AN EVALUATION OF GRADED SUNDAY SCHOOL LESSONS IN MEETING THE NEEDS OF INTERMEDIATES

AN EVALUATION OF GRADED SUNDAY SCHOOL LESSONS IN MEETING THE NEEDS OF INTERMEDIATES

A Thesis

Presented to the Faculty

of the

Southern Baptist Theological Seminary

Louisville, Kentucky

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Religious Education

William Rush Cromer, Jr.

August 1961

APPROVAL SHEET

An Evaluation of Graded Sunday School Lessons
in Meeting the Needs of Intermediates

William Rush Cromer, Jr.

Read and approved by:

Calvin P. Landrum, Jr. (Chairman)

Allen K. Graves

Robt. A. Rockett

Date_____

To My Wife, Lois,

and

To My Sons, Bill, Danny, and Brian,

Among Whose Virtues is the Ability

To Love a Husband and Father

Who Writes a Thesis

PREFACE

PREFACE

Although the subject of this thesis was first suggested to me by Dr. Sabin P. Landry, Jr., my interest in it has become profoundly intrinsic. The research necessary to this investigation has produced its own dividend in the enrichment of my thinking and in the new insights into the problems and needs of adolescence. The chief insight has been the realization of the incompleteness of our knowledge and the uncertainty of our theory concerning the needs of intermediates in churches in the Southern Baptist Convention.

The years spent as a student at the Southern Baptist Theological Seminary have provided me both blessing and privilege. The blessings have not been confined to the classroom but have extended to my personal relationships with both faculty and students. During the past seven years it has been the highest of privileges to share in the fellowship and teaching responsibilities of the faculty of the School of Religious Education.

Realizing that my indebtedness to so many people cannot be specifically expressed here, I nevertheless mention several who have made major contributions both to my life and to that of my family. Dr. Allen W. Graves, Dean of the School of Religious Education at Southern Baptist Theological

Seminary since 1946, has demonstrated a degree of personal interest and concern for which I have felt undeserving. Dr. Sabin P. Landry, Jr., Dr. Robert A. Proctor, Jr., and Dr. Findley B. Edge have given invaluable guidance and encouragement both as members of my thesis committee and as personal friends. I would be remiss should I neglect to acknowledge my gratitude and indebtedness to two former faculty members at Southern Baptist Theological Seminary: Dr. Gaines S. Dobbins, presently Distinguished Professor of Church Administration at Golden Gate Baptist Theological Seminary, formerly the first Dean of the School of Religious Education at Southern Baptist Theological Seminary; and Dr. Denton R. Coker, presently Associate Professor of Religious Education at Southeastern Baptist Theological Seminary. Mr. Badgett Dillard was particularly helpful in proofreading the first two chapters. Miss Annie Ward Byrd, Editor of Intermediate Sunday School Lesson Courses, Baptist Sunday School Board, shared information concerning the closely graded Sunday school lessons which was necessary to this investigation. Mrs. Thomas C. Sherwood served as the efficient typist.

William Rush Cromer, Jr.

Louisville, Kentucky
August, 1961

TABLE OF CONTENTS

TABLE OF CONTENTS

CHAPTER PAGE

CHAPTER PAGE

LIST OF TABLES

LIST OF TABLES

LIST OF FIGURES

LIST OF FIGURES

CHAPTER I

THE PROBLEM AND DEFINITIONS OF TERMS USED

CHAPTER I

THE PROBLEM AND DEFINITIONS OF TERMS USED

I. THE PROBLEM

Statement of the Problem

The purpose of this study was to investigate the ways in which the closely graded Sunday school pupil lesson course intended for intermediates (ages thirteen through sixteen) and published by the Sunday School Board of the Southern Baptist Convention has dealt with selected needs of intermediates as indicated by an examination of these materials. The needs were chosen from those contained in selected writings of authorities in educational psychology, religious education, and related fields.

Stages of the investigation can be marked by five questions: (1) What has been the course of historical development of interest in the field of adolescence? (2) Recognizing a number of possible approaches to their determination, what are the needs of intermediates most commonly suggested by a selected group of investigators and writers in the field of adolescence? (3) How may a statement of these needs be used to develop an instrument for evaluating the Sunday school curriculum of Southern Baptists? (4) When this instrument is used, what discoveries are made concerning an

awareness of these needs as reflected in the closely graded lesson course for intermediates published by the Sunday School Board? (5) From this study, what helpful recommendations might be made for the preparation of future closely graded Sunday school lessons for this age group?

Scope and Limitations

This study investigated needs of intermediates by reviewing studies and consulting authorities in the field of adolescence. No attempt was made to study directly a selected group of intermediates. The consensus of suggestions given in the literature selected for study was accepted as valid.

Examination was made of the closely graded Sunday school pupil lesson course and the corresponding teacher quarterlies published for this age group by the Sunday School Board of the Southern Baptist Convention and distributed on October 1, 1960. Consideration of the usage of these materials in the local church, of possible ways of additional enrichment at the local level, or of comparable effectiveness in churches with and without professional staff workers for this age group was not a part of this study. The group graded or uniform series for intermediates was not examined.

Several limiting factors appeared during the study. One was the failure to locate research on the needs of

intermediates. Studies have dealt with public school groupings, or with some other age span not identical with intermediates as herein defined. In addition, the writers surveyed were not agreed in their chronological groupings for early, middle, and late adolescence. Therefore, intermediates could not be studied consistently as either one of these divisions. This problem was further complicated when consideration was given to the actual age span possible for intermediates. The limits were found to be twelve and one-half to seventeen and one-half years of age.

The present investigation used a library research approach in determining needs and evaluating materials of Southern Baptists.

Importance of the Study

At least four reasons justify this study. First, the total number of intermediates suggests that this is an important age group in religious education. According to J. P. Edmunds, adolescence is the age group which will experience the largest projected population increase during the next decade.[1] Based on information from the United States Census Bureau, his estimate for 1959 to 1970 is a population increase in the intermediate age group of 4,542,773, a figure

---

[1]Statement by A. V. Washburn, Outreach for the Unreached (Nashville: Convention Press, 1960), p. 10.

which is almost one-half the projected adult increase (twenty-five up) of 10,608,000.[2] When Sunday school age groups are viewed as percentages, the two highest expected increases in population are 39.9 per cent for intermediates and 56.9 per cent for young people.[3] Provision to meet the requirements of such expansion will necessitate recognition by Southern Baptist churches of the priority of these age groups in future planning.

A related fact is that the perennial decline in enrolment in Southern Baptist Sunday schools and Training Unions begins in this age group. The 1959 percentages of the total Sunday school enrolment of Southern Baptist churches for juniors (nine through twelve), intermediates (thirteen through sixteen), and young people (seventeen through twenty-four) were a steadily declining 14.4, 10.9, and 9.5; Training Union percentages were 18.4, 15.9, and 12.3.[4] The 1959 age group percentages of the total Sunday school enrolment of Southern Baptist churches and the percentage of these age groups in the general population of twenty-eight states of the Southern Baptist Convention compare as follows:[5]

---

[2] Ibid. [3] Ibid., p. 83.

[4] Sunday School Board of the Southern Baptist Convention, The Quarterly Review (Special Issue, July-September. Nashville: Sunday School Board of the Southern Baptist Convention, 1960), p. 27.

[5] Ibid.

	% of S.S. Enrolment	% of Increase	% in Gen. Pop.	% of Increase
Primaries (6-8)	10.0	38.9	6.4	45.40
Juniors (9-12)	14.4	44.0	7.9	22.44
Intermediates (13-16)	10.9	-24.3	6.5	-17.72
Young People (17-24)	9.5	-12.8	10.3	58.46

These figures show that the sharpest loss in percentage of total Sunday school enrolment was 3.5 per cent during the intermediate years; this represents a decrease of 24.3 per cent as compared with a 17.72 per cent decrease in the number of intermediates in the general population of the Southern Baptist Convention. Thus, the Sunday school loss among intermediates is more rapid than the decrease in the general population of the Convention territory.

Second, if the Sunday School Board of the Southern Baptist Convention continues its present procedure of using pupil needs as one important foundation for curriculum construction, re-study of age group needs will continue to be necessary. Descriptions of life needs suggested by such study should be given to curriculum writers for guidance in preparing materials for their age group. The present investigation disclosed no previous study which could provide reliable data on the needs of intermediates. A careful survey of findings and opinions of recognized authorities in the field would produce a consensus judgment of these needs.

Third, according to an informed Baptist leader "the increasing difficulty of keeping teen-agers in the churches has intensified the need for a more effective ministry to youth" in Southern Baptist churches.[6] To meet this need there is increasing demand for vocational youth workers whose ability to create and promote programs is rooted in knowledge of the persons for whom they plan. Youth workers need the contributions of research in achieving such knowledge concerning intermediates. It is hoped that the present investigation will help to provide some of the data necessary to that understanding.

Fourth, the Sunday School Board of the Southern Baptist Convention has underlined the importance of studies involving age group needs. This Board's recent statement on grading pointed specifically to the need for information of this kind.

> It is our judgment that the results of our extended study so far do not give clear guidance to justify initiating now a new plan or an adjusted plan for grading. However, the information we have obtained does seem to call for further study in depth and exploration through some pilot situations of all the values involved, particularly those related to the needs of persons at various age levels.[7]

---

[6]W. L. Howse, The Church Staff and Its Work (Nashville: Broadman Press, 1959), p. 72.

[7]Article appearing in News Letter, January, 1961, p. 7, a free monthly publication of the Sunday School Board of the Southern Baptist Convention.

The major concern of their study was the divisions of the adolescent period. Admittedly, this statement does not refer to the evaluation of curriculum materials in the light of age group needs. Nevertheless, it seems logical to infer that if decisions concerning grading require studies of needs then the availability of similar data would be necessary as the basis for curriculum decisions.

Previous Studies in the Field

Extensive investigation disclosed no previous study of this exact nature. Related investigations were made by Suter,[8] Weinberg,[9] Doane,[10] and Hollaway.[11]

Suter studied fifteen- through seventeen-year-olds, identifying them as middle adolescence. Based upon a review of the physical, mental, emotional, social, and religious characteristics of adolescence, he sought to recommend a

---

[8]Carr M. Suter, "A Church Curriculum to Meet the Needs of Middle Adolescence" (unpublished Doctor's thesis, Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1957).

[9]Solomon Arthur Weinberg, "Psychological Needs of Adolescence" (unpublished Doctor's thesis, The Ohio State University, Columbus, Ohio, 1953).

[10]Donald Calvin Doane, The Needs of Youth, An Evaluation for Curriculum Purposes (New York: Teachers College, Columbia University, 1942).

[11]Luther Earl Hollaway, "A Psychological Study of the Religious and Moral Problems of Adolescents" (unpublished Doctor's thesis, Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1955).

balanced curriculum which could be provided by a local church. Curriculum is used here to include materials and experiences. No adequate effort was made to determine the needs of middle adolescence nor was any curriculum evaluation undertaken.

As a part of the more comprehensive survey made by the Ohio Youth Survey Research Associates, Weinberg developed and administered the Ohio Youth Survey Needs Questionnaire to 330 boys and 324 girls in the public and parochial schools of Delaware, Ohio, in an effort to determine their psychological needs. He concluded that his observations generally confirmed the evidence common to the literature on these needs.

Hollaway studied the correlation between the expressed religious and moral problems of youth and the religious and moral problems adult leaders believed youth to feel. A questionnaire was used which requested that a series of religious and moral problems be ranked in order of importance. Respondents were 407 college students during the fall and spring of 1954-1955 in attendance at North Texas State College, Texas College for Women, Southwest Baptist College, and Texas Wesleyan College, and 187 parents, lay leaders of youth, and church staff workers. Hollaway found a negative correlation.

Doane carefully surveyed the literature on adolescence to discover the ways in which needs of youth were presented. He reported the ways to be shortcomings of society, predicated

needs, and psycho-biological needs. Based upon the literature current at the time, a questionnaire dealing with the needs or problems of youth was constructed and administered to 2,069 students in rural Nebraska (grades nine through twelve), rural Virginia (grades eight through eleven), Oakland, California (grades ten through twelve), and Pittsburgh, Pennsylvania (grades nine through twelve in one school; ten through twelve in another). Doane reported that these students ranked as their major problem areas: vocational choice and placement, getting along with people, health, sex, and relationships with the opposite sex.

None of these investigators had as his purpose the study of the intermediate age group or the closely graded intermediate pupil lesson course.

II. ORGANIZATION AND PROCEDURE

Assumptions

This study was based upon assumptions which have been consciously accepted by the investigator. (1) Because human life cannot be subdivided, religious education is concerned with all the needs of life. Religion is not confined to concern with the Bible, with morality, or with ethics, though it is concerned with all of these. While they may not be of primary concern, personal and social adjustment, vocation, sex education, and other life needs are also within the scope

of religious education. William Barclay has epitomized this view of the totality of life in a borrowed quote.

> It has been said that, "The ancient Hebrew people had no word in their language to correspond to the word 'religion' as it is commonly used to-day. The whole of life as they saw it came from God, and was subject to His law and governance. There could be no separate part of it in their thought labelled 'religion.' Jesus Christ did not say, 'I am come that ye may have religion,' but, 'I am come that ye might have life, and that ye might have it more abundantly.'"[12]

(2) The needs of intermediates commonly found in the writings of selected authorities in the fields of educational psychology and religious education were accepted as valid.

(3) Closely graded Sunday school lessons should be based upon such needs. This seems to be the assumption underlying the approach to curriculum adopted by the Sunday School Board.[13] The closely graded intermediate Sunday school lessons, third series, were copyrighted in 1948 and 1949. Ostensibly, these lessons were planned in order to meet the needs of intermediates. The needs included those which had been scientifically investigated and described. This is seen in the fact that each of the four fall teacher quarterlies has a listing of seven need areas, only two of which are specifically religious. It would therefore be unfair to

---

[12]Quoted by William Barclay, The Letters to the Galatians and Ephesians (Philadelphia: The Westminster Press, 1958), p. 40.

[13]Clifton J. Allen and W. L. Howse (ed.), The Curriculum Guide 1960 (Nashville: Convention Press, 1960), p. 12.

evaluate these materials in the light of the theological orientation and perspective in religious education represented by such men as James D. Smart and Howard Grimes.[14] (4) The needs presented in the literature on adolescence could be developed into need-principles for use in curriculum evaluation. This included an assumption that a single observer could approximate "the considered judgment of a team of perceptive and well informed observers" in applying such an instrument.[15]

Plan of the Thesis

Evaluation of any single phase of a program of religious education would involve at least the three aspects of curriculum materials, other printed teaching materials, and the actual use made of either or both. Investigation of the latter would require selected experimental and control groups. The first two could be studied by less functional procedures, the evaluation being based upon widely accepted principles for the given area; this approach was used in the present investigation.

---

[14]James D. Smart, The Teaching Ministry of the Church (Philadelphia: The Westminster Press, 1954); Howard Grimes, The Church Redemptive (New York: Abingdon Press, 1958).

[15]Herman E. Wornom (ed.), "Highlights of Recommendations for Research," Religious Education, LV (January-February, 1960), 67.

Chapter II will place intermediates within the total span of adolescence and present a brief survey of the historical development of interest in adolescence. Further, it will seek to show the influence of public education and scientific psychology upon Sunday school curricula. Chapter III will present findings on the needs of intermediates, based upon the research and opinions of prominent secular and religious writers in the field of adolescence. An attempt will be made to validate the use of needs as one basis for the construction of curriculum materials. A definition of need will be given. A list of need-principles for intermediates will then be formulated. Chapter IV will develop a series of questions for use as an instrument in evaluating curriculum materials. Chapter V will report the results of applying this instrument to the graded Sunday school pupil lesson course for intermediates which is published by the Southern Baptist Sunday School Board. Chapter VI will summarize the results, draw conclusions, and present recommendations suggested by the findings of this study.

III. DEFINITIONS OF TERMS USED

Intermediate

The diverse uses of this term suggest the need to stipulate its use by Southern Baptists to designate boys and girls, ages thirteen through sixteen. It is so used in this

study. Note should be taken, however, of the fact that the use of different dates in determining promotion prevents age uniformity. The actual span possible for an intermediate department is twelve and one-half to seventeen and one-half years of age.

Curriculum

Curriculum is used to designate printed materials planned as a definite course of pupil study. The term does not include other printed materials unless this is indicated in the context.

Closely Graded Sunday School Lessons

Materials examined in this study included pupil and teacher lesson quarterlies for the four-year cycle of the Intermediate Graded Lessons, third series, copyrighted in 1948 and 1949 by the Sunday School Board of the Southern Baptist Convention and in use on October 1, 1960. In order to distinguish it from the group graded or uniform series, this series of Graded Lessons is now commonly identified and advertised as the closely graded Sunday school lessons for intermediates. Therefore, in this study closely graded lessons will be used to refer to the Intermediate Graded Lessons.

Each quarter, closely graded lessons provide four teacher and four pupil quarterlies, one for each of the four

years of the intermediate period, making a total of thirty-two quarterlies in the series. The contents of these lessons are changed only with adoption of a new series. This course of lessons is distinct from the group graded or uniform series which provides each quarter only one teacher and one pupil quarterly for all four years of the period, also a total of thirty-two quarterlies. Contents of the group graded series are rewritten each year.

Need

Connotations of this term vary widely. When used in this study it does not suggest a novel meaning. A technical definition is given in the text.[16] Need is used in the instrument of evaluation to mean the most common items suggested by approaches involving such criteria as problems, psychological needs, interests, wants, wishes, religious needs, emotional needs, social needs, and physical needs.

Scripture

Unless otherwise indicated, scriptural quotations are taken from the Revised Standard Version of the Bible.

---

[16] Infra, pp. 92 f.

CHAPTER II

THE HISTORICAL DEVELOPMENT OF INTEREST IN ADOLESCENCE

CHAPTER II

THE HISTORICAL DEVELOPMENT OF INTEREST IN ADOLESCENCE

The historical antecedents of a field of study are important to full understanding of its status at any specific point in time. Thus, a contemporary survey of adolescent needs should demonstrate awareness of its continuity with and dependence upon contributions of previous thought in this field.

The adolescent period includes the intermediate years and must be studied if the needs of intermediates are to be determined. This is true because the exact period of the intermediate years has not been given separate study and its history is therefore interwoven with that of the total field of adolescence.

The purpose of this chapter is to supply this background and thereby demonstrate the importance which has been attached both to adolescence and the intermediate period. To achieve this, five questions will be answered: (1) Within the total span of adolescence, what is the position given by authorities to the intermediate years? (2) Historically viewed, what interest was shown in adolescence prior to G. Stanley Hall (1846-1924)? (3) Beginning with Hall, what has been the trend in scientific studies of adolescence? (4) What are some historical evidences of American church

interest in adolescence? (5) How has Southern Baptist interest in the intermediate years been reflected in organizational and curricular provisions?

I. THE ADOLESCENT PERIOD

The intermediate period is a part of the larger chronological span of adolescence. Authoritative judgments concerning the chronological limits comprising adolescence are not in exact agreement but reflect general harmony.

Chronology

Etymologically, adolescence is derived from the Latin adolescere, meaning "to grow" or "to grow to maturity."[1] It is not subject to strict chronological limits because it involves "both a biological process and a social-cultural transition."[2]

Nevertheless, many writers give age limits. Some define the years of adolescence as those from about twelve through approximately twenty-four. Woodruff holds that adolescence claims some individuals in particular ways from

---

[1]Elizabeth B. Hurlock, Developmental Psychology (New York: McGraw-Hill Book Company, Inc., 1953), p. 200.

[2]Lawrence K. Frank, "Introduction: Adolescence as a Period of Transition," Adolescence, Forty-Third Yearbook of the National Society for the Study of Education, Part I (Chicago: University of Chicago Press, 1944), p. 1.

twelve to twenty-five.[3] Mudge,[4] Mayer,[5] Person,[6] and Stewart[7] are also representative of the general acceptance of this view.

Slightly different chronologies are proposed by other authorities in this field. For example, Landis agrees with the lower and upper limits being twelve and twenty-four but designates twelve to sixteen as adolescence and sixteen to twenty-four as youth, calling the total period "adolescent-youth."[8] Cole selects as limits the years from thirteen to twenty-one;[9] Cronbach those from thirteen through twenty, with those through twenty-six being "transition years;"[10]

---

[3]Asahel D. Woodruff, The Psychology of Teaching (third edition; New York: Longmans, Green, and Company, 1951), p. 218.

[4]E. Leigh Mudge, The Psychology of Early Adolescence (New York: The Caxton Press, 1922), p. 14.

[5]Herbert Carleton Mayer, Young People in Your Church (Westwood, New Jersey: Fleming H. Revell Company, 1953), p. 37.

[6]Peter P. Person, The Minister in Christian Education (Grand Rapids, Michigan: Baker Book House, 1960), p. 43.

[7]Frederick W. Stewart, A Study of Adolescent Development (Philadelphia: The Judson Press, 1929), pp. 33 ff.

[8]Paul H. Landis, Adolescence and Youth (second edition; New York: McGraw-Hill Book Company, Inc., 1952), p. 22.

[9]Luella Cole, Psychology of Adolescence (fourth edition; New York: Rinehart and Company, Inc., 1954), p. 4.

[10]Lee J. Cronbach, Educational Psychology (New York: Harcourt, Brace and Company, 1954), p. 94.

Hurlock chooses the period from twelve through twenty-one;[11] Jersild's preference of "about twelve to the early twenties"[12] is less definite; while Hollingsworth simply says "the teens."[13]

These citations suggest the conclusion that adolescence is not to be understood in terms of chronology alone but as applying to persons in transition from childhood to adulthood. This transitional process occurs for most people during the years from about twelve to twenty-four. Inception is marked by the physiological fact of puberty; termination is the indeterminable point of entrance into adult status. This view is clearly set forth by Landis.

> Chronologically, the adolescent-youth group is made up of persons twelve to twenty-four years of age; psychologically, of those terminating a prolonged period of infancy; sociologically, of those who are trying to bridge the gap between dependent childhood and self-sufficient adulthood. . . . Viewed from sociological perspective, adolescence and youth comprise that period in life when the individual is in the process of transfer from the dependent, irresponsible age of childhood to the self-reliant, responsible age of adulthood; . . .[14]

---

[11]Elizabeth B. Hurlock, Adolescent Development (first edition; New York: McGraw-Hill Book Company, Inc., 1949), p. 4.

