their authority over girls	11	4
105. High school girls, when they want something, first go to		
( ) their fathers	51	2
( ) their mothers	150	1

Living with Our Families	Results	
	Votes	Place
( ) their older brothers	8	5
( ) their older sisters	10	4
( ) younger brothers or sisters	3	6
( ) grandparents	13	3
106. Parents		
( ) always tell a girl what to do; only in that way can she learn what the world expects of her	72	2
( ) never tell a girl what to do; she must make all the mistakes herself in order to learn	15	4
( ) talk everything over with a girl and, when she knows its advantages and disadvantages, they let her make her own decision	135	1
( ) make certain definite decisions that girls could never question; everything else they discuss	34	3
107. If a girl has disobeyed or made a mistake, her parents		
( ) punish her severely	14	3
( ) threaten her, then give her another chance	35	2
( ) overlook it	8	5
( ) talk it over with her and decide together what to do	170	1
( ) humiliate her before others, make her ashamed of herself	11	4
108. If punishment is to be given, the person to do it is		
( ) father	79	2
( ) mother	152	1
( ) older brother	4	3
109. Girls generally		
( ) feel parents are unfair and rebel when they punish them	39	4
( ) resent it, but say nothing, weep in private	96	2
( ) resent punishment, but soon make up	78	3
( ) recognize that a punishment was deserved, take it, and don't make a fuss	110	1
110. Girls abide by what their parents tell them, because		
( ) the parents are right	125	1
( ) the girls would be punished if they didn't	20	3
( ) the neighbors would talk if they made a scene	16	4
( ) parents would be hurt if they didn't	80	2
111. Mothers generally		
( ) baby a girl	14	5
( ) are very affectionate, wrapped up in her	26	2
( ) talk everything over with a girl as if she were grown up and expect her to act so	163	1
( ) do not concern themselves about her	16	4
( ) give a girl everything she wants	23	3
112. A high school girl		
( ) should depend completely on herself	31	3
( ) should have someone to whom she can go for advice		

Living with Our Families	Results	
	Votes	Place
and help in solving her problems, but should be forced to make her own decisions	189	1
( ) cannot be completely independent; someone must always lead her	33	2
( ) is too young to solve her own problems; others must always tell her what to do	10	4
113. ( ) Parents never supervise a girl; she may go wherever she wishes and come in whenever she wants to.	10	4
( ) Girls generally have to ask permission to go wherever they plan to go and permission is seldom refused.	156	1
( ) Girls generally just tell their parents where they are going, but parents don't interfere.	49	2
( ) Girls generally have to argue for permission to go anywhere, and their parents always want them to be supervised.	35	3
114. High school girls		
( ) spend most of the time with their families; families do everything together	29	3
( ) generally stay at home a few nights a week to study	103	1
( ) never spend any time at home	15	4
( ) go to a few places with their families—occasional movies or drive	94	2
115. High school girls		
( ) can bring home for a party anybody they want to	59	2
( ) parents object to noise and parties, so girls don't have parties often	40	3
( ) can have parties or bring home only particular friends, whom parents approve	89	1
( ) may not bring home friends when they want, without having a fuss to get permission for it	37	4
116. High school girls		
( ) aren't allowed to go with boys	22	3
( ) may go with a few boys if parents approve of them	162	1
( ) may go out only with gangs of boys and girls	20	4
( ) may go with any boy they wish	31	2
117. If a girl's parents disapprove of a boy, she should		
( ) not let them know she's going with him	14	5
( ) pick a boy that they like	75	2
( ) stop going with him	88	1
( ) do as she pleases and fight it out with them	20	4
( ) do as they wish, but let them know she doesn't thank them for interfering	39	3
118. ( ) High school girls are able to go out as often as they wish and stay out as long as they think best.	30	
( ) Parents tell girls how often they may go out and when they must come in.	123	1

Living with Our Families	Results	
	Votes	Place
( ) Parents and girl decide both questions together and the girl abides by the decision if she approves of it.	84	2
( ) The girl abides by the decision whether she approves or not.	69	3
( ) The girl never abides by the decision.	4	3
119. How many times a week do you think a girl should go out?		
( ) One	4	5
( ) Two	31	4
( ) Three	88	1
( ) Four	62	2
( ) Five	34	3
( ) Six	3	6
( ) Seven	1	7
120. When do you think she should be expected in?		
During week:		
( ) Nine o'clock	16	3
( ) Ten o'clock	111	1
( ) Eleven o'clock	101	2
( ) Midnight	16	3
( ) One o'clock	11	4
( ) Two o'clock		
( ) Later		
Week ends:		
( ) Eleven o'clock	53	2
( ) Twelve o'clock	87	1
( ) One o'clock	49	3
( ) Two o'clock	40	4
( ) Three o'clock	8	5
( ) Four o'clock		
( ) Later		
121. Parents would be more likely to let girls go out oftener if		
( ) they proved they knew how to take care of themselves	133	1
( ) they could be trusted to come in when they were told to	113	2
( ) they went in groups and not with one boy	29	3
( ) Parents cannot be changed, once they had made up their minds	10	4
122. If a girl's parents won't let her go with boys, she		
( ) meets them at the corner	80	2
( ) meets them at her girl friend's	80	2
( ) stays at home	81	1
123. Parents should		
( ) tell high school girls what boys they ought to marry; they know more about boys	4	5

Living with Our Families	Results	
	Votes	Place
( ) tell them they shouldn't marry certain kinds of boys —those of different nationality, background, religion	18	4
( ) have nothing to do with a girl's marriage	27	3
( ) be interested in all the boys a girl likes, find out about them, and advise her about marriage, but never dictate	191	1
( ) step in and forbid a girl's marriage only if she is making a mistake	48	2
124. If parents refuse to let a girl go out, it is generally because		
( ) they are afraid to have her go with boys	80	1
( ) they are old-fashioned	72	2
( ) they like to have her at home	34	4
( ) they don't trust her	46	3
( ) they come from a foreign country where girls don't go out	32	5
125. Girls get their sex information from		
( ) school	41	4
( ) their fathers	8	6
( ) their mothers	136	1
( ) dirty jokes	18	5
( ) medical books or doctors	44	3
( ) watching animals	8	6
( ) their friends	108	2
126. Girls think of sex and sex development as		
( ) something that disgusts them, when they find out what it is all about	20	3
( ) an experience of which to be ashamed	6	4
( ) a natural experience	147	1
( ) something that upsets you for a while; you aren't comfortable about it, but you have to accept it	74	2
127. High school girls have		
( ) no sex information	7	4
( ) only enough information to be prepared for the monthly period	44	3
( ) all they need	90	2
( ) a good deal of information	103	1
128. Most girls are		
( ) not very curious about or much interested in sex	43	3
( ) curious, always looking for more information	91	2
( ) curious, but ashamed to admit it	122	1
129. Girls		
( ) try, in a guarded way, to get sex information from a few people they can trust	78	1
( ) know where they can get accurate sex information and ask for it openly	68	2

Living with Our Families	Results	
	Votes	Place
( ) are ashamed to talk about it with anybody; they think about it alone	52	4
( ) can talk about sex if someone else will ask them first whether they want information	58	3
130. Girls		
( ) accept what their parents tell them about sex, feeling that they know best	173	1
( ) know that their parents are embarrassed when they tell them about sex and probably aren't telling the truth	15	3
( ) resent their parents' attitude about sex and lose confidence in their parents when it comes to asking them anything	36	2
131. Girls' parents		
( ) are glad to have girls get sex information if they get it right	122	1
( ) tell them to come to them; they'll tell them all they need to know	113	2
( ) do everything possible to see that they don't get sex information	15	3
132. High school girls generally have had		
( ) unpleasant sex experiences, of which they are still terribly ashamed	26	3
( ) such experiences, but they were a part of growing up	84	2
( ) no such experiences	115	1
133. Parents		
( ) want a girl to marry eventually	200	1
( ) want a girl to stay at home with them	12	3
( ) feel that no one is good enough for her	5	6
( ) constantly make fun of a girl's boy friends	16	2
( ) try to persuade her not to go with boys	6	5
( ) threaten to kill her if she goes with boys	9	4
134. Parents generally		
( ) choose a girl's job for her	9	3
( ) urge girls to stay at home and not get jobs	9	3
( ) stand in a girl's way only if she is going to do something of which they don't approve	96	2
( ) let girls do whatever they wish, just so that the girls are happy	122	1
135. Girls generally		
( ) give up their plans for a vocation if their parents oppose them	64	2
( ) listen to the parents' side, but do as they wish, then try to reconcile parents later	116	1
( ) tell their parents they'll live their own lives, and leave home	25	3