[12]A. T. Jersild, The Psychology of Adolescence (New York: The Macmillan Company, 1957), p. 4.

[13]Leta S. Hollingsworth, The Psychology of the Adolescent (New York: D. Appleton and Company, 1932), p. 1.

[14]Landis, op. cit., p. 21.

Divisions of Adolescence

Observation and study have produced a consensus judgment that there are divisions within the adolescent span. These periods do not have abrupt or marked changes which identify their chronological limits. Therefore, authorities generally agree on some type of constituent stages; they do not agree on how many divisions or on the years to be allotted to each.

Two criteria generally used for determining the limits of the divisions of adolescence are periodicity and educational status. These two represent a cross-sectional approach. Periodicity is the dividing of adolescence into periods based upon age, physical development, and social factors in terms of chosen cross-sectional norms. Hurlock is representative of the approach of periodicity in suggesting the two stages of early adolescence as twelve through sixteen for girls and thirteen through seventeen for boys, and of late adolescence as seventeen to twenty-one for girls and eighteen through twenty-one for boys.[15] Cronbach gives two age divisions as thirteen through sixteen and seventeen through twenty for both sexes.[16] Cole lists three divisions, giving different ages in each for boys and girls, covering

---

[15]Hurlock, Adolescent Development, loc. cit.

[16]Cronbach, loc. cit.

the years from thirteen to twenty-one.[17] Periodicity is also the basis for the still different three divisions suggested by the Faculty of the University School of Ohio State University.[18]

Educational status is an approach which establishes divisions of adolescence in terms of educational phases, i.e., junior high, senior high, college, without regard to age or maturation. This criterion underlies the designation of early adolescence as twelve through fourteen, middle adolescence as fifteen through seventeen, and late adolescence as eighteen to twenty-five. Such an approach is taken by Stewart,[19] Mudge,[20] Mayer,[21] Person,[22] Soderholm,[23] and Suter.[24]

A third approach is used by writers who do not attempt age divisions of adolescence but deal in varying degrees with

---

[17]Cole, loc. cit.

[18]Faculty of the University School, How Children Develop (Columbus, Ohio: Ohio State University, 1949), pp. 49 ff.

[19]Stewart, loc. cit.

[20]Mudge, loc. cit.

[21]Mayer, op. cit., pp. 37-43.

[22]Person, loc. cit.

[23]Marjorie Elaine Soderholm, Understanding the Pupil, Part III: The Adolescent (Grand Rapids, Michigan: Baker Book House, 1958), p. 5.

[24]Carr M. Suter, "A Church Curriculum to Meet the Needs of Middle Adolescence" (unpublished Doctor's thesis, Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1957).

the differing problems, characteristics, and needs represented in these subdivisions. Those taking this position include Garrison,[25] Jersild,[26] Kuhlen,[27] and Horrocks.[28] This is a longitudinal approach.

In summary, these authorities do not agree fully on (1) the best approach to determining divisions, (2) the number of divisions, or (3) the ages constituting the divisions of adolescence. Further, church educators surveyed most frequently advocated education as the divisional criterion.[29]

Positionizing Intermediates

The choice by the Southern Baptist Sunday School Board of ages thirteen through sixteen as intermediate years is

---

[25]Karl C. Garrison, Psychology of Adolescence (fourth edition; New York: Prentice-Hall, Inc., 1951).

[26]A. T. Jersild, op. cit.

[27]Raymond G. Kuhlen, The Psychology of Adolescent Development (New York: Harper and Brothers, 1952).

[28]John E. Horrocks, The Psychology of Adolescence (Boston: Houghton Mifflin Company, 1951).

[29]Stewart, loc. cit.; Mayer, op. cit., pp. 37-43; Person, loc. cit.; Soderholm, loc. cit.; Henry N. Tani, Ventures in Youth Work (Philadelphia: Christian Education Press, 1957), p. 19; Kenneth F. Hall, So You Work With Senior High Youth (Anderson, Indiana: Warner Press, 1959); Clarice Bowman, Guiding Intermediates (New York: Abingdon-Cokesbury Press, 1943), pp. 7-9; George L. Cutton, Teaching Young People (Philadelphia: Judson Press, 1941), p. 5; Suter, op. cit.

based on periodicity. The fact that the intermediate department may actually include some pupils from twelve and one-half years to seventeen and one-half years of age and could not therefore be specifically related to the educational position of its members makes the criterion more obvious.

Using the extreme lower and upper age limits possible for intermediates produces a division which was not suggested by any author studied. Nevertheless, the limits of thirteen through sixteen were accepted by Landis[30] as the whole of adolescence, and by Cronbach[31] and Hurlock[32] as early adolescence. One investigator reported that evidence from physiology, phylogenetics, endocrinology, psychology, and cultural anthropology supports these more narrow age limits (thirteen through sixteen) as one of the three significant life phases for personality structure.[33]

Baptist Authorities. Sunday school and Training Union leaders in the Southern Baptist Convention use the term intermediate to designate the thirteen through sixteen age group. The use of the term in this way does not imply agreement that these ages should be the division. Three such

---

[30]Landis, op. cit., p. 22. [31]Cronbach, loc. cit.

[32]Hurlock, Adolescent Development, loc. cit.

[33]A. W. Aleck review of Karl Schmeing, Der Sinn der Feifungsstufen: Erbgang und Werdegang der menschlichen Jugend (third edition; Leipzig: Johann Ambrosius Barth, 1950) in Psychological Abstracts, 26:195.

leaders will serve to illustrate the lack of agreement in positionizing intermediates within the period of adolescence.

In defining the position of the intermediate, Lambdin says only that the term

> refers to the period of life immediately following childhood. It covers the ages from thirteen through sixteen. . . . /He/ is usually classified in the junior or senior high school grades.[34]

Lee emphasizes the extreme importance of these "in the middle" years and classified the period as early adolescence.[35] Another leader in the Southern Baptist Convention identifies the adolescent years as those from ten to twenty-three and therefore finds intermediates "almost in the middle of the adolescent period."[36]

Summary

Intermediates are persons in transition between childhood and adulthood. Since studies have not been made of the intermediate years as such, information about them must be selected from studies of school grades and other groups which

---

[34]Ina S. Lambdin, The Art of Teaching Intermediates (revised edition; Nashville: Convention Press, 1955), p. 7.

[35]Mary Virginia Lee, Effective Work with Intermediates in the Sunday School (revised edition; Nashville: Convention Press, 1955), pp. 16f.

[36]Elaine Coleman Pearson, The Intermediate Leadership Manual (revised edition; Nashville: The Sunday School Board of the Southern Baptist Convention, 1952), p. 15.

most nearly correspond in age, and from suggestions of authorities in the total field.

Careful examination of numerous writers produced data showing disagreement about the intermediate group at three points. First, authorities do not fully agree on the years included for intermediates as being a proper period or division of adolescence. Second, the precise position of intermediates in the span of adolescence is indeterminate. Third, designation of intermediates as early or middle adolescence depends upon the sources chosen. In fact, one writer flatly states that ages and divisions of adolescence are impossible to determine.[37]

II. PRE-SCIENTIFIC INTEREST IN ADOLESCENCE

The primary fact of the beginning of adolescence is the physical changes which occur during puberty. These changes have always been recognized and even ceremonialized by human beings. This recognition represents the beginning of interest in the field of adolescence.[38] Since the average age at which boys and girls become pubescent in America is between twelve and one-half and fourteen and one-half, to

---

[37]Kuhlen, op. cit., p. 6.

[38]Fowler D. Brooks, The Psychology of Adolescence (London: George G. Harrap and Company, Ltd., n.d.), p. 1.

study interest in puberty involves study of at least a part of the intermediate years.[39]

This development of concern for adolescence may be studied in two epochs: pre-scientific evidences and scientific evidences, the work of G. Stanley Hall being the point of transition. The purpose of this section will be to trace some historical evidences of interest in adolescence. This will also be indicative of an interest in intermediates.

Puberty Rites

Recognition of the attainment of pubescence with its accompanying social implications is first found in the puberty rites of primitive tribes. Although the ritual varied from tribe to tribe, it was designed to symbolize the admission of youth to adulthood.

Puberty rites developed in keeping with tribal beliefs and customs and were therefore the projection of society into individual life. Tests of readiness to assume adult status in the tribal society

> included circumcision, knocking out of teeth, cutting off parts of the hair or shaving the head, tattooing, scarification, laceration, fasting, and torture with heat, thirst, hunger or exposure.[40]

Successful completion of such cunningly devised tortures,

---

[39]Hurlock, Developmental Psychology, op. cit., p. 172.

[40]Hurlock, Adolescent Development, op. cit., pp. 6 f.

humiliations, vigils, and even direct instruction became the mark of admission to adulthood with its new privileges, hair styles, body ornamentation, and conduct.[41]

Similar ceremonies are found everywhere in the early stages of a culture and carry with them a recognition of the major persistent problems of youth. Specific areas so recognized are the need for emancipation from the family, the need to become an earner through a vocation, the need to find a socially acceptable sexual outlet through marriage, and the need for a philosophy of life and death.[42]

Greek Philosophers

Aristotle is considered the earliest writer to mention adolescence. In his Historia Animalism he comments on signs of puberty in both boys and girls. Of boys, he wrote:

> When twice seven years old, in most cases, the male begins to engender seed; and at the same time hair appears on the pubes, in like manner so Alcmaeon of Croton remarks, as plants first blossom and then seed. About the same time the voice begins to alter, getting harsher and more uneven, neither shrill as formerly nor deep as afterward, nor yet as any even tone, but like an instrument whose strings are frayed and out of tune; and it is called, by way of by-word, the bleat of the billy-goat.[43]

---

[41]Hollingsworth, op. cit., pp. 19-30.

[42]Ibid., pp. 34-35.

[43]Quoted by Wayne Dennis, "The Adolescent," Manual of Child Psychology, Leonard Carmichael, editor (New York: John Wiley and Sons, Inc., 1946), p. 633.

This and other of his conclusions were made as the result of generalized observation rather than of scientific study and interpretation. Further, he believed in three distinct stages in individual development involving (1) the body, (2) maturation of the emotions and appetites, and (3) the crowning achievement of the developed intellect. Commitment to these categories prevented him from inductive investigation. In more modern terminology the second of these corresponded to early adolescence and the third to later adolescence.[44]

Although Plato did not write directly on the subject of adolescence, his Dialogues includes discussions which embody the viewpoint of youth.[45]

Horrocks finds interest in adolescence reflected in Socrates' amusing talk with Lysis, a youth who complains that even his father's servants are allowed to drive the family horses while he merits no such privilege.[46] Socrates and the adolescent boys of his city developed a mutual affection, an affection which, unfortunately, led to false accusations of corrupting youth and to his suicide.

---

[44]C. M. Fleming, Adolescence (New York: International Universities Press, Inc., 1949), p. 33.

[45]John E. Horrocks, "The Adolescent," Manual of Child Psychology, Leonard Carmichael, editor (second edition; New York: John Wiley and Sons, Inc., 1954), p. 698.

[46]Ibid.

Later Rites

Rites connected with puberty are also found in customs and practices of more modern societies. Three of these will serve as illustrations of recognition of the importance of the adolescent years.

Early Roman education (c.750 B.C. to 146 B.C.) was vitally associated with preparation for citizenship and it is in this connection that recognition of puberty occurred. Two writers place this observance at the sixteenth year[47] while two other sources give the fourteenth year.[48] Whichever is correct, this observance for boys during the intermediate years was built around the feast of the liberalia, involving domestic ceremonies, religious rites, temple sacrifices, and family festivals.[49] The ceremonial climax was the putting on of the badge of adult status, the toga virilis, which conferred citizenship rights and admittance to military training.[50]

Without identifying the time of its beginning, Christian confirmation has been described as a type of puberty

---

[47]Horrocks, Manual of Child Psychology, loc. cit.; Elmer Harrison Wilds, The Foundations of Modern Education (New York: Rinehart and Company, Inc., 1942), p. 126.

[48]Brooks, op. cit., p. 3; William Allan Neilson (ed.), Webster's New International Dictionary (Springfield, Mass.: G. & C. Merriam Company, 1948), p. 2660.

[49]Wilds, loc. cit. [50]Ibid.

rite, conferring full group status to the initiate.[51] This is an erroneous view for two reasons. First, the Council of Trent specified the age of confirmation to be seven; second, deferral of confirmation until puberty or adolescence was first practiced by the Anglican Church in the eighteenth century.[52] The traditional age of twelve years follows, however, the Hebrew custom of granting legal responsibility to the boy at thirteen "or according to another teaching, a boy or girl was subject to all the commands of the Law as soon as the first signs of puberty appeared."[53]

The medieval institution of chivalry contains another illustration of such rites denoting interest in adolescent development. Three stages in the knighthood of this period were page, squire, and knight. A boy seven to fourteen years of age became a page and was characterized by being "associated with women."[54] The fourteenth year marked elevation to squire and permission to wait on his lord, which actually meant association with men.[55] At twenty-one the youth became eligible for knighthood. Observances leading to this final achievement included elaborate religious

---

[51]Horrocks, Manual of Child Psychology, loc. cit.

[52]Vergilius Ferm (ed.), An Encyclopedia of Religion (New York: The Philosophical Library, 1945), p. 195.

[53]Lewis J. Sherrill, The Rise of Christian Education (New York: The Macmillan Company, 1950), p. 48.

[54]Brooks, loc. cit. [55]Wilds, op. cit., p. 197.

rites, fasting, an all night vigil in his arms, knightly oaths, and concluded with the accolade of knighthood.[56]

Contemporary society has its counterpart of these proceedings in such observances as the "coming-out party" of debutantes, the prefix of "Mister" or "Miss" to the name, and even high school "commencement."[57] However, these do not convey full adult privileges as did primitive puberty rites.

Educators

The Aristotelian classification of individual development into three periods of body, emotions and appetites, and intellect exerted influence on the theories of three educational figures of more recent times. Much of the following is based on Fleming's discussion of this influence.[58]

Juan Luis Vives (1492-1540) was a student of Quintilian and of Aristotle, and proved "a forerunner of the modern psychologists in his desire to make the study of the operations of the mind the basis of teaching method."[59] Aristotle molded Vives' views on the function of sense perception and

---

[56] Ibid.

[57] Hollingsworth, op. cit., pp. 30-33.

[58] Fleming, op. cit., pp. 33-35.

[59] Wilds, op. cit., p. 325.

on the natural growth of knowledge in the individual mind. Direct contribution is found in Vives' view that learning follows an order through the senses, to imagination, to the mind. These abilities were to appear in order as childhood and youth progressed. The development of the mind was of particular importance to adolescent youth since this was the age of its flowering. The major need of adolescence was mental development.

John Amos Comenius (1592-1670) in his Great Didactic recommended a ladder system of educational organization based upon what he conceived to be the natural psychological development of pupils. He divided the first twenty-four years of life into four six-year periods. The need of each period was the development of a particular ability or faculty. These were, in order, (1) the senses, (2) the memory and imagination, (3) the understanding and judgment, and (4) the will to bring about harmony. This is reminiscent of Aristotle's use of philosophical categories for adolescent education. Further, adolescence was to be identified with appearance of understanding and judgment. The need of adolescence was the training of such faculties.

Jean Jacques Rousseau (1712-1778) provided sublimity to the concept of abrupt epochs by his emphasis on the recapitulation and saltatory theories. The fixed epochs of human growth, he contended, were birth to two, two to twelve,

twelve to fifteen, and fifteen to marriage at about twenty-five.[60] Corresponding needs and abilities were (1) health, (2) sensory experience, (3) increased physical strength and intellect, and (4) the appearance of sex functions, a new birth and true social life. The last period marked the ascendance of intellect over sense perception, the appearance of conscience, and the personalization of such concepts as truth, goodness and beauty. Religion was to be reserved until this last stage.

The theories of Rousseau reflect his belief that the adolescent period is marked by appearance of rational powers which make adulthood possible. The need of the individual during this period is natural opportunities for ascendance of these powers.

Literature

Playwrights and novelists have shown interest in the field of adolescence as a distinct period of development by including this topic in their productions. This interest has been traced by one writer from the story of Telemachus (the only son of Ulysses) to Tarkington, Remarque, Marks, and Maxwell of the twentieth century.[61]

---

[60] Fleming, op. cit., p. 34.

[61] Horrocks, Manual of Child Psychology, loc. cit.

A striking demonstration of this interest was reported in a study of Shakespeare. The investigator found that there were "seventy-four interesting adolescents among the comedies, forty-six among the tragedies, and nineteen among the histories" of this famous author.[62] Further, there were in particular

> thirty characters who, either on account of direct references to their age, or because of their love stories, or because they show the emotional and intellectual plasticity of youth, may be regarded as typical adolescents.[63]

The frequency of this theme in plays and novels is not, however, the vitally important consideration. The treatment given the theme is the revealing fact. And these and other such writers failed to attempt a significant contribution to the field of adolescent study. Such a conclusion is suggested by the following evaluation.

> . . . Some treated the matter lightly, some seriously; others indulged in more or less moralizing; and while the classics of fiction give us considerable insight into the real working of the adolescent mind, into its phenomena, the novelists all but failed to offer any constructive suggestions. Their essays were largely devoid of the technique of dealing with the psychic, social, and moral problems of this period.[64]

---

[62] Ibid.

[63] Ibid.

[64] W. S. and Lena K. Sadler, Piloting Modern Youth (New York: Funk and Wagnalls, 1931), pp. 5 f.

III. TRANSITION TO SCIENTIFIC STUDY

Theories, attitudes, and practices surrounding puberty and adolescence were based upon generalized observation and deductive thinking from Aristotle until a transition to scientific studies began in the nineteenth century. But it was not until the twentieth century that methods approaching scientific exactness appeared. Altered theories, improved attitudes, and more intelligent practices regarding adolescence have resulted.

This section traces the transitional work of G. Stanley Hall and others, contrasts them with present viewpoints, and presents some accepted methods and problems of current studies of the adolescent age span.

Transitional Studies

The first inductive approach to the study of adolescence was the making of a distribution table for the onset of the menarche by Osiander in 1795.[65] Other investigators soon began giving new attention to the significance of puberty. For a half-century following Osiander, medical doctors were the group most active in making such studies. The Catalog of the Surgeon General's Library lists many monographs on puberty between 1800-1850.[66]

---

[65] Dennis, op. cit., p. 634. [66] Ibid.

Though some scattered studies appeared after 1850, the work of G. Stanley Hall (1844-1924) was required "to establish a psychology of adolescence."[67] As early as 1882 he called attention to what he held to be the psychological characteristics of adolescence, stressed the importance of study of this period, and became the first to declare adolescence a period of unusual religious impressionability.[68] Darwin's theories resulted in Hall's possessing a deep conviction of the importance of biological evolution for education. Scientific exactness combined with the evolutionary hypothesis in Hall's famous Adolescence: Its Psychology, a work of two volumes published in 1904.[69]

The two major tenets of Hall's adolescent psychology were the evolutionary recapitulation theory and the saltatory theory, the latter positing a disconnected period emerging as a "rebirth" or "renaissance" so catastrophic as to create inevitable sturm und drang in all life areas. His position is characterized by the following selected references.

> Adolescence is a new birth, for the higher and more completely human traits are now born. The qualities of body and soul that now emerge are far newer. The child comes from and harks back to a remoter past; the adolescent is neo-atavistic, and in him the later acquisitions of the race slowly become prepotent. Development is

---

[67] Ibid. [68] Ibid.

[69] G. Stanley Hall, Adolescence: Its Psychology (New York: D. Appleton and Company, 1904), 2 vols.

> less gradual and more saltatory, suggestive of some ancient period of storm and stress when old moorings were broken and a higher level attained. . . . Important functions previously non-existent arise. . . . Some linger long in the childish stage and advance late or slowly, while others push on with a sudden outburst of impulsion to early maturity.[70]

Three basic underlying assumptions grew out of Hall's theories and characterized the view of adolescence which prevailed in America in the first quarter of the twentieth century. First, adolescence was a period of sudden, radical, and all-permeating changes, the importance of which could hardly be overestimated. Second, during adolescence every area of life experienced these changes. Third, these changes resulted from physiological modifications attending puberty; their cause was internal. The extent to which these views were accepted was evidenced by the appearance of Hall's exact terminology in the subsequent literature of this field. The pervasiveness of his influence is epitomized in one writer's feeling that "most of the literature since G. Stanley Hall" has continued in some of his viewpoints.[71]

Weaknesses in Hall's views included (1) a devotion to instinct psychology which prevented his seeing that adolescent problems are not solely within the individuals themselves but arise through the interactions of social

---

[70]Hall, op. cit., Vol. I, p. xiii.

[71]Landis, op. cit., p. 46.

relationships, (2) his failure to comprehend and to allow for individual differences, (3) his contention that the male was by nature superior to the human female,[72] and (4) his invalid presuppositions which grew out of evolutionary theories.[73]

Modern Viewpoint

Since about 1925 the trend has been away from the views of Hall in the study of adolescent psychology. Shortly after that year, psychologists began to accept different suggestions arising from the studies of anthropologist Margaret Mead. Her Coming of Age in Samoa appeared in 1928 and Growing Up in New Guinea in 1930.[74] These books gave support to a view which admitted problems but optimistically believed "that it is possible, in the proper cultural setting, for children to reach maturity without passing through a

---

[72]Fleming, op. cit., p. 38.

[73]John S. Brubacher, A History of the Problems of Education (New York: McGraw-Hill Book Company, Inc., 1947), p. 149; Frederick Eby and Charles Flinn Arrowood, The Development of Modern Education (New York: Prentice-Hall, Inc., 1934), p. 855; Hurlock, Developmental Psychology, op. cit., p. 201; Horrocks, The Psychology of Adolescence, op. cit., pp. 4-8; Wilds, op. cit., p. 489.