Our Ideas about School	Results	
	Votes	Place
136. High school girls		
( ) really like school	147	1
( ) think you've got to go to school, so you may as well like it	37	3
( ) hate school	11	4
( ) like the clubs and social affairs at school, but not classes	61	2
137. If a girl makes good grades, she is		
( ) generally proud of it, but not conceited	200	1
( ) tells everybody about it	18	3
( ) says that nothing else matters but grades; won't go in for activities	4	4
( ) boasts that she never studies	40	2
138. High school girls		
( ) work for grades because failure would be a come-down	79	2
( ) don't work for grades, they just try to get by and use the rest of the time for other things	38	3
( ) like to study; they don't work for grades	32	4
( ) work for grades because their families expect good grades	103	1
139. If high school girls don't get good grades,		
( ) they say grades are "goody-goody"	14	7
( ) they go in big for activities	31	2
( ) they don't think about it	17	6
( ) it doesn't matter; they're as good as most kids there	22	4
( ) they long for a brilliant mind	27	3
( ) they feel inferior; they've always been told they were dumb	19	5
( ) they face it and decide to do something at which they can succeed	133	1
140. High school girls in clubs generally		
( ) like to boss everything they are doing	30	4
( ) don't mind working under other people	126	1
( ) hate working under other people when these try to be domineering	45	2
( ) would rather work under other people, hate to have attention drawn to themselves	41	3
141. High school girls		
( ) have no trouble getting their lessons, concentrating, making themselves do something, making up their minds	74	2
( ) occasionally find it is hard to concentrate, let work pile up; you've got to force yourself to do some things	113	1
( ) often feel very confused, don't know what to do next, aren't able to work	47	3

Our Ideas about School	Results	
	Votes	Place
142. If a girl doesn't get an office that she's been expecting, she generally		
( ) gets mad	7	4
( ) says she didn't want it anyhow	25	2
( ) gets sarcastic about the girl who got it	17	3
( ) gets down in the dumps and feels she's no good	17	3
( ) is hurt first, but laughs it off and tries something else	184	1
143. High school girls generally		
( ) enjoy making a good impression and getting recognition, but it's not necessary	158	1
( ) want to be superior to everyone else, get offices, be well known	30	3
( ) hate to be the center of attention and feel that everyone knows them and is watching them	32	2
( ) are *indifferent to recognition and social success*	16	4
144. Among girls,		
( ) the best students are also the most popular	46	2
( ) poor students are most popular	7	3
( ) average students are most popular	95	1
145. Among girls, those who are good students		
( ) are generally good in everything	95	1
( ) generally are so because they can't succeed in clubs or athletics	12	2
146. In high school,		
( ) boys are generally smarter than girls	15	3
( ) boys are smarter than girls, but they're lazier, so girls get better grades	106	1
( ) girls are generally smarter than boys	69	2
147. In high school,		
( ) most girls like school only if they get good grades	51	2
( ) girls might be worried about grades or flunking, but would like school if they were in activities	53	1
( ) most girls like school only if they're popular with boys; grades don't count	30	3
148. Girls flunk generally because		
( ) they didn't like the subject and didn't study, only had to take it	178	1
( ) the marking and exam systems are too hard	25	2
( ) the teacher was unfair	12	3
( ) they're too dumb to be in school	11	4
149. Schools should		
( ) have honor societies; girls who work hard deserve to be recognized	153	1
( ) not have honor societies; it's all pull whether you get in or not	26	3
( ) not have honor societies; what the members get out of it isn't worth the feeling of failure it gives the girl who should have made it and didn't get in	42	2

Our Ideas about School	Results	
	Votes	Place
150. When girls flunk a subject, they		
( ) get down in the dumps, think they're dumb	28	4
( ) go and hear other girls' troubles and find they have plenty of company	26	5
( ) say they were sick at the final	8	6
( ) look for something they can do and find they're not so stupid after all	56	2
( ) say they were too busy in activities to study	8	6
( ) say they didn't even try to pass; they could have passed if they'd studied	34	3
( ) say it's no humiliation; it was only something they had to take	4	7
( ) determine next time they'll prove they can do it	134	1
151. The girl who is most popular in high school must (choose five)		
( ) be good-looking	153	2
( ) have a line with the boys		
( ) get along with everybody		
( ) be neat and attractive	158	1
( ) be intelligent	90	5
( ) be a leader		
( ) be a person with self-confidence	68	
( ) be trustworthy and loyal	97	3
( ) be in activities		
( ) be a good dancer		
( ) be sincere and cooperative	91	4
( ) be interested in everybody		
( ) do a lot for the school		
( ) be able to talk well		
152. The five main things to get out of high school are (number them 1-5)		
( ) to be in lots of clubs, be well known		
( ) to get your lessons	152	3
( ) to know how to make friends	183	1
( ) to get your letter in athletics		
( ) to get from courses and activities ideas for hobbies that last throughout life	102	
( ) it is only the social life that counts		
( ) to be an officer in many clubs so that you can be a figure in community life		
( ) to know how to meet people	150	4
( ) to learn how to read good books	112	5
( ) to get a boy friend		
( ) to get ideas for a life vocation	171	2
153. What are the two least complimentary things you could say about your high school?		
( ) Classes were too large; you never got to know anybody.	46	3

Our Ideas about School	Results	
	Votes	Place
( ) There isn't any place where you can talk over your personal problems.	37	4
( ) It doesn't help you to get a job, and it should.	34	5
( ) You only learn how to work the teachers and get by.	25	6
( ) You take a lot of things that don't do you any good.	58	2
( ) You don't learn anything about what's happening in the world today; everything you do get is behind the times.	34	5
( ) You don't learn the things that you need to know in life—how to get along with people, etiquette, etc.	62	1
154. What is the importance of good grades?		
( ) Girls who are the best students will get the best jobs when they graduate.	43	3
( ) Getting a job depends on your personality; it has nothing to do with grades.	45	2
( ) Grades are important, but you can get by without them if you make a good impression.	89	1
155. Parents		
( ) are proud of a girl's good grades and want her to go to college	60	2
( ) think college unnecessary; girls should work	9	3
( ) would like to have girls go to college, but can't afford it	160	1
156. High school girls		
( ) would go to college if they had the money	110	1
( ) would go to college even if they had to work their way through	53	3
( ) would rather get a job than go to college	62	2
( ) would prefer to stay home and then get married	16	4
157. Girls want to go to college because		
( ) they can get a better job and make more money	85	1
( ) people look up to you if you're a college graduate	41	3
( ) their parents expect them to	12	5
( ) their friends are going	17	4
( ) it will put off having to find a job	6	6
( ) they like to study and learn new things	85	1
( ) they'll have a good time	64	2

What Do You Read?	Results		
	Votes	Place	
	r—*o*	*o*	*r* *n*
158. What magazines and newspapers? Check: *r*—regularly, *o*—occasionally, *n*—never (Space left here for three local newspapers)			
( )	153	4	1

What Do You Read?	Results			
	Votes	Place		
	r—o	*o*	*r*	*n*
( )	133	2	2	
( )	129	1	3	
( ) *The New York Times*	91	3	4	
( ) Others				
(The eight magazines most { regularly				
often read are indicated.) { occasionally				
( ) *Detective Stories*				
( ) *The National Geographic Magazine*				
( ) *The American Girl*				
( ) *Liberty*			7	
( ) *The Nation*				
( ) *Ladies' Home Journal*		8	1	
( ) *Woman's Home Companion*		5	5	
( ) *Collier's*		3		
( ) *The Saturday Evening Post*		1	3	
( ) *Nature Magazine*				
( ) *Vogue*				
( ) *True Stories*				
( ) *Modern Screen*		4	6	
( ) *Photoplay*			6	
( ) *Theatre Arts*				
( ) *Musical America*				
( ) *McCall's*		7		
( ) *The Reader's Digest*			2	
( ) *The American Magazine*				
( ) *Good Housekeeping*		6	4	
( ) *Time*				
( ) *Look*				
( ) *Life*		2	8	
( ) *The New Yorker*				
( ) *Scholastic*			5	
159. Rate in order (1, 2, 3, 4, 5) five sections that you always read in newspapers and magazines:				
( ) Romantic stories				
( ) News articles and politics	80		5	
( ) Editorials				
( ) Murders				
( ) Foreign news				
( ) Beauty hints	88		3	
( ) Woman's page	77			
( ) Poetry				
( ) Recipes				
( ) Financial page				
( ) Sports	87		4	
( ) Society page				
( ) Fashions	104		2	

What Do You Read?	Results	
	Votes	Place
	r—o	*o r n*
( ) Comics	142	1
( ) Gardening		
( ) Help wanted		
( ) Hobbies		

160. What books have you read in the last six months? Number them in the order in which you liked them, the best, first. If you read more than five, number only five, but list all you can remember.

161. What five movies which you have seen in the last six months have you liked best? Number them with the one you liked best first.