[74]Margaret Mead, Coming of Age in Samoa (New York: William Morrow and Company, Inc., 1928); Margaret Mead, Growing Up in New Guinea (New York: William Morrow and Company, Inc., 1930).

period of marked emotional strain and crisis."[75]

Pursuing this thesis, succeeding investigators have centered their work in scientific studies of social factors and experiences which contribute to the formation of attitudes, habits, ideas, and other aspects of the adolescent personality. Physiological statistics are sought in an effort to understand their meaning and importance for such development rather than as normative information. Untenable theories and philosophical views have been largely abandoned in favor of exact data about youth in a given sociological and personal context.

Beginning with Hall, the primary shift in method has been away from a deductive to an inductive method of study and interpretation. This emphasis caused studies of adolescence to cluster about three approaches:[76] (1) study of development in terms of quantifiable data such as lineal, areal and ponderal increases, skeletal growth, physiological change, and capacity for physical endeavor; (2) study of problems related to personality and social and emotional growth; (3) study of adolescent learning problems in school and elsewhere.

Scientific studies in the field of adolescence are

---

[75]Landis, op. cit., p. 38.

[76]Horrocks, Manual of Child Psychology, op. cit., p. 701.

still in their infancy in America. According to Landis, adolescence was not recognized as a problem in America until the decade of the 1930's.[77] Horrocks shortens this, believing a complete psychology of adolescence could be based on studies since 1945.[78] History suggests the conclusion that significant studies in this field have come during the twentieth century.

Methods of Study

The methods which have been used in studying adolescents are noted, with limitations, by Hurlock.[79] The observation technique is probably the oldest, but many adolescents refuse to cooperate in such research. Questionnaires are popular devices which do not yield completely satisfactory information for attitude and behavior studies. Retrospective reports run the risk of coloration resulting from emotion, attitude, and/or memory. Deeper level investigations through psychoanalytic techniques usually involve "problem" cases which are not representative of the adolescent group. Adolescent diaries prove only partially informative and reliable since they are not kept by a

---

[77]Landis, op. cit., p. 24.

[78]Horrocks, Manual of Child Psychology, op. cit., p. 703.

[79]Hurlock, Adolescent Development, op. cit., pp. 19-22.

representative group and are likely to be emotionally colored. Genetic case studies are thought to be best for studying behavior and attitudes but the long periods of time required for investigation make them difficult and costly.

Obstacles to effective study of adolescence include lack of cooperation by schools and colleges, meager cooperation of adolescents, subjective opinions supplied by family members, individual differences within the group, and the lack of suitable and scientifically valid methods for studying their attitudes and behavior.[80] Hurlock's list of obstacles emphasizes the fact that the use of no one method is sufficient to secure completely adequate data. The re- results of several different approaches are needed.

IV. CHURCH INTEREST AND RECOGNITION IN AMERICA

Nowhere more than in the church can it be demonstrated that

> although puberty is as old as the human race, the concept of adolescence as a period of life including a number of years is largely a product of nineteenth- and twentieth-century culture.[81]

Though planted across denominational lines this interest was nurtured and shaped by denominational groups.

---

[80] Ibid., pp. 17-19.

[81] Garrison, op. cit., p. 4.

The purpose of this section will be to note some organizational and curricular evidences of (1) interdenominational efforts to minister to adolescents through the Sunday school movement and (2) the development of a Southern Baptist Sunday school ministry to intermediates which was based upon their life needs. This approach is necessary because there was no separate ministry to intermediates until the twentieth century. A further reason is an attempt to sketch the general historical background out of which evolved the present organizational provisions for intermediates in Southern Baptist Sunday schools.

Through the Youth Movement

Church emphases designed specifically for adolescents appeared simultaneously with development of the Sunday school but not always as a part thereof. Although evidence of some effort to provide for youth is found in early American church history, "not until the abuses of the early years of the Industrial Revolution had become grossly offensive to discerning men was there any concentrated effort to meet their needs."[82] This effort was the result of concerns created through experience with early Sunday schools. However, full recognition should be given to antecedents such as Cotton Mather's "Devotional Society," the singing schools which

---

[82]Mayer, op. cit., p. 17.

produced choirs, and the temperance societies, all of which appeared in the seventeenth and eighteenth centuries.[83]

The earliest American Sunday schools were for children from six to fourteen, the latter being the year of dismissal from classes. Adolescents were largely omitted; less than one-half the intermediate span was included. However, efforts were begun as early as 1798 to enlist both young people and adults for instruction through the senior-class or adult-school movement.[84] Both denominational and interdenominational efforts to provide for youth which followed were sporadic and uncoordinated.

In 1800 the "Baptist Youth's Assistant Missionary Society" was formed, while 1803 saw the "United Society of Young Men in Boston Churches" appear.[85] Missionary societies of this type became numerous following the "haystack prayer meeting" of 1806 and the resultant interest in foreign missions. Other types of societies for adolescent youth flourished during the three decades to follow. The important point is that these represent efforts to meet adolescent needs as understood by the churches.

---

[83]Frank Otis Erb, The Development of the Young People's Movement (Chicago: The University of Chicago Press, 1917), pp. 1-26.

[84]Paul H. Vieth (ed.) The Church and Christian Education (St. Louis: The Bethany Press, 1947), p. 25.

[85]Charles Arthur Boyd, Young People at Work in Baptist Churches (Philadelphia: The Judson Press, 1928), p. 3.

The "most direct progenitor of the modern youth society or fellowship," however, was organized in 1844 by George Williams in England and named the "Young Men's Christian Association."[86] The early ministry of this organization was primarily with older adolescent boys. The success of this movement in enlisting young people on a purely religious basis prompted formation in 1860 by Dr. Theodore Cuyler of the historically important young people's prayer meeting, an event which culminated in his "Young People's Association" of 1867 in Lafayette Avenue Presbyterian Church in Brooklyn.[87] No ages for membership seem to have been specified. "The great purpose of the society was the conversion of souls, the development of Christian character and the training of new converts in religious work."[88]

The decade from 1880-1890 proved the true period of emergence for permanent youth organizations. Under the influence of Dr. Cuyler's previous successes, Dr. Francis E. Clark organized in 1881 the Christian Endeavor Society in the Williston Congregational Church, Portland, Maine.[89] Common acceptance is given this event as marking the true beginning of permanent youth work within the program of the

---

[86]Vieth, op. cit., p. 30.

[87]Erb, op. cit., pp. 37 f.

[88]Ibid.

[89]Vieth, op. cit., p. 28.

church. The precipitating factors were the problems surrounding the care of a large number of recently converted teen-agers. The Society was characterized by the prayer meeting pledge, a consecration meeting, and by committee work. Members "ranged from ten to eighteen, most of them being over fourteen years old."[90]

During this decade, Methodists were active in providing for adolescents societies which adopted a connectional society relationship to the denomination. Their most significant development was the union of five such societies into the Epworth League in 1889. The "Epworth Herald" paper, begun June 7, 1890, represented an effort to meet the needs of youth through printed materials. No strict age limits were imposed upon members of the League.

Baptists officially entered the field of youth organizations with the appearance of the Baptist Young People's Union of America in 1891. This was achieved over southern opposition to all societies and over pronounced objections from Christian Endeavor Societies. The stated purpose was

> . . . the unification of the Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations.[91]

---

[90]Dr. Francis Clark quoted by Erb, op. cit., p. 53.

[91]Erb, op. cit., p. 81.

The official printed organ for this union was a monthly paper. No specific age limits were imposed for members.

An ever-increasing number of denominational societies and organizations for youth have since appeared and reflect in program, organization, and curriculum obvious efforts toward denominational differentiation. Notation should be made that these early provisions demonstrated little awareness of adolescent needs or of the divisions of adolescence, one of which might have been intermediates.

Through the Sunday School Movement

Historical evidence of church interest in the field of adolescence is traceable also through the development of the Sunday school and its curriculum.

The close of the War of 1812 brought a new religious emphasis to Sunday school work in America which resulted in a new type of curriculum. Beginning about 1815 the traditional Sunday school text of the catechism yielded to an uncoordinated effort to memorize scripture passages through question books, verse-a-day plans, selected scripture lessons, and denominational lessons. The primacy of the Bible was sought but these plans showed no recognition or understanding of age group needs. Publishing houses and lesson series increased in uncoordinated numbers, their purpose being to meet a demand and to provide denominational literature for the young. The well-known curricular "Babel Period"

of 1840-1872 was the result.

Originally organized in 1832 as the National Sunday School Convention, the International Sunday School Convention sought to correct this "Babel Period" by approving in 1872 issuance of the "International Uniform Lessons."[92] Though a forward step in bringing coordination to Sunday school work and effort, these lessons made no provision for adaptation to the age groups of children and youth. Much later, Mrs. J. W. Barnes and her associates persuaded the Eleventh International Sunday School Convention of 1905 to hear a series of six lectures by Professor Edward P. St. John depicting childhood and adolescent needs as being distinct from those of adulthood. The favorable sentiment thus created led to Convention approval in 1908 of the "International Graded Series."[93] Here for the first time cooperative church effort was undertaken to meet the needs of adolescence.

The appearance of the International Graded Series marked a change in approach to Sunday school curriculum construction which continues to influence contemporary lesson courses.

American Sunday schools of the nineteenth century followed an approach to teaching which included a curriculum

---

[92]Clarence H. Benson, A Popular History of Christian Education (Chicago: Moody Press, 1943), pp. 185-188.

[93]Ibid., p. 219.

of Bible truths to be transmitted, a Christian transmitter (teacher), and scholars to whom Bible truths were to be applied.[94] The teacher functioned solely to reinforce the process of transmission; "textbooks and methods were basically Herbartian."[95] The Uniform Series made it "impossible to select lessons which met equally well the needs of children of five, youths of fifteen, and men of thirty-five."[96] Dissatisfaction with these conditions grew as a result of "neglect of the graded principle, already recognized as an absolute essential in public instruction" and the influence of training being received by public educators in normal schools.[97] Dobbins says this influence of public education on Sunday school curriculum materials was intensified by the work of such men as Pestalozzi, Herbart, Froebel, Montessori, Binet and Simon, Hall, Preyer, Dewey, Thorndike, Shinn, Baldwin, and others, adding that

> genetic and educational psychology began to open up a new world of understanding of the child's nature and needs. Specialists emerged who put the child at the center and demanded that content and method be made subordinate to the learner's experience. By the turn

---

[94]G. S. Dobbins, Can a Religious Democracy Survive? (New York: Fleming H. Revell Company, 1941), p. 100.

[95]Ibid., p. 101.

[96]Henry Frederick Cope, The Evolution of the Sunday School (Boston: The Pilgrim Press, 1911), p. 110.

[97]Clarence H. Benson, op. cit., p. 211.

> of the [twentieth] century these influences were being strongly felt in Sunday school circles.[98]

Although reluctantly, the International Graded Series of lesson courses was authorized "at the urgent insistence of workers with children who had been greatly influenced by the educational reforms of Pestalozzi, Froebel, and Herbart."[99] First appearing in 1910, this series provided a separate course of lessons for each year from four through twelve and soon had added courses for each year through age sixteen.[100] The series was planned to meet the peculiar needs of childhood and early adolescence but Lankard complained that even these lessons "are not sufficiently child centered."[101] Nonetheless, they "were built on the closely graded plan, and patterned after the public schools."[102]

Scientific psychology and public education influenced both the curriculum and organization of Sunday schools in America. Indeed, Lankard gives "changed conceptions in

---

[98]Dobbins, op. cit., p. 101.

[99]William Clayton Bower and Percy Roy Hayward, Protestantism Faces its Educational Task Together (Appleton, Wisconsin: C. C. Nelson Publishing Company, 1949), p. 10.

[100]Benson, op. cit., p. 219.

[101]Frank Glenn Lankard, A History of the American Sunday School Curriculum (New York: Abingdon Press, 1927), p. 293.

[102]Benson, op. cit., p. 219.

public education and psychology" chief credit for bringing about the International Graded Series.[103] Writing in 1911, Cope also noted these influences.

> With the child as the center it became evident that curriculum, organization, and methods must all be based on the child's needs, determined by his characteristics and governed by the laws of his life. This is an entire change of basis of which we at this day are hardly conscious, so rapidly and yet so steadily and assuredly has it come about. The profound reason for the change is found in the larger world of scientific thinking, particularly in the rise of what is often called the 'new psychology.'
>
> . . . . . .
>
> A history is no place for prophecy; but at the end of the first decade of the twentieth century it is so evident that the /Sunday/ schools are by the hundreds being reorganized in accord with the principles of genetic psychology that this assertion is not wholly prophetic.[104]

Such convictions found expression through changes which were made in the Sunday schools.

> They first focussed attention on the child and compelled every one to study the child with scientific care and sympathy. They remodeled the organization of the school by the recognition of the principle of development in the life of the child and the need of adaptation of material taught, type of organization, and method of teaching to the developing life. Hence the graded school. They rearranged the curriculum and introduced new elements, suiting the subjects to the developing life.[105]

The two-fold influence of public school and scientific psychology upon Sunday schools was symbolized in organization

---

[103] Lankard, op. cit., p. 278.

[104] Cope, op. cit., pp. 138-140. [105] Ibid., p. 141 ff.

as well as in graded curricula. In 1903 the Religious Education Association was organized to improve the quality of religious education by utilization of new scientific insights, one being the need for "directing more attention to the interests of the pupil."[106] "Under the stimulus of educational movements that were influencing general education," the Sunday School Council of Evangelical Denominations was organized in 1910 by fifty-nine delegates from nineteen denominations.[107] It resulted from a conviction of denominational priority in determining Sunday school curricula and an insistence that the viewpoints as summarized above by Cope be implemented in such materials. "It was believed that the modern theories used in the public school should be applied to religious education."[108]

This trend was also reflected in the 1922 recommendation of the Commission of Seven of the International Sunday School Convention. One of their four curriculum recommendations was the development of a new International Curriculum of Religious Education "to be based upon the latest developments of educational theory and practice."[109] Further, the

---

[106]Benson, op. cit., p. 327.

[107]Bower and Hayward, op. cit., p. 11.

[108]Benson, op. cit., p. 324.

[109]Bower and Hayward, op. cit., p. 70.

International Curriculum Guide, effective for the International Council of Religious Education from 1932 to 1945, contained seven principles for curriculum construction, three of which were:

> 2. Since growth takes place in response to life situations, the Bible is used in relation to the areas of experience at the various age-levels. . . .
> 5. The series seeks sequence, balance, and comprehensiveness by taking account of the maturing interests and experiences at various age-levels, the anticipation of emerging needs, and seasonal emphases. . . .
> 7. The three-year cycle permits the continuous revision of the series in the light of teaching experience and emergent social situations and needs.[110]

These historical facts suggest that since about 1910 the curriculum materials for Sunday schools in America have been based, at least in part, upon the needs of the pupils involved. Scientific psychology and public education have been influential in determining these needs while Sunday school curriculum has sought to use Christian truth in meeting them. However, it does not follow that such needs have replaced, or should replace, religious needs as the primary pupil needs with which the Sunday school curriculum is concerned.

The International Sunday School Association matched its developing curriculum with official organization. In 1906 an intermediate department was organized for thirteen-

---

[110] Ibid., p. 71.

through sixteen-year-olds, to be followed in 1910 by a senior department for ages seventeen through twenty.[111]

Further expansion of a religious ministry to the needs of adolescents came in 1918 when Boston University established a Department of Religious Education and began offering a course in adolescent religious education. Course response led Boston University in 1920 to establish the first Department of Young People's Work in any institution of higher learning.[112]

The International Council of Religious Education, organized in 1922, provided a section for youth in its organizational structure. This division is presently maintained as part of the Division of Christian Education of the National Council of Churches.

V. INTEREST IN INTERMEDIATES IN THE SOUTHERN BAPTIST CONVENTION

There is historical evidence to suggest that Baptists in the United States have been aware of the intermediate years since early in the nineteenth century. Similar evidence seems to demonstrate that Southern Baptist early recognized the importance of intermediates and began a

---

[111]Herbert Carleton Mayer, The Church's Program for Young People (New York: The Century Company, 1925), pp. 6, 13.

[112]Ibid., p. 15.

developing effort to provide distinctive organization and curriculum materials.

The purpose of this section is to provide a background for studying selected Southern Baptist curricular provisions for intermediate life by tracing the historical development of such provisions through the organization and curriculum of the Sunday School. Parallel provisions through other church educational organizations do not lie within the limits of this study and are therefore omitted.

Sunday School

B. H. Carroll, speaking to the 1900 meeting of the Southern Baptist Convention, observed that among the approximately 1200 Baptist churches in the United States in 1800 "there were no Sunday schools of the modern kind."[113] Not until 1804 when the Second Baptist Church, Baltimore, Maryland, "began a Sunday school that was peculiar to the time in that religious instruction was the sole object of the organization" did Baptists begin to utilize this channel for reaching youth.[114] Growth which followed this beginning was sporadic. A bitter controversy among Baptists from 1805-1830

---

[113]Homer L. Grice, "Some Sunday School Contributions to the Growth of Southern Baptist," The Quarterly Review, XIV (January-March, 1954), 35.

[114]Encyclopedia of Sunday Schools and Religious Education (New York: T. Nelson and Sons, 1915), Vol. I, p. 76.

as to whether or not Sunday schools were scriptural prevented unified support. Schools which continued or appeared in Baptist churches during that period included intermediates in their seven- through sixteen-year-old membership.[115] The basis for division into classes was educational status. Not until somewhere in the "period between the close of the nineteenth century and the beginning of the twentieth century" was the age basis adopted.[116] This represented adoption of periodicity as the criterion for grouping pupils in the Sunday school.

Prior to 1845, curriculum materials among Baptists included the Bible, the catechism, and some tracts, none of which was inherently graded for age-group needs. Appearing in 1824, the "Baptist General Tract Society" was found even as late as 1840 to have as its only purpose the distribution of tracts, books, and the employment of colporteurs.[117] No concept of the need for a graded curriculum existed in the materials of this central Baptist agency. In fact, no awareness of age group needs was evident in church curriculum materials of any kind for this period, Baptist or otherwise,

---

[115]Grice, op. cit., p. 36.

[116]W. L. Howse, Concerning Grading (Baptist Sunday School Board tract; Nashville: n.d.), p. 3.

[117]Grice, op. cit., p. 36.

except as educational level might demand. In religious work for young people, up to 1844 "there is practically no conception that young people form a special group physically and psychologically, with interests, capacities, and needs peculiarly their own."[118] The upper intermediate years were included in this grouping of young people.

By the time of organization of the Southern Baptist Convention in 1845, the "Great Split" of 1837-1838 had been resolved, the Sunday school had been widely accepted and responsibility for its promotion assumed.[119] The Bible Board of 1851 was made responsible for distribution of Bibles and tracts but was neither aware of the need for nor concerned with providing suitable curriculum materials for youth.

The first Southern Baptist effort to provide materials specifically for children and youth appeared through the work of the first Sunday School Board, established in 1863. The war years which followed found this Board producing

> . . . The Sunday School Primer, The Little Sunday School Hymn Book, The Infant Class Question Book by L. H. Shuck (containing ten lessons on the Old and the New Testaments designed for the youngest children), Little Lessons for Little People (consisting of twelve lessons on Genesis for the oral instruction of young children), The Child's Question Book on the Four Gospels (Part II), A Brief Catechism of Bible Doctrine by J. P. Boyce (containing twenty lessons for children of ten or twelve years and

---

[118] Erb, op. cit., p. 25.

[119] G. S. Dobbins, op. cit., pp. 45 ff.

> upwards), Sunday School Questions on the Four Gospels with a condensed Harmony (Part I) by B. Manly Jr. (consisting of thirty-nine lessons for advanced classes), Teacher's Class Book (for one year), Reward Tickets, and Questions on the Five Books of Moses by B. Manly Jr. (for Intermediate classes) [italics in the original].[120]

The dissolution of this Board in 1873 was accompanied by the disappearance of all these curriculum materials. The lone survivor was the young people's monthly "Kind Words." This paper became the nucleus for a graded "Kind Words Series" of Sunday school helps which were authorized in 1885.[121] From 1873 until 1885 no provision for intermediates existed.

Following the establishment of a permanent Sunday School Board in 1891, the graded "Kind Words Series," based on the International Uniform Lessons, became known as the "Convention Series of Sunday School Periodicals" which, by 1897, included "The Teacher," "Advanced Quarterly," "Intermediate Quarterly," and a "Primary Quarterly."[122] The inclusion of curriculum materials for intermediates proved to be permanent.

A shift in organizational and curricular approach was reflected in the changed Sunday school pupil classification

---

[120]Edith Clysdale Magruder, A Historical Study of the Educational Agencies of the Southern Baptist Convention 1845-1945 (New York: Teachers College, Columbia University, 1951), p. 45.

[121]Dobbins, op. cit., p. 65.

[122]Magruder, op. cit., p. 53.

criterion pursued by Southern Baptists beginning early in the twentieth century. The change was to set aside educational status in favor of periodicity. This suggests a recognition of the existence of divisions in life with distinctive needs. One such division was that of the intermediate. A 1910 Sunday school text states the thesis succinctly:

> The Sunday school should not classify on the basis of the pupil's standing in some other school, for the Sunday school deals with the pupil not according to what he knows, but according to the period of life he is in, and as is well known these periods change with the years.[123]

In spite of these early advances, not until January, 1922, was Miss Mary Virginia Lee employed to develop Southern Baptists' Sunday school work for intermediates. As assistant to Harry L. Strickland in the Organized Class Department, Miss Lee immediately began publication of "The Intermediate Counselor" for Sunday school workers and emphasized the organizational refinement of intermediate work. Her successes led to establishment of a Department of Intermediate Sunday School Work within the Sunday School Board in 1924.[124] The same year a Vacation Bible School Department was organized which included intermediates in the age groups provided for

---

[123]Dr. Harvey Beauchamp quoted by W. L. Howse, Concerning Grading, op. cit., back cover.

[124]P. E. Burroughs, Fifty Fruitful Years (Nashville: The Broadman Press, 1941), p. 201.

in its first curriculum materials.

Present Sunday school curriculum materials for intermediates produced by the Baptist Sunday School Board include closely graded lessons for teacher and pupil, a group graded series based upon the Uniform Lesson outlines and providing lessons for teacher and pupil, and the four-year cycle of Vacation Bible School materials.