Our Interest in What Is Going On in the World	Results	
	Votes	Place
162. High school girls		
( ) are not interested in politics and in what is happening in the world	48	2
( ) are interested, but they won't talk about it because people would make fun of them	54	1
( ) are interested, but they don't know what to believe; you can't believe the newspapers. P.O.D. courses are behind the times and older people don't know	47	3
163. ( ) When you're a junior and a senior in high school and are soon going to vote, you should be given all sides of a question, so you can learn to judge right.	162	1
( ) Things like that should be kept out of high school; you get enough of it when you grow up.	19	2
164. ( ) It's up to high school girls to help change the world; we have had a better education than the older people and we know more.	83	2
( ) The world can't be changed; we've always had poverty and war, and we always shall have them; we must accept it.	18	4
( ) We only make ourselves unhappy by being concerned about the world; we've contributed our part if we just live our own lives as well as we can.	22	3
( ) Some girls are born leaders; they can do something about it, and the rest of us can follow their lead.	88	1

For this section, the girls chose approximately twenty statements which they considered of current or general interest, arranged them as indicated, and solicited club members' opinions. Examples of typical statements are given below.

165. DIRECTIONS: Answer, giving your opinion on any of the following in which you think high school girls are interested. Leave blank only those in which you think they are not in the least interested. If you think girls are interested

but you personally haven't any opinion, put a question mark. Mark as follows: In column 1 if Disagree; 2, if Don't know; 3, if Agree; 4, if Uninterested.

	1	2	3	4
( ) We should give unquestioning obedience to our country.	50		118	
( ) Newspapers print only the truth.	170		14	
( ) Only people with a high school education should be allowed to vote.	131		38	
( ) Many Negroes can contribute as much to civilization as can white men.	45		111	
( ) Labor should have the right to strike.	46		97	
( ) Capitalism is the best economic system for a democracy like ours.	57	67		
( ) The United States should give complete freedom of speech for everyone.	94		53	
( ) The United States should provide health and old-age insurance for its citizens.	7		128	

How Girls Rate Others	Results	
	Votes	Place
166. ( ) Good-looking clothes are very important to a high school girl; she can't get into the crowd unless she has them.	41	3
( ) Clothes don't matter in high school; it's the personality that counts.	139	1
( ) Good clothes are important, but a girl doesn't feel inferior if she doesn't have them.	75	2
( ) A girl is looked upon as peculiar if she doesn't have good-looking clothes	24	4
167. In high school,		
( ) people never think of the kind of family you come from; they choose you for a friend if they like you	128	1
( ) you can't get anywhere unless you come from a good family	16	4
( ) you might not be able to get into the snootiest bunch unless you come from a good family; but you can find friends	95	2
( ) most girls don't come from good families, so it doesn't matter	17	3
168. ( ) You're looked upon by everyone in high school as crude if you don't have good manners.	88	2
( ) Only the teachers notice whether you have good manners or not.	20	4
( ) You can't have good manners in high school; you'll be called "high-hat," if you do.	26	3
( ) You can get along in high school without knowing		

How Girls Rate Others	Results	
	Votes	Place
everything about manners; but you had better know something about them.	91	1
169. ( ) You've got to have a lot of money to get along in high school, these days, or you're out of things.	26	4
( ) Most people haven't much money any more, so you're with the majority when you're broke.	46	2
( ) You can't go with the gang you'd like to go with if you haven't any money.	31	3
( ) You miss a lot of things if you don't have money; but you can still have a good time.	145	1
170. ( ) Nice girls don't use any make-up.	31	2
( ) You shouldn't be painted and look too artificial; but all girls use some make-up.	127	1
( ) You've got to use a lot of make-up in high school if you don't want to be slow.	11	3
171. ( ) You've really got to know your slang to get along in high school; you're popular if you can teach kids the latest.	14	4
( ) Girls think it's vulgar to use slang.	51	3
( ) Girls use slang or not as they want to; it does not make any difference.	58	2
( ) A little bit of slang makes everything more interesting.	88	1
172. Girls smoke because		
( ) other girls do it	73	1
( ) their parents don't want them to	27	3
( ) they want to see what it's like	73	1
( ) the kids might say they were slow if they didn't	25	4
( ) they like to	40	2
( ) if boys can, why shouldn't girls?	17	5
( ) it's easier to smoke with a boy than to try to keep up a conversation	13	6
173. If girls refuse a drink, it is because		
( ) they're afraid their parents might find out and punish them, if they took it	29	4
( ) they don't know what the stuff might do to them	42	3
( ) they're afraid they might lose their reputation	65	2
( ) they don't like it	145	1

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