Implications for the Present Investigation

More than mere chance may be associated with the fact that a change in grading principle among Southern Baptist Sunday schools came simultaneously with the impact of scientific psychology and general education upon American Sunday school work. While they did not join the Sunday School Council of Evangelical Denominations in 1910, Southern Baptists have continued their relationship with the lesson committee of the International Sunday School Convention and its successor the International Council of Religious Education.[125] However unconsciously assimilated, the Sunday School Board of the Southern Baptist Convention apparently has followed these organizations by including scientifically determined age group needs which may not be classified as specifically "religious needs" as one important foundation

---

[125] *Supra*, pp. 51-54.

of Sunday school methods and curriculum materials. Evidence of acceptance of this approach may be found in two respects in the writings of prominent Southern Baptist leaders.

First, such leaders accept the principle that teaching in the Sunday school must be based upon pupil needs which arise out of life experience.

In suggesting a pattern for Sunday school teaching, G. S. Dobbins gives these instructions to intermediate teachers:

> (2) Consider the unit of lessons and its relevance to characteristic needs of the various ages included in the department. . . .
> (5) . . . ; and determine what there is in the unit and in the particular lesson under consideration which relates to each member's current needs.
> (6) State the lesson aim in terms of pupil interests and needs.[126]

J. N. Barnette expresses a similar feeling in a general comment on Sunday school teaching. He writes: "As the teacher prepares for the lesson period, he will be conscious of the pupils' needs and of the Word of God as the only adequate source for meeting these needs."[127] In discussing "the part Sunday school lessons play" in teaching intermediates, Mary Virginia Lee states that one purpose of the

---

[126]G. S. Dobbins, Building a Better Sunday School Through the Weekly Officers and Teachers' Meeting (Nashville: Convention Press, 1957), p. 108.

[127]J. N. Barnette, A Church Using Its Sunday School (revised edition; Nashville: Convention Press, 1955), p. 137.

teacher's quarterly is to help the teacher "recognize what his pupils need that may be met through each lesson."[128] She cautions that learning activities require group planning since intermediates "will be more interested if they share in the planning and are looking forward to certain learnings to meet their felt needs."[129] The teacher is counseled to "be sure and relate the truths of the lesson to your pupil's experiences and needs."[130]

Another Southern Baptist educator stipulates that Sunday school teaching must observe the principle that "learning is based on need" because pupil interest is "closely related" to the "matter of felt need."[131]

> Therefore, the teacher must know the members of his class so well and so intimately that he will be able to approach the lesson in such a way that it will meet the needs and solve the problems which the members are facing.
>
> . . . . . .
>
> Since the primary task of a teacher is not to present material, but rather to meet the needs of members, our third principle may be stated as follows: In preparing the lesson, the teacher should identify specifically the needs of the class members which may be met by that particular lesson. The materials should then be arranged and the lesson taught in such a way that those needs will be met.[132]

---

[128] Mary Virginia Lee, op. cit., p. 79.

[129] Ibid., p. 83. [130] Ibid.

[131] Findley B. Edge, Teaching for Results (Nashville: Broadman Press, 1956), p. 45.

[132] Ibid., pp. 45-46.

In a later book the same author suggests that one area in which Sunday school teachers need help is in understanding "age group characteristics" because "really effective teaching cannot be done except in terms of the interests, needs, and characteristics of the individuals being taught."[133] Background study of each weekly lesson should include consideration of the question: "What needs do these members have that are met by this lesson?"[134] The aim for a specific lesson should be chosen according to a definite principle.

> The aim must also be related to the needs of the members of the class. Only the teacher knows the specific needs of his particular class. For this reason lesson writers can rarely determine what the teacher's aim ought to be. They can state the aim only in the most general terms since they are writing for thousands of classes. Therefore it is almost always necessary for the teacher to adapt any suggested aim and make it more specific in terms of the needs of his particular class.[135]

To make the lesson personal a "life situation" is recommended with the caution that "it must be so closely related to the normal experience of the members that they could easily be involved in the situation."[136]

Although what is meant by needs is not always clear, two of the authorities already cited do distinguish between needs and felt needs. Edge points out that a problem for

---

[133]Findley B. Edge, Helping the Teacher (Nashville: Broadman Press, 1959), p. 7.

[134]Ibid., p. 21. [135]Ibid., p. 24.

[136]Ibid., p. 42.

group discussion must be "felt and accepted by the group as their problem" but the teacher's task includes making "the class aware of problems in their lives which they have not yet faced or felt."[137] Three classifications of these problems are given as the "what to do," the "how to go about it," and the "attitude" types.[138] Lee mentions the function of the teacher in causing a need to be felt by class members. Her comment is in connection with a discussion of how to arouse pupil interest. "Another way to stimulate pupils' desire to learn is to lead them to feel their need for certain learnings."[139]

A second fact is that such authorities see Sunday school teaching as influencing the whole of life and therefore include physical, psychological, social, and personal needs as a foundation for construction of effective Sunday school curriculum materials.

Dobbins emphasizes that Sunday school teaching must reach "from the immediate occasion when the lesson is taught into all important areas of each pupil's life."[140] Textbooks on adolescence are to be used by teachers as background study.

---

[137] Ibid., p. 88. [138] Ibid., p. 89.

[139] Lee, op. cit., p. 77.

[140] Dobbins, Building a Better Sunday School Through the Weekly Officers and Teachers' Meeting, op. cit., p. 65.

The meaning of his viewpoint becomes specific in his treatment of "Meeting the Needs of Young People with the Bible."

> Consideration should be given to such interests and needs as: education, vocation, social life, recreation, amusement, ambition, temptation, intellectual doubt, moral confusion, courtship and marriage. Current lessons should be related to these problems as giving guidance to their solution.[141]

The basic training book on teaching for teachers of intermediates categorizes the needs to be met through teaching as physical, mental, emotional, social, and religious and moral.[142] To these are added "the wishes of the pupils," which are identified as recognition, a new experience, response or intimacy, and greater security.[143] These seem indicative of a psychological orientation and appear to reflect a presupposition that Sunday school teaching encompasses the whole of life.

The counterpart in administration of this Sunday school teaching book gives further evidence of this approach to work with intermediates. To explain why intermediates act as they do, the psychological "wants" or needs for new experience, achievement, approval, freedom, fellowship, and love and understanding are listed and discussed.[144] The worker is to minister to these needs.

---

[141] Ibid., p. 110. [142] Lambdin, op. cit., p. 90.

[143] Ibid., pp. 90-91.

[144] Lee, op. cit., pp. 21-24.

Added to the opinions of these writers are the reflections to be found in the teacher quarterlies of the closely graded Sunday school lessons provided for intermediates by the Sunday School Board of the Southern Baptist Convention.[145] The four fall quarters of these quarterlies carry a two-page listing entitled "We Teach to Meet These Needs." Needs are divided into seven groups: home and family, school and community, social life, leisure time, vocational interests, religious life, and Biblical knowledge and skills. These areas and their sub-points comprise a total of over eighty items and include considerations of virtually every aspect of life. Only two of these seven areas deal directly with religion and religious needs; the other five are those which scientific psychology and public education seem to have led Sunday schools to include among their bases for curriculum construction.

---

[145]Sunday School Board of the Southern Baptist Convention, Intermediate Graded Lessons, Teacher, 13 through 16 year series (Nashville: Sunday School Board of the Southern Baptist Convention, 1948).

CHAPTER III

THE NEEDS OF INTERMEDIATES

CHAPTER III

THE NEEDS OF INTERMEDIATES

Humanity has always been aware of the changes which attend puberty. However, the preceding chapter has sought to show that adolescence viewed as a socially distinct period of human growth has been a twentieth century development in American culture. This seems to have been largely true for both scientific study and church awareness. Thus, the relatively short history of research on the divisions and needs of adolescence might be expected.

The purpose of this chapter is to determine the needs of intermediates by examining the research and opinions of a representative number of writers in the field of adolescence. Their consensus judgment will become the basis for the choice of a group of selected needs for this age group. Some of these needs will then be developed into need-principles for use in curriculum evaluation.

The attempt to achieve this purpose will be structured around four pertinent questions. First, to what extent do authorities accept the use of needs as a valid basis for curriculum construction? Second, what is the meaning of need? Third, what are some approaches which have been made in studying adolescent needs? Fourth, how can the needs most commonly suggested for the intermediate years be

stated as need-principles which may be used in curriculum evaluation?

I. VALIDATION OF NEEDS AS CURRICULUM FOUNDATION

This section will attempt to justify the use of needs as an organizing principle for curriculum construction by demonstrating the importance of need in theories of learning and its acceptance as a curriculum principle by representative curriculum authorities and by religious leaders.

Learning Theory

Many theories of learning accept some type of need-reduction as a necessary basis for human learning. This need-reduction is identified as the motive for such learning.[1] All theorists recognize the presence and importance of motive in learning.

> For all theorists, motive clearly comes into play in performance. . . . Of course, as a practical matter, . . . without motivation of some sort, the experiences necessary for learning are not likely to come along.[2]

---

[1]Karl C. Garrison and J. Stanley Gray, Educational Psychology (New York: Appleton-Century-Crofts, Inc., 1955), pp. 254 f.; J. M. Stephens, Educational Psychology (revised edition; New York: Henry Holt and Company, 1956), p. 282; G. L. Anderson and A. I. Gates, "The General Nature of Learning," Learning and Instruction, Forty-Ninth Yearbook of the National Society for the Study of Education, Part I (Chicago: University of Chicago Press, 1950), p. 16.

[2]Stephens, op. cit., p. 283.

Pressey, Robinson, and Horrocks suggest the acceptance by theorists and educators of need theory in learning.

> A great deal of excellent work is constantly being done to relate children's learning experiences to their needs and interests, and the trend in this direction has steadily increased. There is real hope for the future while such a trend continues, but it is feared that it is too often confined to discussions in textbooks instead of being widely adopted.[3]

In giving a description of the learning process, Anderson and Gates point out the necessity of need or motivation in any learning activity.

> Motivation is assumed to be an inner state of need and is a necessary condition if the learner is to engage in learning activity. Needs, wants, interests, and sets are terms which are used to refer to motivating conditions.[4]

Hilgard and Russell agree, noting that "the proper motivation of learning is one of the basic essentials of any set of educational experiences."[5]

Public Educators

Selected citations will be given in an effort to demonstrate that the use of pupil needs as a basis for

---

[3]Sidney L. Pressey, Francis P. Robinson, and John E. Horrocks, Psychology in Education (New York: Harper and Brothers, 1959), p. 203.

[4]Anderson and Gates, loc. cit.

[5]Ernest R. Hilgard and David H. Russell, "Motivation in School Learning," Learning and Instruction, Forty-Ninth Yearbook of the National Society for the Study of Education, Part I (Chicago: University of Chicago Press, 1950), p. 66.

curriculum construction is extensively accepted by public educators. Identification of the professional positions of such educators will be made to assist in evaluating their suggestions.

C. T. McNerney, Department of Education at The Pennsylvania State College, in a revised list of learning principles, says, "The learning activities must be adapted to the individual needs of the child."[6] He further contends that "the construction and organization of curriculums" must be "in such a manner that the needs of all youth will be met. . . ."[7] Teaching in secondary schools, which would include intermediates, should be determined by "individual pupils' particular needs."[8]

Edward A. Krug, School of Education, University of Wisconsin, stresses the requirement for curriculum to follow "the needs of the tasks of the human individual as a child and as an adult" and gives a suggested list of such tasks.[9] That these are to be implemented in the school task is made clear by one of ten statements of general principles for forming curricular objectives.

---

[6]Chester T. McNerney, The Curriculum (New York: McGraw-Hill Book Company, 1953), p. 104.

[7]Ibid., p. 11. [8]Ibid., p. 50.

[9]Edward A. Krug, Curriculum Planning (revised edition; New York: Harper and Brothers, 1957), pp. 43-50.

> 2. Human needs are always a primary consideration. The developmental tasks concept furnishes a useful tool for the study of human needs both in terms of the individual and of the environment in which he lives. Since these tasks are developmental, that is related to needs at various growth levels, they may serve as bases for identifying specific and unique functions of various levels of schooling, such as the nursery school, the primary grades, the upper elementary level, the junior high school, and the senior high school.[10]

While teaching at George Peabody College, H. L. Caswell and D. S. Campbell emphasized the necessity for the purposes of education to become internalized by the pupil. Achievement of the purposes should be seen by the pupil as worthwhile.[11] The pupil must feel or be led to feel a need for the content, activity, and outcome of the curriculum. Logically included as bases for selection was whether or not subject matter was "significant to contemporary life," "commonly used by adults," and "of general interest to children."[12] Curriculum was to be related to pupil needs.

Pointing out the conflict between progressive and traditional theories of education, J. Minor Gwynn, University of North Carolina, lists "interests, urges, and needs" as characteristics of progressivism, which theory, he states,

---

[10] Ibid., p. 80.

[11] Hollis L. Caswell and Doak A. Campbell, Curriculum Development (New York: American Book Company, 1935), p. 202.

[12] Ibid., p. 275.

is more widespread.[13] He sees one of the purposes of secondary school curricula as represented in their evolving capacity to meet the wider skills, needs, and abilities of an increasingly heterogeneous school population.[14] The influence of efforts to use needs as the basis for instruction is reflected in altered and newer methods of teaching which seek a consciously accepted learning goal (need).[15] Needs can be successfully met when all community agencies assist the schools "in building a program to meet the needs of children and of the local social, economic, and religious structure."[16]

To avoid unnecessary repetition and extension, several other authorities will be cited more briefly.

Florence B. Stratemeyer, Columbia Teachers College, and her associates note that life creates human needs which must be met by a "curriculum for modern living."[17] An extended list of these life situations is proposed.[18] All

---

[13]J. Minor Gwynn, Curriculum Principles and Social Trends (revised edition; New York: The Macmillan Company, 1950), p. 45.

[14]Ibid., p. 52. [15]Ibid., p. 211.

[16]Ibid., p. 53.

[17]Florence B. Stratemeyer, et al., Developing a Curriculum for Modern Living (New York: Bureau of Publications, Teachers College, Columbia University, 1947), p. 106.

[18]Ibid., pp. 106-118.

curriculum issues have as one source of direction "the child - his nature and needs and the way he learns; . . . ."[19]

Other public educators directly agreeing or intimating that needs, as they interpret them, are a valid basis for curriculum construction include Harap and associates,[20] G. Lester Anderson,[21] and John K. and M. A. Norton.[22]

Doane, later to be a public school superintendent, summarized his doctoral study of educational writers thus:

> If there is one point upon which most educators today [1942] appear to be in agreement it is that educational programs, particularly those of the secondary school [which includes intermediates], should be founded upon the needs of the children concerned.[23]

It must be pointed out that a descriptive or scientific approach to the identification of pupil needs is not accepted by all public educators as a sound basis for curriculum

---

[19]Ibid., p. 23.

[20]Henry Harap, et al., The Changing Curriculum (New York: D. Appleton-Century Company, 1937), pp. 5-10.

[21]G. Lester Anderson, "Introduction," Learning and Instruction, Forty-Ninth Yearbook of the National Society for the Study of Education, Part I (Chicago: University of Chicago Press, 1950), pp. 2 f.

[22]John K. and Margaret Alltucker Norton, Foundations of Curriculum Building (Boston: Ginn and Company, 1936), pp. 547-549.

[23]Donald Calvin Doane, The Needs of Youth, An Evaluation for Curriculum Purposes (New York: Teachers College, Columbia University, 1942), p. 1.

construction.[24] However, even more traditional views of the curriculum do not abandon need theory but substitute needs presented in normative terms which grow out of philosophical presuppositions. An example is the perennialist's insistence "that exercising and disciplining the mind" is one of the needs of all human beings.[25]

Religious Educators

Many religious educators have also accepted pupil needs as a valid principle for curriculum construction. Evidence of this acceptance is extensive in the literature investigated for this study.

H. C. Mayer, head of the first university department of young people's work, urged a church program based on the needs of youth as discovered in actual life. He saw the church's chief weakness with youth as its failure to meet their needs.[26] "Our aim must always be to meet the needs of young people," he urged.[27] "A program which will not meet

---

[24]John S. Brubacher, Modern Philosophies of Education (New York: McGraw-Hill Book Company, Inc., 1939), pp. 252-261; I. B. Berkson, The Ideal and the Community (New York: Harper and Brothers, 1957), pp. 210 f.

[25]Theodore Brameld, Philosophies of Education in Cultural Perspective (New York: The Dryden Press, 1955), p. 322.

[26]Herbert Carleton Mayer, The Church's Program for Young People (New York: The Century Company, 1925), pp. 28-30.

[27]Ibid., p. 40.

the individual needs of very different young people is already doomed to defeat."[28] Curricula for young people must be based upon the nature and needs of the pupil.[29] Intermediates were included in the ages for his "young people."

Suggesting a list of the six basic "discoveries" or needs of the twelve to twenty-four age group, Harner recommends that a youth program be built thereon.[30] "The church ought to concentrate in its efforts to win youth upon satisfying the life-needs of youth so completely as to become indispensable to youth."[31]

In describing ingredients of an adequate learning environment for youth, Clarice Bowman, a Methodist authority, lists as first "the present stage of development of the young persons: their nature, their needs, their interests; . . ."[32]

American Baptist George Cutton devotes a complete chapter to "Meeting the Needs of Your Young People," listing appropriate needs and offering suggestions for curriculum implementation.[33] Hall adds little to this but agrees in

---

[28] Ibid., p. 61. [29] Ibid., pp. 156-158.

[30] Nevin C. Harner, Youth Work in the Church (New York: Abingdon-Cokesbury Press, 1942), pp. 31-60.

[31] Ibid., p. 27.

[32] Clarice M. Bowman, Guiding Intermediates (New York: Abingdon-Cokesbury, 1943), p. 53.

[33] George L. Cutton, Teaching Young People (Philadelphia: Judson Press, 1950), pp. 20-30.

emphasizing needs as foundational to any effective church program with youth.[34]

More explication and specific application of needs as a curriculum principle in religious education is given in other sources. For example, a later work of Mayer gives a list of needs under the heading "Developmental Objectives for Young People."[35] The curriculum necessary to achieve these objectives is defined in terms of the needs of youth.

> A curriculum is a carefully planned systematic presentation of materials necessary to meet the needs of growing young people and prepare them for maturity as Christians and church members. . . . Desirability will have to be tested by the needs of young people and the aims of the church program for young people.[36]

Bowman recommends a church curriculum whose materials meet the expressed needs and interests of youth,[37] insists that teachers must study youth needs and problems,[38] and points out the necessity for a church calendar "as will enable the particular youth in a given local church to feel their specific needs are being met."[39] Paul Vieth, commenting on

---

[34]Kenneth F. Hall, So You Work With Senior High Youth (Anderson, Indiana: Warner Press, 1959), pp. 12 f.

[35]Herbert Carleton Mayer, Young People in Your Church (Westwood, New Jersey: Fleming H. Revell Company, 1953), pp. 56-59.

[36]Ibid., p. 79.

[37]Clarice M. Bowman, Ways Youth Learn (New York: Harper and Brothers, 1952), p. 76.

[38]Ibid., p. 38. [39]Ibid., p. 141.

basic principles which must underlie church curricula, indicates five "needs of persons" which must be satisfied and provided for.[40] If the church is to aid youth, asserts R. C. Miller, its church school curricula must be conceived and devised so as to attract and to meet the needs of youth.[41] A similar viewpoint is expressed in a theologically conservative editorial which listed as one basic curriculum criterion: "Is it suited to the needs and capacities of the pupils?"[42]

National Council of Churches

The National Council of Churches of Christ in the United States of America has adopted a theory of needs as a basic foundation of curriculum construction.

Gerald E. Knoff, Executive Secretary of the Council's Division of Christian Education, has intimated this in a list of five general principles for curriculum. "There is a determined effort among curriculum builders," he writes, "to know as much as possible about the people who are going to use the prepared materials."[43]

---

[40]Paul H. Vieth, The Church and Christian Education (St. Louis: The Bethany Press, 1947), pp. 150-152.

[41]Randolph C. Miller, "'Bobby-Sox' Religion," Religious Education, XLI (March-April, 1946), 111.

[42]Editorial in Christianity Today, August 31, 1959, p. 29.

[43]Gerald E. Knoff, "Curriculum Construction: Some General Principles," Religious Education, XLVII (September-October, 1952), 331.

The Council has explicated this in A Guide for Curriculum in Christian Education. One principle demands that a good curriculum be "directed to the needs of growing persons" because

> if the organizing principle of the curriculum is the individual learner in all his divine-human relationships, the content of the curriculum must be directed to the needs emerging in those relationships.[44]

The International Council of Religious Education had previously adopted a similar position, enumerating needs and building a corresponding curriculum based on the changing experiences and needs of the individual learner.[45] True to this position are the objectives approved by the National Council of Churches for its work with senior high youth.

> 'Objectives' have sometimes been formulated in terms of the situation, the needs, the interests, and the duties of the pupil and the group. This has seemed a useful way in which to think of objectives because the curriculum is based upon, emerges from, and uses the situation, needs, and interests, and duties of the pupil.[46]

---

[44] A Guide for Curriculum in Christian Education, A Report Prepared by the Special Committee on the Curriculum Guide (Chicago: Division of Christian Education, National Council of Churches of Christ in the U. S. A., 1955), p. 34.

[45] William Clayton Bower and Percy Roy Hayward, Protestantism Faces Its Educational Task Together (Appleton, Wisconsin: C. C. Nelson Publishing Company, 1949), p. 82.

[46] The Objective of Christian Education for Senior High Young People, A Study Paper Authorized by the Commission on General Christian Education (New York: Division of Christian Education, National Council of Churches of Christ in the U. S. A., 1958), p. 11.

Southern Baptist Sunday School Board

The Sunday School Board of the Southern Baptist Convention is in agreement with the foregoing opinions concerning the curriculum of religious education. Second only to the Bible is the place given to "the nature and needs of persons" as "the foundation of the curriculum."[47] Understanding of these needs requires realization of their evolutionary character for each age level. Curriculum materials should be planned to meet the needs of each age group.

The following statement reveals strong acceptance by the Sunday School Board of the principle of needs as a curriculum foundation:

> We can now see that the curriculum for Christian teaching and training must be vitally related to human experience. It must aim at definite and worthy objectives in terms of the nature and needs of persons of all ages.[48]

The permeation of this premise is found in a recent report on grading which stated: "One of the major factors considered was the matter of more adequately meeting the needs of persons."[49]

---

[47]Clifton J. Allen and W. L. Howse (ed.), The Curriculum Guide 1960 (Nashville: Convention Press, 1960), p. 12.

[48]Ibid., p. 13.

[49]Article appearing in News Letter, January, 1961, p. 7, a free monthly publication of the Sunday School Board of the Southern Baptist Convention.

Summary

Although definitions of the term vary slightly, needs are widely accepted by curriculum authorities and by public educators as an important principle in any curriculum construction. Concurrence with this view is reflected by religious educators of contrasting theological persuasion, by certain conciliar declarations, and by the Sunday School Board of the Southern Baptist Convention.

Nevertheless, the centrality of pupil needs as a foundation in the curriculum of religious education has been called into question in recent years. An early harbinger of such criticism, Clarence Tucker Craig, "plead" for a new emphasis on "the primacy of the teaching of the gospel" which would not ignore "the ethical response to the gospel" in terms of life problems and needs.[50] He insisted that "the most vital need of any person was to examine for himself the historic bases of the Christian faith."[51] The Bible, Craig believed, was to be used in Christian education in two sequential ways, as presentation of "the gospel faith" and as an accompaniment to examination and solution of life problems.[52] While his emphasis was on the centrality of the

---

[50]Clarence Tucker Craig, The Use of the Bible in Teaching (Nashville: Whitmore & Stone, 1942), pp. 8-9.

[51]Ibid., p. 8. [52]Ibid., p. 6.

gospel faith, he admitted that persons may come to this faith through their experiences of life need.

> As a matter of fact, the psychological approach probably will in many cases be the reverse. People are led to a thoughtful examination of the Christian faith as they discover the need for a foundation or starting point in the solution of their pressing problems. They come to realize that they have to make some assumption. If it is not the Christian faith, it must be some other faith. Thus they may be driven back to examine the nature of that faith.[53]

Writing contemporaneously with Craig, H. Shelton Smith scathingly criticized the main stream of religious education for its liberal theology and for adopting the person-centered approach of public education. Smith declared "that the theological roots of liberal Protestant nurture must . . . be re-examined and reconstructed."[54]

More recently, James D. Smart analyzed the danger of making needs central in religious education.

> A curriculum, religious or secular, based upon the needs of the child is in danger of becoming a very thin and watery curriculum, particularly if much weight is allowed to what the child himself conceives to be his needs. . . . So also a Christian education curriculum that can find little place for the Bible or doctrine or Church history, because they do not meet an observable need of the pupil, may be suspected of forming its estimate of the child in something other than a fully Christian context.[55]

---

[53] Ibid., p. 9.

[54] H. Shelton Smith, Faith and Nurture (New York: Charles Scribner's Sons, 1941), p. 32.

[55] James D. Smart, The Teaching Ministry of the Church (Philadelphia: The Westminster Press, 1954), pp. 155 f.

Nevertheless, Smart recognized the importance of life experience in teaching.

> We can understand the importance, then, of a close co-ordination between the courses studied in the church school and the present life experience of the pupil. The purpose of the study is to provide the light in which the situations of life take on their true Christian meaning and the pupil finds, in the Christian faith, the key to the mystery of life.[56]

These writers represent a viewpoint which challenges the importance of pupil needs as a primary consideration in the curriculum of religious education. They do not abandon entirely the principle of pupil needs in curriculum construction. With other writers, these religious educators and theorists are simply insisting that theology be central in religious education.

There seem to be slight evidences that this interest in theology is causing religious educators to place more emphasis on the meaning and message of the gospel itself in the curriculum of religious education. The resulting curriculum appears to be constructed more upon the nature of the Christian faith and the motivation which is involved in that faith. The emphasis of the Presbyterian's "Faith and Life Series" on the Bible, the Church, and Christian history is a case in point.

At the present time it is impossible to assess the

---

[56] Ibid., p. 169.

influence of this theological emphasis on future curriculum materials for the Sunday school. However, whether one agrees or disagrees with this new emphasis in curriculum, it would be unfair to evaluate Southern Baptists' closely graded series of intermediate Sunday school lessons by such theological criteria since these lessons were avowedly constructed to meet pupil needs.

II. THE MEANING OF NEED

The use of a need concept is both theoretical and descriptive. It represents a basic assumption that all human activity is to be understood as an attempt to satisfy a need. The exact determination of the need is essentially theoretical. "The need theory," as Cronbach observes, "is a convenient method of analyzing behavior and personality."[57] This theoretical character contributes to the variety in listings since each investigator may posit his own group of needs based upon his research and study. As description, need is a means of depicting the overt behavior of a particular human person.

Background of Its Usage

To determine the first writer ever to use the concept

---

[57]Lee J. Cronbach, Educational Psychology (New York: Harcourt, Brace and Company, 1954), p. 100.

of human needs is all but impossible. However, one of the earliest attempts to define and list needs of adolescents was made by W. I. Thomas. Seeking to account for the delinquency of a group of girls, he concluded that the cause was to be found in four needs or "human wishes" which society had failed to meet. These were a longing for new experience, security, response, and recognition.[58] Delinquency, he felt, was the perverted attempt of the girls to satisfy these basic desires or needs. Thomas' work served to popularize the concept of human needs which require satisfaction.

During the twenty years following Thomas' suggestions there occurred a rapid increase in the number of viewpoints on this subject and in the designations of adolescent needs. Doane conducted an intensive survey of the literature to 1942 and made a comprehensive observation.

> Statements of the needs and problems of youth vary as widely as the philosophies of those presenting them and as a means by which the statements are formulated. Richmond, for example, maintains that the problems of the adolescent boy are largely concerned with sex, while Symonds finds that sex as a problem of high school youth ranks fifteenth in a list of fifteen basic problem areas; Rainey states that the basic need of youth is leadership capable of shaping opinion; the Maryland Youth Survey finds that the securing of suitable employment is a fundamental need of youth; responses of laymen to one inquiry regarding the needs of youth include strong character, appreciation of spiritual values, and loyalty to American democracy; Hollingsworth cites freedom from

---

[58] W. I. Thomas, The Unadjusted Girl (Boston: Little, Brown, and Company, 1925), p. 4.

> supervision of the family first in a list of needs of youth; the National Association of Secondary School Principals gives as examples of needs meriting attention of the secondary school health, taking advantage of machines, social efficiency, and possibly the study of a foreign language, while Watson states that the basic need of youth is a new economic system capable of promising social security.[59]

Similar variations continue to characterize contemporary lists of adolescent needs.[60] This renders definitive lists of needs difficult to formulate.

Uses Made of the Term

Doane found educational writers using the term "need" in three major ways. He classified these as shortcomings of society, predicated needs, and psycho-biological needs.[61] The first use stressed needs which should be corrected by social action for the benefit of youth; the second emphasized shortcomings of youth as seen from the viewpoint of adults; the third explained all physical or mental activity of any person as the result of drives. He found the term was made more complex and uncertain by inclusion of some needs under more than one of these classifications.

The concept of need has been used more commonly to

---

[59]Doane, op. cit., pp. 1 f.

[60]Stephens, op. cit., p. 482; Garrison and Gray, op. cit., p. 200.

[61]Doane, op. cit., pp. 4 f.

identify the source of or to explain human action. Three classifications have resulted, "however, the exact names given to these categories are not uniform."[62] An examination of these classifications follows.

Physiological, organic, or primary needs have been formulated as being goads to human activity. Basic in this category have been the needs for food, water, air, rest, activity, elimination, and relief from glandular distension.[63] One difficulty in isolating and identifying such physiological needs is the necessity that their satisfaction be accomplished in socially accepted ways. The accepted means of satisfaction are established by social context and thereby influence the goal-directed activity. Interpretation of behavior in relation to physiological needs must take such social needs and pressures into account. Doane's use of the term "psycho-biological" reflects this interrelatedness.[64]

A second grouping is the social needs. Cooperation of other persons is an implied requisite to satisfaction of these needs. Thus they are not clearly distinguishable from

---

[62]Garrison and Gray, op. cit., p. 280.

[63]Asahel D. Woodruff, The Psychology of Teaching (third edition; New York: Longmans, Green and Company, Inc., 1951), p. 82.

[64]Doane, op. cit., p. 5.

personal needs, a third group to be discussed later. Doane comments: "The two are so interrelated as to be inseparable. Personal needs are largely a result of social demands; social demands are the result of collective personal needs."[65]

Designations of social needs are not uniform. Illustrative is Woodruff's list of belongingness, affection, social approval, and freedom or constraint;[66] while Garrison and Gray give recognition, belongingness, companionship, social approval, mutual affection, and sharing.[67] In a "modified and rearranged" group of "basic human needs," Cole lists eleven social needs which introduce still further contrasts.[68]

Third are the personal needs which are also classified as psychological or emotional needs. Mental health and well-being depend upon these needs being met. One grouping of these includes affection, security, achievement, and independence.[69] Group acceptance, to give as well as to receive, to learn new things, to understand life, and to exercise

---

[65] Ibid.

[66] Woodruff, op. cit., pp. 83-89.

[67] Garrison and Gray, op. cit., p. 204.

[68] Luella Cole, Psychology of Adolescence (fourth edition; New York: Rinehart and Company, Inc., 1954), p. 112.

[69] Garrison and Gray, op. cit., pp. 201 f.

responsibility are the list of another writer.[70] Professor Robert A. Proctor lists security, adventure, mastery, belonging, affection, and recognition as emotional needs.[71] A more comprehensive grouping has been given as growth, normalcy, having and keeping possessions, overcoming difficulties, being loved, security, escaping blame, self-expression, thrills and excitement, sexual expression, and independence.[72] The conclusion that there is not clear agreement on the items to be included as personal needs may also be validated from additional sources.[73]

One writer has classified needs into five categories, arranging them in a hierarchy from the most to the least basic in the following way: physiological, safety, affection and belongingness, esteem needs (such as self-respect and social approval), and self-actualization.[74]

---

[70]C. M. Fleming, Adolescence (New York: International Universities Press, Inc., 1949), pp. 45-47.

[71]This was a verbal statement made by Doctor Robert A. Proctor during a course in educational psychology at the Southern Baptist Theological Seminary in the fall semester of 1955. Doctor Proctor has approved the use of these items.

[72]Cole, loc. cit.

[73]Woodruff, op. cit., pp. 89-92; W. C. Menninger, et al., How to Be a Successful Teen-Ager (New York: Sterling Publishing Co., Inc., 1954), p. 52; Doane, op. cit., p. 5; Irene M. Josselyn, "Psychological Problems of the Adolescent: Part I," Social Casework, 1951, 32:183-190.

[74]A. H. Maslow as quoted by Pressey, Robinson, and Horrocks, op. cit., p. 208.

Still another approach to listing human needs is a general grouping without regard to categories. This is seen in the statement that "almost all the problems of school children relate to the needs for affection, for adult approval, for peer approval, for independence and for self-respect."[75] These five, it is said, are "widely observed" with some writers expanding the list to twenty or more while others reduce it to three or four.[76] An extreme form of this view subsumes all needs under the need for security.[77] Additional sources suggesting general listings without categories are Stephens,[78] Morris,[79] and the National Council of Churches.[80]

In summary, authoritative opinion is divided in the use to be made of need in explaining human behavior. This division intimates that "there can be no fixed and final list of human needs" on which present authorities will agree.[81] The pattern of needs, the pattern of meaning, and

---

[75]Cronbach, loc. cit. [76]Ibid.

[77]Marynia F. Farnham, The Adolescent (New York: Harper and Brothers, 1951), p. 92.

[78]Stephens, op. cit., pp. 479-482.

[79]C. Eugene Morris, Counseling With Young People (New York: Association Press, 1954), pp. 16-21.

[80]A Guide for Curriculum in Christian Education, op. cit., p. 34.

[81]Woodruff, op. cit., p. 81.

the situation vary with persons and these permit only tentative status to such listings.

A further conclusion is that the person must be viewed as a totality when needs are being determined.[82] A need reflects a condition of the total being. Isolation of a need as being solely personal, social, or biological is a precarious assignment. Therefore, caution must be exercised in the evaluation and utilization of any list of human needs and need categories. Stephens gives an excellent resume of this.

> It is important to remember that any list of needs given at this time must be very incomplete. Unlike the chemist, we have as yet no periodic table of basic needs, and it will probably be some years before we even begin to get one. Before we can begin to achieve such a table it will be necessary to go over each proposed list with several questions in mind. We must ask: (a) Is the list complete? Or is there some behavior which cannot be described in terms of any of the needs on our list? (b) Are all the items necessary? Could we eliminate some of the needs and still not greatly impair our description of behavior? (c) Are all the items on our list independent? Or is there a great deal of overlapping? Perhaps, for instance, two needs listed separately are made up largely of the same element. (d) To what extent is each of these needs a direct result of inheritance and to what extent is each an outcome of experience?
>
> So far the questions just raised are largely unanswered. Until we are much closer to an answer than we are at present, it will be wise to consider any list of needs as merely illustrative. This list, in other words, shows what we mean by needs. It also shows the general type of needs which we think will be used to

---

[82]Karl C. Garrison, Psychology of Adolescence (fourth edition; New York: Prentice-Hall, Inc., 1951), p. 201.

> describe behavior. But we cannot say these are the needs by which human activity is to be understood in all situations.[83]

Definition of the Term

A definition of need arises out of a theory of human behavior and activity based upon need-reduction. To present an acceptable description of a theory of need-reduction will therefore be the aim of this section.

Human activity is to be understood as response to felt need. The feeling aspect may or may not be consciously experienced. A need is the condition which gives rise to an urge or a drive. The condition results from disequilibrium in the normal or balanced state of the physical, social, or psychological dimensions of human personality. A state of tension is created by this imbalance. Release of this tension is sought through attainment of a goal which is perceived as satisfying. Should the first goal prove unsatisfying (it fails to reduce the tension), alternate goals will be chosen and pursued until a reduction in tension occurs as the result of a restoration of balance. Therefore, by definition,

> a need may be said to exist when there is a state of tension present which serves to direct one's behavior toward certain goals. . . . In relation to motivation a need may be defined as a state of tension which leads

---

[83]Stephens, op. cit., p. 482.

> an individual to direct his activities toward certain goals which will relieve the tension.[84]

In addition to "felt needs" the person may also have "unconscious needs" which he does not perceive as needs. Specific learnings or experiences may be required if such needs are to be consciously felt or experienced by the person. Until this awareness exists little can be done to meet "unconscious needs." Only when awareness is experienced will a drive toward release of tension be produced.

The varied, goal-directed activity which accompanies any attempt to satisfy a need is a "drive." The drive operates to sustain the activity until tension is reduced as a result of restored balance. As Stephens says,

> A need is the thing which sets a drive in motion. . . . And the drive is the force which keeps the organism doing one thing after another until the goal is attained. Need is a condition which calls for action toward a certain goal. Drive is the force which keeps the action continuously directed toward that goal.[85]

Hilgard similarly defines need "as the physiological state of deprivation or of tissue injury," and drive "as the psychological consequence of this state."[86]

---

[84]Garrison and Gray, op. cit., p. 200.

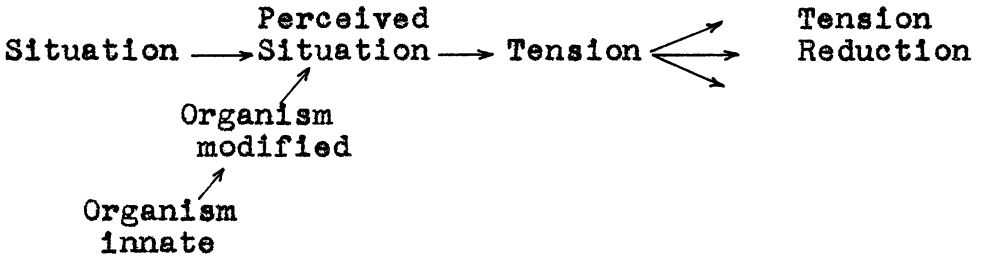
[85]Stephens, op. cit., pp. 478 f.

[86]Ernest R. Hilgard, Theories of Learning (second edition; New York: Appleton-Century-Crofts, Inc., 1956), p. 423.

The emotional or feeling component of a need is the urge. Cole helpfully defines this term and relates it to need and drive.

> The difference is that a 'need' is a static condition, whereas a 'drive' is a dynamic tendency to action and an 'urge' is the feeling that is derived from the need and precipitates the drive. The use of one word or the other depends upon what phase of the total phenomenon one wishes to emphasize.[87]

This theory of need can be illustrated by adapting the learning theory diagram proposed by Ernest M. Ligon.[88] It is similarly given, with a diagram, by Anderson and Gates.[89]



Primary needs of the innate organism (physiological) may produce tensions which result in a drive toward need-reduction. Secondary or social needs are created by modifications to the organism as the result of experience (organism modified). These secondary needs are compounded

---

[87]Cole, op. cit., p. 111.

[88]Ernest M. Ligon, Their Future Is Now (New York: The Macmillan Company, 1955), p. 5.

[89]Anderson and Gates, op. cit., pp. 16-18.

of both primary and secondary factors. Primary and secondary factors are also bases upon which a person experiences or perceives (psychological or personal needs) a stimulus situation. In normal situations a person's reactions will involve all three of these dimensions. The tension resulting from a need produces an urge which may loose within the person "a restless drive that sends him into a search for adjustment."[90] This drive continues until the chosen response reduces or eliminates the tension, or until the goal is abandoned. The period of time involved between the original tension and its reduction may be brief or extended. Thus, thirst would lead to a pattern of immediate movements which the organism has learned will secure water and reduce the tension. An example of an extended time between original tension and its reduction might be the practice of medicine as a vocational objective. Such a need would create a tension which would be partially reduced as steps were taken which the person perceived as moving in the direction of attaining the final goal. Satisfaction of the need and reduction of the tension would finally be achieved through professional practice.

Hilgard summarizes the theory of need-reduction in the following concise form:

---

[90]Woodruff, op. cit., p. 92.

> The need-drive-incentive pattern, in its simplest form, asserts that physiological needs are created by deprivation (or by tissue injury, as in noxious stimulation), and that these needs give rise to drives. A drive, in turn, goads to activity, and may also guide activity, until an incentive (goal-object) is encountered. Response to the incentive reduces the drive by satisfying the need, that is, by making up for the deprivation or by getting rid of the noxious stimulation.[91]

III. EXPRESSIONAL MODES FOR ADOLESCENT NEEDS

Tension resulting from a need seeks reduction through expressional activity - mental, emotional, or physical. Observation of the varied forms of this activity has led to different attempts to study needs in terms of their mode of expression. Such expressional modes have included psychological conditions to be resolved, tasks to be mastered, problems to be solved, wants to be satisfied, and adjustments to be made. This is a selected group and is not intended to be a comprehensive or complete list of such modes. The important point is that studies of these modes are in fact studies of some form of need. Therefore they must be surveyed in any attempt to study needs.

The design of the next section is to review several different approaches which have been used in identifying adolescent needs.

---

[91]Hilgard, Theories of Learning, op. cit., p. 422.

General Statements

Not a few authorities on adolescence suggest general statements of needs and do not attempt gradations, groupings, or classifications. The National Association of Secondary School Principals formulated a list of ten such needs which show their public school orientation.[92] A group of specialists has suggested even less differentiated "special needs" for adolescents.[93] Gallagher and Harris designate as basic the need for praise, success, satisfaction, and self-government.[94] The needs of adolescence have been expressed as a list of six principles of adult work with this age grouping.[95] Needs have also been identified as "major steps in growth" in our society and defined as emancipation from the family, heterosexual adjustment, and adjustment to personal limitations and capacities.[96] A simplification of

---

[92]Garrison, Psychology of Adolescence, op. cit., pp. 471 f.

[93]Gladys Gardner Jenkins, Helen Shacter, and William W. Bauer, These Are Your Children (Chicago: Scott, Foresman and Company, 1953), p. 298.

[94]J. Roswell Gallagher and Herbert I. Harris, Emotional Problems of Adolescents (New York: Oxford University Press, Inc., 1958), pp. 159 f.

[95]Irene M. Josselyn, "Psychological Problems of the Adolescent: Part II," Social Casework, 1952, 32:253-254.

[96]Marian E. Breckenridge and E. Lee Vincent, Child Development (second edition; Philadelphia: W. B. Saunders Company, 1949), pp. 540 f.

adolescent needs into one item has also been suggested.[97]

These statements do not attempt to separate or to classify needs as personal, physical, and/or social. The approach represents over-all integration but does not attempt differentiation for divisions of adolescence.

Psychological Statements

The procedure of some authorities in including psychological needs as part of a total list has been shown.[98] A more direct approach to adolescent needs is to list them under this specific title.

An example of this was a study of the psychological needs of 654 high school pupils in Delaware, Ohio. The needs hypothesized were acceptance, achievement, affection, approval, belonging, conformity, dependence, independence, mastery-dominance, recognition, self-realization, and understanding.[99] Menninger has listed six psychological needs of adolescence, two of which, peer acceptance and heterosexual adjustment, are not specifically included in the hypothesized list already given.[100] Similar items appear in the discussion

---

[97]Farnham, loc. cit.

[98]Supra, pp. 88 f.

[99]Solomon Arthur Weinberg, "Psychological Needs of Adolescence" (unpublished Doctor's thesis, The Ohio State University, Columbus, Ohio, 1953), p. 26.

[100]Menninger, op. cit., p. 52.

of psychological needs by Fleming,[101] Vaughan,[102] and Josselyn.[103]

These items show an absence of clear differentiation of these psychological needs from physical or social needs. As examples, heterosexual adjustment, recognition, and peer acceptance involve physiological and social factors. Their classification as purely psychological in character may therefore be questioned.

Needs as Tasks

Adolescent needs have been conceived as age-level tasks to be mastered. The tasks are dictated by physical development, by social demands, and by personal values and aspirations. Havighurst has provided a definition of task.

> A developmental task is a task which arises at or about a certain period in the life of the individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society, and difficulty with later tasks.[104]

"The teachable moment" is the life period when the task is

---

[101]Fleming, loc. cit.

[102]Wayland F. Vaughan, Personal and Social Adjustment (New York: The Odyssey Press, 1952), pp. 142-153.

[103]Josselyn, Social Casework, 1951, 32:183-190, op. cit.

[104]Robert J. Havighurst, Human Development and Education (New York: Longman, Green and Company, 1953), p. 2.

normally to be mastered; failure in mastery will affect future adjustments.[105]

Descriptive lists of such tasks have also been called the "demands of life,"[106] "life tasks,"[107] "developmental tasks,"[108] and simply "tasks."[109]

The type of adolescent tasks given by these writers is suggested by the list of Havighurst. The ten items included are: (1) achieving new and more mature relations with peers of both sexes; (2) achieving an appropriate sex role; (3) acceptance and mastery of the body; (4) achieving emotional independence from adults; (5) economic independence; (6) adjustment in an occupation; (7) marriage and family adjustment; (8) civic competence; (9) achieving socially responsible behavior; (10) acquiring a set of

---

[105] Ibid., p. 5.

[106] Breckenridge and Vincent, op. cit., pp. 1-5.

[107] Lawrence K. Frank, "Introduction," Adolescence, Forty-Third Yearbook of the National Society for the Study of Education, Part I (Chicago: University of Chicago Press, 1944), p. 6; Lawrence K. and Mary Frank, Your Adolescent at Home and in School (New York: The Viking Press, 1956), pp. 100-126.

[108] Havighurst, loc. cit.; Cronbach, op. cit., pp. 94 f.; Gordon N. Mackenzie, "Implications for Teachers and Counselors," Adolescence, Forty-Third Yearbook of the National Society for the Study of Education, Part I (Chicago: University of Chicago Press, 1944), pp. 301 f.; Henry N. Tani, Ventures in Youth Work (Philadelphia: The Christian Education Press, 1957), p. 24.

[109] Woodruff, op. cit., pp. 220-234; Morris, op. cit., p. 32; Garrison, Psychology of Adolescence, op. cit., p. 226.

values and an ethical system adequate to guide behavior.[110] These tasks are grouped as peer group relations (tasks one and two), the development of personal independence (tasks three through eight), and developing a philosophy of life (tasks nine and ten).

Note should be taken of the fact that Havighurst, a leading exponent of developmental tasks, has confessed a lack of extensive scientific research to support this view. Nevertheless, he holds that the data available support this approach.[111]

Needs as Problems

Adolescent needs have been studied as their felt problems expressed through questionnaires or essays. The resulting lists are similar to the foregoing modes of need expression.

Two of the better known instruments for discovering the problems of adolescents are the 330 item Mooney Problem Check List and the 298 item Science Research Associates' Youth Inventory. The Mooney Problem Check List divides their problems into eleven areas; the Youth Inventory has eight areas.

---

[110] Havighurst, op. cit., pp. 111-147.

[111] Ibid., p. 287.

Mooney used his own check list to investigate the problems of 603 high school students. The eleven problem areas which appeared were: health and physical development; finances, living conditions and employment; social and recreational activities; courtship, sex and marriage; social-psychological relations; personal-psychological relations; morals and religion; home and family; the future--vocational and educational; adjustment to school work; curriculum and teaching procedures.[112] Cary has reported similar results when using the list with another study of 620 high school pupils.[113]

Purdue University investigated the problems of over 15,000 American teen-agers through their Purdue University Opinion Poll for Young People. These data were used to develop their Science Research Associates' Youth Inventory. The eight problem areas of this Inventory are: school, after high school, myself, getting along with others, home and family, boy meets girl, health, and things in general (such as world affairs, intolerance, injustice, religious and

---

[112]Ross L. Mooney, "Surveying High-School Students' Problems by Means of a Problem Check List," Educational Research Bulletin, March 18, 1942, reported by Garrison, Psychology of Adolescence, op. cit., pp. 25 f.

[113]M. E. Cary, "Looking at Teen-Age Problems," Journal of Home Economics, XL (1948), 575-576.

ethical conflicts).[114] Norms for boys and girls have been developed for each of these problem areas.

Among studies reported of the problems of junior and/or senior high school students are those of Burkhart,[115] Pope,[116] Lewis,[117] and Drucker.[118] Burkhart found the chief problem area for junior high pupils studied to be family relationships; for high school it was friendships. Pope studied 1904 high school pupils and grouped their problems, in descending order of frequency, into study-learning relationships, occupational adjustment, personal adjustment, home-life relationships, social adjustment, and health. Lewis studied 701 junior high school pupils, reporting their problem areas to be school, home life, social, future, money, religion, and health and development. Drucker used the previously mentioned Youth Inventory in discovering that the primary problems of 4,000 junior high school students were related to

---

[114]Garrison, Psychology of Adolescence, op. cit., p. 25.

[115]Roy A. Burkhart, Understanding Youth (Nashville: Abingdon-Cokesbury Press, 1938), p. 23.

[116]Charlotte Pope, "Personal Problems of High School Pupils," School and Society, 1943, 57:443-448.

[117]Olive Yoder Lewis, "Problems of the Adolescent," California Journal of Secondary Education, 1949, 24:215-221, reported by Garrison, Psychology of Adolescence, op. cit., pp. 23 f.

[118]A. J. Drucker, "How Old, Emotionally, Are Seventh and Eighth Graders?," Studies in Higher Education, Purdue University, 1951, 79:69-78, an abstract being reported by A. E. Kuenzli, Psychological Abstracts, 1954, 28:2316.

vocational future, improving social facility, and sex relations.

It is demonstrable that others have sought to determine the needs of adolescents by identifying their problem areas.[119]

Two observations seem pertinent to this approach. First, lists of the problems of adolescents are by nature confined to felt needs since these are the only ones experienced as problems. Second, some of the items are similar to those resulting from the three approaches already cited. Examples are heterosexual adjustments, emotional independence, social adjustment, and health concerns.

Needs as Wants or Wishes

Discovery of the needs of adolescents has been sought through studies of their expressed wants or wishes. Again

---

[119]Paul H. Landis, Coming of Age: Problems of Teen-Agers, Public Affairs Pamphlet No. 234 (second edition; New York: Public Affairs Committee, Inc., 1957); Leta S. Hollingsworth, The Psychology of the Adolescent (New York: D. Appleton and Company, 1932), p. 213; Jane Warters, Achieving Maturity (New York: McGraw-Hill, 1949), xi, 349 p.; Garrison, op. cit., p. 21, citing S. R. Laycock, The Educational Digest, 1942, p. 32; I. M. Steisel, Psychological Abstracts, 1956, 30:666 reviewing K. S. Bernhardt, "Adolescents Need Understanding," Bulletin of the Institute of Child Study, 1955, 17:5-8; G. M. Della-Piana, Psychological Abstracts, 1959, 33:3415, reviewing Ada Lent, "A Survey of the Problems of Adolescent High School Girls Fourteen to Eighteen Years of Age," Alberta Journal of Educational Research, 1957, 3:127-137; Wilbert J. Mueller, "A Study of Adolescent Adjustment Using Shaffer's Postulates as a Model," (unpublished Doctor's thesis, University of Kansas, 1956), Dissertation Abstracts, 1957, 17:783-784.

it is to be noted that such lists display marked overlapping with modes previously discussed.

The Youth Inventory survey by Purdue University disclosed 54 per cent who wanted people to like them more, 50 per cent who wanted to make new friends, and 42 per cent wanting popularity.[120] The Sadlers drew the conclusion from "youth statements and our observations" that adolescents are "seeking" new experience, security, recognition, response from others, and opportunities to reform the world.[121] Another rank order listing secured during the depression years included school skills, education, health, family, personality, and being grown-up as major wishes of adolescents.[122] Contemporary youth "are typically preoccupied with very personal wishes, such as for adventure, thrills, material possessions, personal success."[123]

Analyses and interpretations of adolescent wishes or

---

[120]Garrison, Psychology of Adolescence, op. cit., p. 30.

[121]W. S. and Lena K. Sadler, Piloting Modern Youth (New York: Funk and Wagnalls Company, 1931), pp. 8 f.

[122]Jenkins, et al., op. cit., p. 299, citing J. N. Washburne, "The Impulsions of Adolescents as Revealed by Their Written Wishes," Journal of Genetic Research, 1932, 16:201.

[123]Ibid.

wants have been given also by Landis,[124] Malm and Jamison,[125] and Shelley.[126]

Needs Viewed as Adjustments

Viewed from the vantage point of society, adolescents are confronted by immutable conditions and factors to which they must make adjustment. The definitions of these adjustment areas display their resemblance to other approaches to youth needs.

Areas requiring satisfactory adjustment for "normal" adolescents have been given as home, school, social life, and vocational life.[127] Hurlock suggests that these adjustments lie in the areas of "emancipation from the home, economic independence, the establishment of heterosexual interests, the use of leisure time, and a satisfactory philosophy of life."[128] Mackenzie designates three "hurdles"

---

[124]Paul H. Landis, Adolescence and Youth (second edition; New York: McGraw-Hill Book Company, Inc., 1952), p. 79.

[125]Elizabeth B. Hurlock, Developmental Psychology (New York: McGraw-Hill Book Company, Inc., 1953), p. 202, citing M. Malm and O. G. Jamison, Adolescence (New York: McGraw-Hill, 1952).

[126]R. H. Alexander, Psychological Abstracts, 1955, 29: 7031, reporting E. L. V. Shelley, "The Adolescent: So Near and Yet So Far Away," Federal Probation, 1954, 18:43-45.

[127]Lester D. and Alice Crow, Our Teen Age Boys and Girls (New York: McGraw-Hill Book Company, Inc., 1945), p. 11.

[128]Elizabeth B. Hurlock, Adolescent Development (New York: McGraw-Hill Book Company, Inc., 1949), p. 12.

for adolescents as adjustment to changes in physical growth, the achievement of satisfying relationships with peers of both sexes, and gaining emancipation from the family.[129] Jenkins and her associates add to these three that of vocational adjustment.[130]

The adjustments thought to be peculiarly necessary to adolescent life have been summarized by Horrocks around five focal points.

> (1) Adolescence is a time of physical development and growth that forms a continuous pattern common to the race but peculiar to the individual; (2) adolescence tends to be a time of intellectual expansion and development, and academic experience; (3) adolescence tends to be a time of development and evaluation of values; (4) adolescence is a time of seeking as an individual; and (5) adolescence is a time when group relationships become of major importance.[131]

Religious Writers

The titles given by religious writers to lists of needs for adolescent groups are equally varied. These titles represent viewpoints in determining the needs of adolescents.

Among those religious writers surveyed, needs were

---

[129]Mackenzie, op. cit., p. 315.

[130]Jenkins, et al., op. cit., p. 200.

[131]S. M. Amatora, Psychological Abstracts, 1957, 31:670, citing John E. Horrocks, "What is Adolescence?," Education, 1955, 76:218-221.

given as "needs,"[132] "objectives of the church,"[133] "principles of life,"[134] "objectives of character education for adolescents,"[135] and "adjustments."[136] These designations are in addition to those religious writers cited under other headings.

IV. THE NEEDS OF INTERMEDIATES

An effort has been made to establish the use of adolescent needs as a valid foundation for curriculum construction. Supporting evidence was sought in learning theory, the similarity of the results of different approaches to needs, and the acceptance of need principles by both public and religious educators. Pertinent to the present study is acceptance and utilization of this principle by the Sunday School Board of the Southern Baptist Convention in its Sunday school curriculum for intermediates. Evidence for this has also been cited.

---

[132]Mayer, Young People in Your Church, op. cit., pp. 44-46; Margueritte Briggs as quoted in Religious Education, XLIV (November-December, 1949), p. 363; Morris, op. cit., pp. 16-21; Limbert, op. cit., p. 289; The Objective of Christian Education for Senior High Young People, op. cit., pp. 16 f.; Harner, op. cit., pp. 31 f.

[133]Hall, op. cit., pp. 22 f.

[134]Cutton, op. cit., p. 24.

[135]Hedley S. Dimock, "The Character Education of the Adolescent," Religious Education, XLII (July-August, 1947), 235.

[136]Ligon, op. cit., p. 299.

Proceeding upon the foregoing justification, this section will seek to develop a list of intermediate needs. The method will be to choose from selected literature those needs most commonly suggested for adolescence by secular and religious writers and, where given, for the years of the intermediate age group.

Limitations

Compilation of a list of intermediate needs is fraught with difficulties which must be recognized and taken into account.

First, the literature on adolescence most often deals with unclear age divisions, with social adjustment, or simply with high school pupils (even though called adolescents).[137] The lists of needs which may be included are undifferentiated in any way. These facts increase the difficulty in securing composite information for intermediates. However, the junior and senior high ages approximate the widest age span for intermediates.

Second, since the inclusive intermediate years are virtually a private division of adolescence, no studies have been made of them. Therefore, no graded list based upon

---

[137]Wayne Dennis, "The Adolescent," Manual of Child Psychology, Leonard Carmichael, editor (New York: John Wiley and Sons, Inc., 1946), pp. 636 f.

research on the needs of intermediates was found to be suggested by any writer.

In light of these factors, determination of the needs of intermediates was sought from data given (1) for groups which most nearly approximate the intermediate years and (2) for the total period of adolescence.

Assumptions

The succeeding analysis of the needs of intermediates was based upon three assumptions.

One, the intermediate years were viewed as an integral phase of life rather than as a unique and sharply separated period. They do not appear so suddenly or end so abruptly as their strict chronology might suggest. Thus, in comparing them with adults, "from the standpoint of practical experience, indeed, there is a great difference; but it is one of degree rather than of kind."[138]

Two, it was assumed that an integrated list of the needs of intermediates could be given without necessary divisions into such categories as personal, social, or physical needs. This is based on the thesis that human activity as the result of need involves the total person. Dissections of such activity are academic and artificial.

---

[138]W. S. and Lena K. Sadler, op. cit., p. 7.

Three, it was assumed that a list of needs for adolescence could be graded or adjusted to the phase represented by intermediates. This adjustment will produce the basis on which an instrument for curriculum evaluation will be built.

Method

The research procedure was to survey the needs of adolescence as given by a selected group of writers in secular and religious fields. Included in the survey were needs suggested either for adolescence, for a division of adolescence paralleling intermediates, or for human persons. Over 100 writers were surveyed. Lists or groupings of needs were found to be suggested by forty secular and fourteen religious writers or sources, a total of fifty-four. Included were writers of recognized competence and authority in the two fields. To avoid weighting the results, only one Southern Baptist Convention source was used, The 1960 Curriculum Guide.

The items given as needs were grouped under several headings. The headings grew out of the content of the items. Under these headings a tabulation was made of the writers suggesting each particular need. Regardless of the number of references made to an item, the author was counted only once.

The results of this survey are given in Table I.

TABLE I

NUMBER AND PERCENTAGE OF 40 SECULAR AND 14 RELIGIOUS AUTHORITIES LISTING PARTICULAR NEEDS OF ADOLESCENCE

Need	Religious Writers	Secular Writers	Total Writers Listing	Percentage of Total Listing
Emancipation from family	6	30	36	66.66
Achieving appropriate sex role, heterosexuality, sex education, etc.	6	29	35	64.81
Self-acceptance of body, abilities, appearance, etc.	9	24	33	64.11
Help in selecting and preparing for vocation	6	23	29	53.70
Acceptance by and adjustment to the peer group	6	22	28	51.85
Personal, emotional or psychological	7	18	25	46.29
A philosophy of life	6	13	19	35.18
Place in society as citizen	8	7	15	27.77
A vital religious faith	6	5	11	20.37
Moral and ethical system	5	5	10	18.51
Recreation, leisure activities	1	6	7	12.96
Christian action	5	0	5	9.25
Self-discipline	2	3	5	9.25
Church membership	4	0	4	7.40
Personal adjustments	3	0	3	5.55
Doctrinal education	3	0	3	5.55
Christian motivations	2	0	2	3.70

Seventeen different need-items resulted. Separate accounting was made of the number of secular and religious writers who listed each item. The total number of writers of both classifications who listed a need-item ranged from thirty-six to two. These numbers represented percentages of the total (fifty-four writers) which ranged from 66.66 per cent to 3.70 per cent, respectively. Each of the first ten groupings or headings was then developed into a statement of need or a need-principle for intermediates.

The following section will present a developed statement of these ten items, give a selected group of supporting and explanatory sources, and seek to demonstrate relevance of each principle for the intermediate years. In addition, evidence that these needs have been accepted as valid by the editors of the curriculum materials for intermediates will be presented. Notice should be taken of the fact that in this development no effort was made at this point to interpret these ten need-principles from the standpoint of the responsibility and meaning of the Christian faith for each need. The task was rather to define each need and to justify its validity for intermediate life.

Accurate interpretation of the information given in Table I, page 112, requires clarification at four points. First, the order of each item in the table is not in any way an index of its relative importance for Sunday school

curriculum materials. The writers did not suggest any relative importance among the items. Therefore, the fact that "a vital religious faith" is ninth does not mean it is ninth in importance. Indeed, for the curriculum of religious education, religious faith would be included among the needs of first magnitude. Second, no conclusion should be drawn that the number of items relating to a general grouping, e.g., those relating to religion, suggests the proportion of the curriculum which should be devoted to this need. Decisions of this type must be based on other criteria. Further, the choice of ten need-principles does not assume that each one should receive equal attention in the curriculum. Third, the choice of the first ten items was based on selection of those concerning which there was substantial agreement by both secular and religious writers. The present investigation was limited to the study of selected needs. No claim is made that those needs selected for study encompass all of the needs of intermediates or that they can be proved to be necessarily the most important needs. Fourth, it was assumed that the need for a vital religious faith might be interpreted as including the other items relating to Christian faith and experience.

Need-Principles

Principle 1. Intermediates need to grow in healthy

emancipation from parents and other adults.

Intermediates need to grow in physical and emotional independence from parents, the home, and other adults. Recognizing the impossibility of complete independence during these years, intermediates need to develop affection and respect for parents and other adults while avoiding over-dependence. They need to understand parents and to have parents who understand.

Adult status involves physical emancipation from parents. This is successfully achieved only when a person also becomes psychologically or emotionally independent. Therefore emancipation represents "status as an individual" and not mere rebellion.[139] Independence is necessary to this achievement but it should result in a "self-direction"[140] which produces identification with adult life rather than isolation.[141] Parents and intermediates are oscillatory in meeting this need; each needs to recognize and respect the difficulty being experienced by the other. There is some evidence that this is not so severe an adjustment as is often

---

[139]John E. Horrocks, "The Adolescent," Manual of Child Psychology, Leonard Carmichael, editor (second edition; New York: John Wiley and Sons, Inc., 1954), p. 704.

[140]Woodruff, op. cit., p. 166.

[141]Jenkins, et al., op. cit., p. 200; R. H. Alexander reporting E. L. V. Shelley, loc. cit.

assumed.[142]

Since junior and senior high school students have been their subjects, most studies of this need have included the intermediate years.[143] That this need has been so frequently reported is "because it is in early adolescence that friction in the home is greatest."[144] Thus "the first attempts to gain independence are made and the first rebuffs are encountered" during the intermediate phase.[145] Several writers have called home emancipation a major need if not the central need of teen-agers.[146]

The Sunday School Board of the Southern Baptist Convention includes in its curriculum objectives for intermediates those of an increasing love and appreciation for the family, a feeling of responsibility for making the family

---

[142]Doane, op. cit., p. 120; Garrison, Psychology of Adolescence, op. cit., p. 27.

[143]Hurlock, Adolescent Development, op. cit., pp. 258-264; Garrison, Psychology of Adolescence, op. cit., pp. 229-236.

[144]Hurlock, Adolescent Development, op. cit., p. 261.

[145]Ibid., p. 259.

[146]Garrison, Psychology of Adolescence, op. cit., pp. 228-249; A. T. Jersild, The Psychology of Adolescence (New York: The Macmillan Company, 1957), p. 257; Hedley S. Dimock, Rediscovering the Adolescent (New York: Association Press, 1937), p. 30; A. R. Stone, "Growth Potential During the Teen Years," Understanding the Child, 1956, 25:36-41; Lawrence K. Frank, "The Adolescent and the Family," Adolescence, Forty-Third Yearbook of the National Society for the Study of Education, Part I (Chicago: University of Chicago Press, 1944), p. 246.

happy, and a desire to apply Christian principles to family relationships.[147] There is no direct objective relating to home emancipation.

Principle 2. Based upon adequate self-understanding, intermediates need to accept their appropriate sex role and to achieve progress in beginning adjustments in heterosexual relationships.

They need to adopt an acceptable sex role which facilitates heterosexual adjustment. Factual and reliable information about their own sexual maturation is needed and desired. Such information aids in meeting their need to grow in healthy attitudes toward sex, marriage, and family life. Opportunities are needed to establish worthy companionships with the opposite sex.

Pubescence brings with it a developing awareness of being a distinctive sex. This differentiation evokes interests which are usually expressed in ways approved by the culture. From early teen-age interest in the "fundamental facts of sex" intermediates move to a point where they "want to know about love."[148] They are conscious of their need

---

[147]Allen and Howse, op. cit., p. 27.

[148]Hurlock, Adolescent Development, op. cit., p. 439; Frank, Adolescence, op. cit., p. 244.

for helpful sex education.[149] However, parents usually have not given adequate help in understanding sex and many intermediates therefore feel it should be supplied by some other source.[150] One study of 13,500 high school youths showed that "most sex education of both boys and girls comes from the peer group rather than from parents."[151] Earlier marriages, even during the high school years, have emphasized the need for guidance in choosing a mate and establishing a successful home.[152]

Facts in three areas support the need for sex role adjustment during the intermediate period. First, these are the years in which sexual maturity is achieved and sex consciousness appears.[153] Guidance in understanding, controlling, and directing this new life force should be supplied at the time of this need. The ages of receiving such information have been reported by the youth of one study as nine to fourteen.[154] Second, gang interests normally are replaced

---

[149]Landis, Adolescence and Youth, op. cit., p. 265.

[150]Ibid., pp. 265-269; Hurlock, Adolescent Development, op. cit., pp. 442-446 gives results of nine studies dating back to 1926.

[151]Landis, Adolescence and Youth, op. cit., p. 267.

[152]Jersild, op. cit., pp. 255 f.

[153]Hurlock, Adolescent Development, op. cit., p. 246.

[154]Ibid., p. 444.

by heterosexual dating and association; this replacement proceeds rapidly from the sixth to twelfth grades of school.[155] Their "puppy love" blends into serious pairing off by the close of the intermediate division. Proper assistance should be given to this training for later marriage. Third, statistics show an increase in intermediate-age marriages. In 1950, 6 per cent of American girls fourteen to seventeen were married.[156] Intelligent choice of a mate is thus an increasing need. Counsel might also serve to defer such a choice until more mature years.

In relation to this need Southern Baptist Sunday school curriculum materials aim to assist the intermediate "to develop wholesome attitudes toward persons of the opposite sex in his peer group" and to develop loyalty to the "ideal of personal purity."[157] Nothing is said about the sex role or sex education.

Principle 3. Intermediates need to develop and accept a realistic appraisal of their appearance and abilities in a way which will contribute to their maximum contribution in

---

[155]Garrison, Psychology of Adolescence, op. cit., p. 209, citing a study by Raymond G. Kuhlen and Beatrice J. Lee, "Personality Characteristics and Social Acceptability in Adolescence," Journal of Educational Psychology, 1943, 34: 321-340.

[156]Landis, Adolescence and Youth, op. cit., pp. 289 f.

[157]Allen and Howse, op. cit., p. 27.

interpersonal relationships.

Intermediates need to accept their physical and mental growth in ways which increase self-respect and social adjustment. Strongly needed is a feeling of acceptance by peers and adults. Guidance is needed in understanding and adjusting to the phenomena of early and late physical maturing.

"A changing body is certain to mean a changing self."[158] Social pressures and adult attitudes toward these physiological changes are important to the social adjustment of intermediates. Physical abilities are more important to boys.[159] However, the concerns of early adolescent girls have been found to be similar to boys.[160] By age sixteen, athletic participation becomes less popular for girls and even for most boys. Among boys this is traceable to sharp distinctions in abilities.[161] Acceptance of bodily and mental growth is necessary for self-respect and for a feeling of personal adequacy. Such acceptance requires planned guidance.

---

[158]Hurlock, Adolescent Development, op. cit., p. 101.

[159]Harold E. Jones, "The Development of Physical Abilities," Adolescence, Forty-Third Yearbook of the National Society for the Study of Education, Part I (Chicago: University of Chicago Press, 1944), p. 117.

[160]Hurlock, Developmental Psychology, op. cit., p. 211.

[161]Jones, loc. cit.

The relevance of this need for intermediates is found in the fact that physical maturity is virtually at its peak during this time. The average American girl is of mature height by fifteen; at sixteen, the boy is but two inches shorter than the average American man.[162] Further, the intermediate span includes, for most youth, "the greatest increase in muscle tissue to total body weight,"[163] a marked variation in rate of physical maturation,[164] and "radical changes in social behavior and in attitudes toward self."[165]

> The apparent egocentric interest in their own persons, shown by boys and girls at this stage, indicates that they are working on one of the most important developmental tasks, that of accepting the reality of their own appearance; in this process they are trying to make that reality as attractive as possible.[166]

Guidance is needed to prevent (1) too severe self-criticism, (2) a sense of superiority,[167] (3) severe embarrassment, or (4) personality difficulties.[168] Havighurst identifies this

---

[162]Hurlock, Developmental Psychology, op. cit., p. 206.

[163]Ibid., p. 208.

[164]Gallagher and Harris, op. cit., p. 123.

[165]Caroline M. Tryon, "The Adolescent Peer Culture," Adolescence, Forty-Third Yearbook of the National Society for the Study of Education, Part I (Chicago: University of Chicago Press, 1944), p. 223.

[166]Ibid.

[167]Dimock, Rediscovering the Adolescent, op. cit., p. 84.

[168]J. W. Bowles, Jr., Psychological Abstracts, 1950, 24:6274, reporting on article by William A. Schonfeld,

need as one of the most important and stresses its achievement for both boys and girls by sixteen years of age.[169]

The meeting of this need is an objective of the intermediate Sunday school curriculum published by the Sunday School Board. Intermediates are to be led to regard all existence as God's will. Comprehensively stated, the need is "to recognize his body, mind, and total personality as gifts from God to be cared for, developed, and used for God's glory and the good of others."[170]

Principle 4. Intermediates need objective information about their abilities and about vocational opportunities and requirements which can aid them in narrowing the field for vocational choice consonant with their need for self-fulfillment.

Intermediates need guidance in vocational choice. This requires an early emphasis on broad fields and the need to be vocationally useful, and, later, developing guidance toward more specific occupational areas. The basis of such guidance should be a realistic appraisal of ability and

---

"Inadequate Masculine Physique as a Factor in Personality Development of Adolescent Boys," Psychosomatic Medicine, 1950, 12:49-54.

[169]Havighurst, op. cit., p. 120.

[170]Allen and Howse, op. cit., p. 26.

interest, of occupational availability, and of the preparation required. By the close of the age period many intermediates will need to have made educational choices necessary to their intended vocational pursuit.

Adolescents find a vocation necessary for at least three reasons: (1) adult pressure and peer group conformity dictate it, (2) the adolescent's desire for personal and economic independence, and (3) the marriage incentive.[171] Ligon suggests that this necessary choice is "the central task" of adolescence.[172] The importance of this task suggests the need for realistic guidance without coercion. Studies indicate that some major determining factors in vocational choice are parental advice or example, social prestige of the vocation, and age of the person.[173] Vocational interest increases during the last two years of high school.[174] At least 50 per cent of boys and about 63 per cent of girls have chosen their life vocation by the senior year of high school.[175] One study of 5,500 high school

---

[171]John E. Horrocks, The Psychology of Adolescence (Boston: Houghton Mifflin Company, 1951), p. 477.

[172]Ligon, op. cit., chart in appendix.

[173]Horrocks, The Psychology of Adolescence, op. cit., p. 496.

[174]Garrison, Psychology of Adolescence, op. cit., p. 29; Jersild, op. cit., pp. 316 f.

[175]Landis, Adolescence and Youth, op. cit., p. 338.

seniors showed that more than one-third felt the high school was not meeting their vocational needs.[176]

Vocational interests and abilities develop rapidly during the intermediate phase of life. Havighurst places their appearance at fifteen,[177] while Strong believes interest to be present even as early as "high school entrance, and perhaps earlier."[178] It should be made clear that both of these writers refer to realistic vocational considerations rather than to the phantasies of childhood. Intermediates need a value-oriented concept of vocation which is based on personal and environmental realities. Specific vocational choice may not be fully achieved by every intermediate but every intermediate should be helped toward a selection based on opportunity for self-fulfillment.[179] The high school age setting of Garrison's summarization of the vocational needs of adolescents suggests their importance for the intermediate period.

> The vocational needs of adolescents may be summarized as follows: (1) a better understanding of their own aptitudes and limitations, (2) occupational information--including occupational opportunities and job requirements,

---

[176] Ibid., p. 339, citing L. J. Elias, High School Youth Look at Their Problems (Pullman, Washington: College Bookstore, Washington State College, 1949).

[177] Havighurst, op. cit., pp. 128 f.

[178] Strong's 1955 study cited by Jersild, op. cit., p. 317.

[179] Ibid., p. 321.

> (3) vocational training, both in school and through work experiences, and (4) the opportunity to use their abilities once developed, i.e., the right to a job.[180]

The Sunday school curriculum of Southern Baptists is intended to assist the intermediate to "grow in Christian knowledge and conviction."[181] This growth is to be coupled with efforts "to evaluate his talents as he considers his future vocation."[182] Vocational choice is to be according to "God's will for his life" and preparation begun "for a vocation in keeping with God's will."[183] The emphasis seems to be that found in Colossians 3:23, 24: "Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Christ."

Principle 5. Intermediates need guidance in evaluating peer groups, in developing acceptable group behavior, and in achieving peer group acceptance which results in a sense of social competence.

Intermediates need experiences which assist in the development of social skills and in "obtaining satisfying

---

[180]Garrison, Psychology of Adolescence, op. cit., p. 431.

[181]Allen and Howse, op. cit., p. 25.

[182]Ibid., p. 26.

[183]Ibid., p. 27.

relationships with age-mates of both sexes."[184] They need a sense of worthwhileness as a result of group approval and acceptance. The need is expanding for being a leader and a follower, depending upon the context of participation. To learn to accept persons who are different or who differ and to become able to work with such people is a common task for all intermediates. Development of the ability to evaluate and to choose worthy peer groups is yet another aspect of this area of need.

Studies suggest the existence of a peer subculture among the boys and girls of our society, which satisfies certain felt needs of early adolescence.[185] Havighurst comments that "the most potent single influence during the adolescent years is the power of group approval," an influence which is strong by age thirteen or fourteen.[186] The Purdue University Opinion Poll of 1949 found that of 10,000 high school students in America almost 50 per cent of the boys and 60 per cent of the girls checked "I want people to like me more"; other items highly ranked were a desire to be more popular, to make new friends, and to receive help in

---

[184]Mackenzie, Adolescence, op. cit., p. 315.

[185]Garrison, Psychology of Adolescence, op. cit., pp. 202 f.

[186]Havighurst, op. cit., p. 112.

making better social adjustments.[187] Landis states that the most difficult adjustments to the peer group arise out of economic and cultural differences.[188] The early adolescent desires "a pal or two" and group belongingness.[189] Any price may not be considered too high in payment for these peer group relationships. This results in early adolescence becoming "for many young people a period of great conformity" which may result in self-surrender.[190] The early adolescent needs, therefore, to "become selective in his conformity," evaluating the effects of a group on individual welfare and growth.[191] This need has been described as the requirement of "response to their /adolescents/ personality advances."[192]

The most common social groupings of intermediates are chums, cliques, and crowds.[193] These groups greatly influence the attitudes and actions of intermediates. In fact, personality development is "enhanced by the sense of worth which

---

[187]Garrison, Psychology of Adolescence, op. cit., pp. 203 f.

[188]Landis, Adolescence and Youth, op. cit., p. 380.

[189]Hurlock, Developmental Psychology, op. cit., p. 202, citing Malm and Jamison.

[190]Jersild, op. cit., p. 221.

[191]Woodruff, op. cit., p. 226.

[192]W. S. and Lena K. Sadler, op. cit., p. 9.

[193]Hurlock, Developmental Psychology, op. cit., p. 226.

accompanies a position of status and acceptability among his associates."[194] The value of such associations is determined by whether they result in the ability to get along with people, tolerance and understanding, improved social skills, the ability to judge people, and the development of personal loyalty.[195] The intermediate needs guidance in making the transition from gang loyalty to mature social participation and responsibility. A further need is that of learning the arts of receiving and giving which are necessary to peer group acceptance.

Learning teamwork, participation in projects, witnessing to the peer group, and acceptance of "all cultures, races, and social levels" are curriculum goals of Southern Baptists' Sunday school provisions for intermediates.[196]

Principle 6. Intermediates need individual and group experiences which contribute to satisfaction of their basic emotional needs and to mature emotional control and worthy direction as adults.

Intermediates need a feeling of sufficiency and belonging in their social groups. The basic emotional requirements

---

[194]Dimock, Rediscovering the Adolescent, op. cit. p. 201.

[195]Hurlock, Adolescent Development, op. cit., p. 177.

[196]Allen and Howse, op. cit., pp. 27 f.

of human beings need to be satisfied. These include security, affection, belonging, recognition and achievement. Relations with groups, peers, and adults are the most important factors in meeting these needs. Intermediates need a degree of emotional control and direction upon which emotional maturity in adulthood may be built. This suggests their need for worthy objects around which emotional loyalty and response can be developed.

Most investigators agree that adolescence is a period of heightened emotionality.[197] Adolescent emotions are intense, lacking in control of expression, a lack which manifests itself in moods and sentiments.[198] Such expressions may result from encounter with obstacles to their desires, feelings of social inadequacy, interpersonal conflicts, vocational problems, and religious doubts.[199] In adolescence, emotions are most often aroused by material things, the self, and social relations.[200] Prolonged evocation by these causes may result in feelings which become a pattern for the self-concept and for emotional response. The emotional requirements of each person should be met in

---

[197]Hurlock, Adolescent Development, op. cit., p. 110.

[198]Ibid., pp. 113-116.

[199]Ibid., p. 117.

[200]Garrison, Psychology of Adolescence, op. cit., p. 98.

ways which make possible wider emotional participation in life rather than in ways which produce repression. Jersild has stated this thesis well.

> To be mature emotionally does not simply mean to control emotion, or to keep a lid on feeling. In its broadest sense, to be mature emotionally means to be able to use emotional resources in a healthy and spontaneous way.[201]

Intermediates need a developing sense of personal worth which provides stability in personal relationships with others. They want social interaction with adults and peers which will prove their right to status and recognition. Emotion is a component of such interaction, as well as of love, religion, patriotism, and family life.[202] The quality of such experiences during the intermediate years will influence the degree of emotional maturity in adulthood.

The Sunday School Board recognizes that intermediates share with other age groups such needs as security, recognition, power, comfort, and hope.[203] Distinctive curriculum goals for this age grouping emphasize their need "to feel" loyalty, appreciation, devotion, and "a growing sense of assurance" of the reality of their own conversion.[204]

---

[201]Jersild, op. cit., p. 192.

[202]Garrison, Psychology of Adolescence, op. cit., p. 110.

[203]Allen and Howse, op. cit., p. 13.

[204]Ibid., p. 25.

Principle 7. Intermediates need freedom to begin their development of a philosophy of life which gives meaning to the universe and to their place in it.

Intermediates need to discover their individual meaning and purpose in relation to the whole of life. They need to make fundamental choices which can be integrated into a point of view on life. Information and experience which contribute to free and realistic revision of childhood beliefs are needed. Their need is for standards and convictions which serve as guide lines for living.

Adolescents face the task of "achieving a consistent and unified philosophy of life."[205] However, Havighurst believes the percentage of youth who are concerned with philosophical problems to be small but worthy of special attention.[206] This task is a result of wider social contacts, increasing mental ability and understanding, and a changed physiological self.[207] The person central to the adolescent's loyalty will greatly influence the philosophy adopted. The adolescent must gain "a clearer notion than he had as a child concerning who and what and why he is."[208]

---

[205]Garrison, Psychology of Adolescence, op. cit., p. 375.

[206]Havighurst, op. cit., pp. 147 f.

[207]Garrison, Psychology of Adolescence, op. cit., p. 34.

[208]Jersild, op. cit., p. 6.

Readiness for and actual participation in developing a philosophy of life are probable experiences during the intermediate stage. Symonds found sharply increasing interest in a philosophy of life among boys from fourteen to sixteen years of age with girls being slightly less interested.[209] Mackenzie reported it to be a frequent concern of adolescents from "about fifteen to eighteen years old."[210] Jersild contended "there is good reason to believe that by the time a youngster is halfway through high school" he is capable of developing a life philosophy.[211] The Committee on Secondary School Curriculum has recommended that high schools should aid students to "develop a personal philosophy" and to make "fundamental choices of allegiance."[212]

The Sunday School Board's curriculum for intermediates recognizes their need for "an interpretation of the meaning of life."[213] This meaning is to result from knowledge and convictions about the Bible, the realities of their faith, the Christian movement, the church, and their denomination.[214]

---

[209]Hurlock, Adolescent Development, op. cit., p. 214.

[210]Mackenzie, Adolescence, op. cit., p. 313.

[211]Jersild, op. cit., p. 7.

[212]Garrison, Psychology of Adolescence, op. cit., p. 226.

[213]Allen and Howse, op. cit., p. 13.

[214]Ibid., p. 26.

Further, Christian attitudes and appreciations must be developed "regarding" God, the meaning of existence, self, others, the Bible and divine institutions, and the present world.[215]

Principle 8. Intermediates need help in developing concern and competence for social and civic participation.

Youth in the intermediate period need help in acquiring information which can contribute to the development of concepts and attitudes necessary to civic competence. In this process, they need freedom to exercise critical judgment toward existing standards of conduct. At the level of their ability, they need opportunities to participate in community life and thereby to develop a deeper sense of civic and social responsibility.

Adolescence involves preparation for and entrance into the adult "life of the community, region, and nation."[216] Adolescents relish this development in their lives. They examine society in the light of their ideals, find it wanting, and desire to become crusaders for its improvement. Each of them, however, needs to recognize the worth of his social heritage and to use sound standards in

---

[215] Ibid., pp. 26 f.

[216] Havighurst, op. cit., p. 142.

his judging.[217] This requires that adequate and relevant information be available for study and examination.[218] Since attitudes are conditioned by information and personal experience, youth need specific "opportunities to reform the world"[219] which convey "conscious participation in the process of social evolution."[220]

That intermediates are believed to have this need is reflected in listings by the National Association of Secondary School Principals,[221] by the Committee on Secondary School Curriculum,[222] and by the National Council of Churches in its objectives for high school ages.[223] Havighurst agrees, believing the necessary concepts are possible for fourteen- and fifteen-year-olds.[224]

The Sunday School Board's intermediate Sunday school curriculum recognizes the need of this age "to respect civil

---

[217]Mayer, Young People in Your Church, op. cit., p. 57.

[218]Harner, op. cit., pp. 55 f.

[219]W. L. and Lena K. Sadler, op. cit., p. 9.

[220]Mayer, Young People in Your Church, loc. cit.

[221]Garrison, Psychology of Adolescence, op. cit., pp. 471 f.

[222]Ibid., p. 226.

[223]The Objective of Christian Education for Senior High Young People, op. cit., p. 34.

[224]Havighurst, op. cit., p. 147.

government and to feel the obligations of good citizenship as set forth in principle in the New Testament."[225] The intermediate needs a deepening sense of responsibility "for the improvement of moral and social conditions in his community" and for applying Christian principles "in relationships . . . in the community."[226]

Principle 9. Due to growth in their mental ability, intermediates need the freedom to develop a vital religious faith which can aid in solving life's problems, provide a sense of personal security, and be intellectually defensible.

Intermediates need help in meeting doubts which may result from their efforts to revise childhood beliefs in light of new knowledge and experience. This involves a mature commitment to Christ as Saviour and Lord in which they become related to fellow Christians through the local church for the purpose of doing the will of God on earth. Such a quest will bring individual and mutual fulfillment, for "whoever loses his life for my sake and the gospel's will save it."[227] To do this, intermediates need information about their faith (doctrine, practices, polity, etc.) which permits personal choice from among possibilities.

---

[225] Allen and Howse, op. cit., p. 27.

[226] Ibid.

[227] Mark 8:34b.

Surveys have shown that adolescents look favorably upon the church and religion.[228] Nevertheless, adolescents often question first the forms and then the content of their religious faith.[229] Such "doubting" is not due to instinct; it is "because intelligence develops during the teens to a point where question and answer arise as manifestations of growth in mental power."[230] The extent of doubt will be in proportion to the awareness of conflict between previous religious training and new information from school and elsewhere.[231] The majority of adolescents eventually return to acceptance of former religious views, while some discard their religion, and others replace the family religion with one of their own fashioning.[232] Three major religious problems reported by youth are an increasing desire to know the

---

[228]Erma Pixley and Emma Beekman, "The Faith of Youth as Shown by a Survey in Public Schools of Los Angeles," Religious Education, XLIV, (November-December, 1949), 336-342; Garrison, Psychology of Adolescence, op. cit., pp. 186-188, citing study of 13,500 youth reported by Howard M. Bell, Youth Tell Their Story; Hurlock, Developmental Psychology, op. cit., p. 242, citing 1951 study by Remmers, et al; Jersild, op. cit., p. 331.

[229]Hurlock, Developmental Psychology, op. cit., p. 242.

[230]Leta S. Hollingsworth, The Psychology of the Adolescent (New York: D. Appleton and Company, 1932), p. 149.

[231]Hurlock, Adolescent Development op. cit., pp. 343 f.

[232]Landis, Adolescence and Youth, op. cit., p. 178.

meaning of religion, experiencing difficulty in getting help on religious problems, and a growing dislike for church services.[233] Based on studies by Ross, Allport, and Hollingshead, Jersild concluded that for adolescent religion "it is a problem of meaning, a problem of finding the implication of what one learns and what one says one believes."[234] They need "that combination of firm belief, zest for life, and sense of security" which characterizes the truly religious person.[235]

A recent investigation of 9,282 persons in membership classes of 258 churches of the American Baptist Convention suggests that many intermediates are making decisions for Christ and for church membership. Of the total, 2,902 or 31 per cent were twelve to fourteen years of age and 3,592 or 39 per cent were fifteen and older.[236] One of the most comprehensive studies of the age of religious conversion

---

[233]Raymond G. Kuhlen, The Psychology of Adolescent Development (New York: Harper and Brothers, 1952), p. 449, citing R. G. Kuhlen and M. Arnold, "Age Differences in Religious Beliefs and Problems During Adolescence," Journal of Genetic Psychology, 1944, 65:291-300.

[234]Jersild, op. cit., p. 343.

[235]Ibid., p. 342.

[236]Article in The Torch, October, 1960, p. 1, a quarterly bulletin of the Division of Publishing, Business and Finance of The Board of Education and Publication of the American Baptist Convention.

was that of W. J. McKeefery. He re-examined 7,000 cases from thirty-two previous investigations and added his own study of over 1,300 students in fifty-three American colleges. For religious conversion, he found that "both formerly and presently the age-range is roughly 14-16 years."[237] Such studies indicate an increased interest in religion and the need for guidance during the intermediate span.

The Sunday School Board sees the religious life of intermediates from a comprehensive viewpoint. The Sunday school curriculum rests upon recognition of the "hunger for God" of every human person which expresses itself in the intermediate period as the need for religious conversion if such an experience has not already transpired.[238] Conversion needs to be followed by regular worship, church membership, Christian growth in devotion and knowledge, and by Christian service.[239]

Principle 10. Intermediates need a developing set of moral values upon which an ethical system of human relations may be based.

---

[237]Wesner Fallaw, "Gains for Religious Education from Recent Research," Religious Education, XLV (September-October, 1950), 295.

[238]Allen and Howse, op. cit., p. 25.

[239]Ibid., pp. 25-28.

Intermediates need concrete social experience out of which moral beliefs may grow and be tested. They need worthy ideals which are beyond and yet related to the immediate social context. To progressively relate ideals and values to actual behavior is a task for all intermediates to master.

Since he can no longer depend on adults for standards of life and conduct, the adolescent builds up his own moral code. Such a development involves the crystallization of self-chosen ideals and values.[240] "The crux of the problem" of adolescent morality "lies in the fact that the mores themselves are not clear-cut or universally approved."[241] Dimock's study indicated that social or cultural factors were of foremost importance in a code of adolescent morality.[242] Havighurst and Taba have arrived at similar conclusions.[243] It is therefore important that the adolescent be afforded experiences which permit choices of conduct even when the choice may not be universally approved.[244] Morality is based on learning and experience and is measured by the

---

[240]Hurlock, Adolescent Development, op. cit., p. 530.

[241]Landis, Adolescence and Youth, op. cit., p. 60.

[242]Dimock, Rediscovering the Adolescent, op. cit., p. 138.

[243]R. J. Havighurst and H. Taba, Adolescent Character and Personality (New York: John Wiley and Sons, 1949), p. 95.

[244]Landis, Adolescence and Youth, op. cit., p. 59.

degree of internal generalizations from both of these areas. Its power to direct conduct even against pressure is the measure of moral and ethical strength and conviction. Cole suggests that the morally mature person has worked out a code of morals for his conduct, has a philosophy of life however inarticulate it may be, possesses a sense of duty, and is tolerant of other people and their viewpoints.[245]

The existence of this need during the intermediate period is supported by Beller's finding that among thirteen groups of nine- , twelve- , and fifteen-year-old boys the "interiorization of the moral code . . . seems to have reached a ceiling in the 15-year-old boys."[246] Dimock reported that "moral knowledge increases from twelve to sixteen" but he found no correlation of it with physiological maturing.[247] Havighurst and Taba found moral beliefs and ethical codes existing during the intermediate years but believed the ability to apply them to conflicting life situations to be "quite undeveloped at the age of sixteen."[248] Hurlock

---

[245]Luella Cole, Attaining Maturity (New York: Farrar and Rinehart, Inc., 1944), pp. 69-75.

[246]J. C. Franklin, Psychological Abstracts, 1950, 24:115, reviewing Emanuel K. Beller, "Two Attitude Components in Younger Boys," Journal of Social Psychology, 1949, 29:137-151.

[247]Dimock, Rediscovering the Adolescent, op. cit., p. 257.

[248]Havighurst and Taba, op. cit., p. 95.

believes that "by adolescence" moral concepts should be fairly well learned.[249]

The Curriculum Guide 1960, published by the Sunday School Board of the Southern Baptist Convention, states that all growing persons "feel morally responsible."[250] The moral and ethical needs of intermediates are presented as the need to "grow in Christian knowledge and conviction" and "to be a positive force for morality and justice."[251] Thus the Sunday school curriculum goals for intermediates show awareness of this need for moral and ethical values.

---

[249]Hurlock, Adolescent Development, op. cit., p. 378.

[250]Allen and Howse, op. cit., p. 13.

[251]Ibid., pp. 26 f.

CHAPTER IV

DEVELOPMENT OF AN INSTRUMENT OF EVALUATION

CHAPTER IV

DEVELOPMENT OF AN INSTRUMENT OF EVALUATION

Beginning with an attempt to validate the use of needs as a curriculum foundation, the previous chapter proposed a list of selected areas of need for intermediates. The needs were suggested by a survey of representative general educators, curriculum specialists, educational psychologists, and religious educators. Ten of these areas were developed into need-principles for use in Sunday school curriculum evaluation.

Examination of the reflections of these needs in Southern Baptists' closely graded lesson series for intermediates requires a suitable instrument of evaluation. No such instrument was found to be available. Therefore, the purpose of this chapter is to use the ten need-principles developed in Chapter III to construct an acceptable instrument.

The effort to achieve this objective will include three major considerations. First, certain assumptions which underlie the approach will be considered. Second, limitations in constructing and applying the instrument will be pointed out. Third, based upon the needs of intermediates, an instrument of evaluation will be constructed.

I. ASSUMPTIONS

Included in Chapter I were four assumptions which are

basic to this entire investigation. Secondary to these are three additional assumptions. (1) The pupil needs suggested in the teacher quarterlies will be reflected in the closely graded Sunday school pupil lesson course for intermediates. This does not question the possibility that the total intermediate curriculum materials for all Southern Baptist educational organizations might reflect more comprehensive efforts to meet these pupil needs. Nevertheless, in Southern Baptist churches the majority of intermediates are reached through the Sunday school and the Sunday school curriculum materials are therefore the chief source of potential guidance through published materials.[1] (2) The evaluative instrument will suggest strong and weak points in the effort to meet intermediate needs. No claim is made that use of the instrument will produce a perfect curriculum since pupil needs are not the only consideration in an adequate curriculum for the Sunday school. The factors involved are too numerous and complex to permit such a unilateral solution. (3) An effective instrument of evaluation can be formed as a group of questions which seem to arise out of each of the ten need-principles. Four criteria will be used in formulating

---

[1]Enrolment figures for educational organizations may be found in the "Southern Baptist Handbook 1960," The Quarterly Review, (July-August-September, 1960), 20:26-28, 32, 34.

questions for each of the need-principles. (a) What conception of this need is suggested in the teacher quarterlies of the closely graded series?[2] (b) What awareness of this need is to be found in the lessons? (c) What is the nature of the guidance offered? (d) Is treatment of the need in developmental sequence?

II. LIMITATIONS

The development and use of the instrument of evaluation is accompanied by several limitations. One is the necessary attempt to devise it for use in evaluating certain intangibles such as security and self-acceptance. These do not readily yield to study and accurate interpretation.

Another unavoidable limitation is the subjectivity both of the instrument and the interpretation of the resulting data. The writer does not believe that this consideration constitutes disqualification of the approach.

The necessary limits of the present investigation prevent an attempt to use the instrument to evaluate all curriculum materials for intermediates which are published by Southern Baptists. This fact narrows the scope of

---

[2]Sunday School Board of the Southern Baptist Convention, Intermediate Graded Lessons (fall quarters, teacher quarterlies, 13 through 16 year series; Nashville: Sunday School Board of the Southern Baptist Convention, 1948 and 1949), pp. 6-7.

recommendations growing out of the use of the instrument in the present study.

III. THE INSTRUMENT OF EVALUATION

Need-Principle 1

Intermediates need to grow in healthy emancipation, or "psychological weaning," from their homes and from other adults.

1. Do the lessons show awareness of any problems being experienced as a result of "psychological weaning" from family and other adults?

2. What suggestions are made to guide the intermediate:

a. To respond in wholesome ways to parental guidance and discipline?

b. To be self-reliant on tests, exams, etc.?

c. To develop a sense of loyalty to his family?

d. To accept and cultivate the friendship of Christian adults?

3. Is consideration of this need found to be developmental in the lesson cycle?

Need-Principle 2

Based upon adequate self-understanding, intermediates need to accept their appropriate sex role and to achieve progress in beginning adjustments in heterosexual relationships.

1. Do the lessons reflect needs relating to appropriate male or female behavior and heterosexual adjustment?

2. What guidance or education is given in the lessons to help intermediates:

a. To evaluate sex information gained from cliques, gangs, and other outside sources?

b. To see sex as related to development of the highest self?

c. To develop wholesome attitudes toward the opposite sex?

d. To regard marriage and the rearing of children as sacred experiences?

3. Do the lessons show understanding of the increase in this need with age?

Need-Principle 3

Intermediates need to develop and accept a realistic appraisal of their appearance and abilities in a way which will contribute to their maximum contribution in interpersonal relationships.

1. Do the lessons include awareness of the need to accept one's physical appearance and mental ability as God-given?

2. What suggestions are provided for helping the intermediate:

a. To develop wholesome self-respect?

b. To evaluate his own ability in school work?

c. To develop a sense of responsibility for his personal behavior?

d. To accept in a wholesome way the evaluation which others place upon one's work?

3. Do the lessons mirror a planned developmental approach in meeting this need?

Need-Principle 4

Intermediates need objective information about their abilities and about vocational opportunities and requirements which can aid them in narrowing the field for vocational choice in keeping with the best way to gain self-fulfillment.

1. Do the lessons demonstrate awareness of developing vocational interests and concerns among intermediates?

2. What guidance is given in the lessons to help intermediates:

a. To understand that God may be served through every worthy vocation?

b. To evaluate vocational aptitudes and interests?

c. To explore various occupations related to these aptitudes and interests?

d. To develop a conviction that their work must be well done?

e. To counsel with informed adults about their vocation before leaving school?

f. To take advantage of all possible training and preparation for their chosen vocation?

g. To understand all they can about the way God calls people for special work?

h. To adopt Christian standards in employer-employee relations?

3. Is there a developmental sequence followed in seeking to meet this need?

Need-Principle 5

Intermediates need guidance in evaluating peer groups, in developing acceptable group behavior, and in achieving peer group acceptance which results in a sense of social adequacy.

1. Do the lessons recognize the basic importance of peer group relationships for intermediate conduct and personality?

2. What guidance is given to assist the intermediate:

a. To be able to evaluate the actions of friends and associates in light of Christian ideals?

b. To be concerned with neatness, tact, courtesy, and respect for other individuals and groups?

c. To be aware of the effect of questionable amusements on Christian life and influence?

d. To accept the beliefs of others without compromising his own faith?

e. To have the courage to stand for his own convictions?

f. To invite friends into his home?

g. To forgive and to forget in personal relations?

3. Does concern with this need show any increase or change through the lesson cycle?

Need-Principle 6

Intermediates need their basic emotional requirements satisfied through adequate individual and group experiences.

1. Do the lessons show awareness of the importance of Christianity in meeting the basic emotional needs of intermediates?

2. What guidance is given to assist the intermediate:

a. To be cautious about activities which are over-stimulating to his emotions?

b. To learn to be alone without being miserable?

c. To achieve a sense of belonging through church membership and participation in church organizations, mission activities, and other group experiences?

d. To achieve a sense of security through the interaction of his home and social life?

e. To learn to share friends and to profit by sharing?

3. What evidence is found of an attempt to approach these needs in a developmental pattern?

Need-Principle 7

Intermediates need freedom to begin their development of a philosophy of life which gives meaning to the universe and to their place in it.

1. Do the lessons reflect the need for a Christian philosophy which provides a significant place and purpose for persons in God's total scheme of existence?

2. What suggestions are given or implied to help the intermediate:

a. To accept a cosmology which posits God as the ruler of the world, Jesus as man's saviour, the reality of sin and its punishment, the authority of the Bible, and the efficacy of prayer?

b. To develop a conviction of the importance and holiness of Sunday?

c. To achieve a growing conception of the meaning of being a Christian?

d. To grow in his understanding of the church and its mission in the world?

3. At what age is guidance in this need area introduced and how is it developed?

Need-Principle 8

Intermediates need guidance in developing concern and competence for social and civic participation.

1. Do the lessons show awareness of the need for a developing civic interest and competence?

2. What guidance is given to help the intermediate:

a. To develop respect for customs, rules, and laws?

b. To feel responsible for the care of public property?

c. To desire to participate in activities designed for the good of the community?

d. To appreciate governmental services?

e. To understand and accept laws as being helpful, and to realize the consequences of breaking such laws?

3. At what age level does this emphasis become apparent in the lessons?

Need-Principle 9

Due to growth in their mental ability, intermediates need the freedom to develop a vital religious faith which can aid in solving life's problems, provide a sense of personal security, and be intellectually defensible.

1. Do the lessons emphasize the need for a vital, Bible-centered Christian faith in successfully meeting life's problems?

2. What is the nature of the guidance given to help the intermediate:

a. To accept Christ as Saviour and the Bible as authoritatively the Word of God?

b. To feel the necessity for participation in the life and work of the church?

c. To grow in his understanding of the meaning of church membership?

d. To develop a sense of security resulting from his faith in God?

e. To know something of the way the Bible came into being, along with a knowledge of its content and message?

f. To stand for his Christian convictions in spite of ridicule or even persecution?

g. To become a witness by seeking to win others to Christ, by engaging in mission activities, and developing the grace of giving?

3. What appears to be the developmental sequence of religious emphasis in the lessons?

Need-Principle 10

Intermediates need a developing set of moral values upon which an ethical system of human relations may be based.

1. Do the lessons recognize the need for developing personal principles of social morality?

2. Is there evident guidance to aid the intermediate:

a. To make Christian values the basis for his ethics and morality?

b. To respect others' beliefs without compromise of his own?

c. To show respect and consideration for family employees?

d. To appreciate the services of other people?

e. To develop a conviction against cheating in any situation?

f. To evaluate the actions of friends and associates in light of Christian ideals?

g. To desire Christian principles in relationships with an employer?

3. At what age level does this need appear in the lessons?

CHAPTER V

EXAMINATION OF CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL LESSONS

CHAPTER V

EXAMINATION OF CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL LESSONS

The purpose of this chapter is to report the results of applying the instrument of evaluation developed in Chapter IV to the closely graded Sunday school lesson course for intermediates published by the Sunday School Board of the Southern Baptist Convention.

The curriculum materials examined were the sixteen teacher quarterlies and the sixteen pupil quarterlies, comprising a total of thirty-two quarterlies covering 208 individual lessons. An outline of the entire course of study is presented in Figure 1 as it appears in the fall quarter of the thirteen year teacher quarterly.[1] Each of the sixteen pupil quarterlies contains thirteen lessons. Quarters are designated fall, winter, spring, and summer. In citing these lessons three figures will be given in parentheses as follows: an Arabic numeral to represent the year of pupil age for which the quarterly is intended, a Roman numeral identifying the quarter, followed by an Arabic numeral

---

[1]Sunday School Board of the Southern Baptist Convention, Intermediate Graded Lessons (teacher, 13 year series; Nashville: Sunday School Board of the Southern Baptist Convention, 1948), p. 13.

	13-Year	14-Year	15-Year	16-Year
FALL	They Knew God First A historical study beginning with the Creation and extending through the Exodus	A Nation in the Making Hebrew history from the conquest of Canaan through the reign of Solomon	Great Poems and Stories of the Hebrew People A study of Old Testament selections such as Job, Ruth, and certain Psalms	They Spoke for God Hebrew history as revealed in the experiences and messages of the prophets
WINTER	Jesus, the Son of God A short biography of Christ based principally on Mark	The Only Saviour A study of the person-centered ministry of Jesus the Saviour as seen through the eyes of Luke	Seek Ye First the Kingdom Matthew's account of Christ's teaching concerning Old Testament laws and the kingdom of God	That Ye Might Have Life John's portrait of Jesus as the Son of God and the source of eternal life
SPRING	Daring Disciples The expansion of the Christian movement in and around Jerusalem as recorded in Acts 1-12	Into All the World The spread of Christianity as revealed through the experiences and writings of Paul	Beliefs That Matter A doctrinal unit featuring great Christian beliefs and distinctive Baptist principles	See His Banners Go The story of the triumphant power of Christ in the experiences of Christians through the centuries
SUMMER	What It Means to Be a Christian A study of how one becomes a Christian and grows as a follower of Christ	Growing Christian Character A unit emphasizing the spiritual growth that comes by practicing Christianity day by day	My Bible and My Life A study of how the Bible came to us and of the help it offers in making life choices	Christianity in Action A unit emphasizing the need for applying Christian principles in the various areas of human relationships

FIGURE 1
INTERMEDIATE CLOSELY GRADED SUNDAY SCHOOL LESSONS
Course of Study

indicating the specific lesson. Thus the designation (14-III-12) would mean the quarterly for fourteen-year-olds, the spring or third quarter, and the twelfth lesson.

Since each quarter the same author wrote both teacher and pupil quarterlies, the teacher quarterlies were examined first to discover with what pupil needs the writer intended the pupil quarterly to deal. Suggestions concerning pupil needs were found in the teacher material under such headings as "Your Opportunity" (13-II-1 through 13), "Lesson Purpose" and "Consider the Pupil" (13-IV-1 through 13), "Aim of the Lesson" (13-IV-1 through 13), "A Suggested Lesson Plan," and, in some cases, "Pupil Needs." Often no pupil needs were suggested by the lesson writer.

With this preliminary survey of the teacher quarterly as a basis, the corresponding lesson in the pupil quarterly was studied to determine if any of the ten need-principles of the evaluative instrument was reflected and to what extent it was the major or minor concern of the lesson. To be judged as a major concern a pupil need had to appear as the chief consideration of the entire lesson. This judgment was based upon factors such as the lesson title, the lesson material itself, the closing paragraph for the lesson, and the suggestions concerning the lesson aim which were given in the teacher quarterly. The total impact of the pupil lesson was the decisive factor. To be judged as a minor

concern a pupil need had to appear in a direct statement in a section of the pupil lesson or be suggested in the teacher quarterly as a secondary concern. This criterion made it possible for more than one need to appear as a minor concern in a single lesson.

A score sheet was devised which could be used to tabulate major and minor occurrences of sub-needs for each need-principle. These sub-needs will also be referred to as sub-items. The results of the scoring for both major and minor concerns with pupil needs will be included in the presentation of the findings regarding each of the ten need-principles.

Of the 208 lessons, the major concern of 16 could not be classified as a sub-need of any of the ten need-principles contained in the instrument of evaluation without forcing the classification. Because of this fact only 192 lessons were included in the scoring of major occurrences; however, minor occurrences did include all of the 208 lessons. The major concerns of these 16 lessons were: recreation (14-IV-6; 15-IV-8), international relations (13-I-8; 13-I-13), the Holy Spirit (13-III-2; 15-III-4), Christmas observance (14-I-12), a generalized appeal for dedication to God (14-I-10; 14-IV-13; 16-III-13), a generalized urging to respond to God's calls (13-III-8; 14-I-7), being fair in all relationships (15-II-8), self-control (15-IV-9), the Christian's need

to be conscious of his sin and to seek forgiveness (15-I-10), and living peaceably with all men (16-III-11).

The following sections will report the findings of the major and minor occurrences in the lessons for each of the ten need-principles.

I. NEED-PRINCIPLE 1: PSYCHOLOGICAL WEANING FROM FAMILY AND OTHER ADULTS

Table II and Table III present the frequency of occurrence for this need as a major or minor concern in the pupil quarterlies. In the left-hand column of this table the Arabic numeral designates the number of the need-principle in the evaluative instrument. The lessons were examined to determine if they reflected the following pupil needs: 1a--To respond in wholesome ways to parental guidance and discipline; 1b--To be self-reliant on tests, examinations, etc.; 1c--To develop a sense of loyalty to his family; 1d--To accept and cultivate the friendship of Christian adults.

This need was a major concern in two lessons for sixteen-year-olds. "Home Sweet Home" suggested that Christian youth are responsible for helping make home life happy by practicing the principle of Christian love (16-IV-3). After a discussion of common points of friction with parents, "The Parent Problem" recommended to intermediates that they give parents proper respect, cooperation, and help since this is

TABLE II

FREQUENCY OF OCCURRENCE FOR PSYCHOLOGICAL WEANING AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
1a--Parental guidance & discipline	0	0	0	1	1
1b--Self-reliant on tests, exams	0	0	0	0	0
1c--Sense of loyalty to family	0	0	0	0	0
1d--Friendship of Christian adults	0	0	0	0	0
Responsibility to make home Christian	0	0	0	1	1
Totals - - - - - - - - - - - - - - -	0	0	0	2	2

TABLE III

FREQUENCY OF OCCURRENCE FOR PSYCHOLOGICAL WEANING AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
1a--Parental guidance & discipline	0	2	0	1	3
1b--Self-reliant on tests, exams	0	1	0	1	2
1c--Sense of loyalty to family	0	2	0	2	4
1d--Friendship of Christian adults	0	2	0	1	3
Totals - - - - - - - - - - - - - - -	0	7	0	5	12

the way of Christian love (16-IV-4). Minor references were so few as to be inconsequential.

The lessons did not contain any significant attempt to provide help in this area of need. No detectable developmental pattern of attention to this need was found.

II. NEED-PRINCIPLE 2: APPROPRIATE SEX ROLE AND ADJUSTMENTS IN HETEROSEXUAL RELATIONSHIPS

The limited attention given to this need-principle is suggested by Table IV and Table V. The first column represents these needs of intermediates: 2a--To evaluate sex information gained from cliques, gangs, and other outside sources; 2b--To see sex as related to development of the highest self; 2c--To develop wholesome attitudes toward the opposite sex; 2d--To regard marriage and the rearing of children as sacred experiences.

The lesson for fifteen-year-olds in which this need was a major concern sought to establish a biblical basis for the sacredness of sex, a basis which might contribute to proper relationships between boys and girls now and in their future. Sex was related in this way to achievement of the highest self for which man was created (15-II-7). The other major lesson appeared as one of a group on human relationships in the quarterly for sixteen-year-olds and urged Christian ideals for dating, courtship, and marriage (16-IV-7).

TABLE IV

FREQUENCY OF OCCURRENCE FOR SEX ROLE-HETEROSEXUAL RELATIONSHIPS AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
2a--Evaluate sex information	0	0	0	0	0
2b--Sex as related to highest self	0	0	1	0	1
2c--Wholesome attitudes opp. sex	0	0	0	1	1
2d--Marriage & child rearing as sacred experiences	0	0	0	0	0
Totals - - - - - - - - - - - - -	0	0	1	1	2

TABLE V

FREQUENCY OF OCCURRENCE FOR SEX ROLE-HETEROSEXUAL RELATIONSHIPS AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
2a--Evaluate sex information	0	0	1	1	2
2b--Sex as related to highest self	0	0	0	1	1
2c--Wholesome attitudes opp. sex	0	1	2	1	4
2d--Marriage & child rearing as sacred experiences	0	0	2	1	3
Personal purity	0	1	1	0	2
Totals - - - - - - - - - - - - -	0	2	6	4	12

Though the two major occurrences of this need-principle in the lessons are not sufficient to justify generalizations, notice should be taken that they are in the fifteenth and sixteenth years when this need would be intensified. Secondary references help to increase the span of occurrence to include fourteen through sixteen years of age. Some awareness of the development of this need is seen in the more mature consideration given to marriage in the major lesson treatment for sixteen-year-olds and in the corresponding material in the teacher quarterly.

Wholesome attitudes toward the opposite sex were discovered to be of minor concern in lessons for fourteen- , fifteen- , and sixteen-year-olds. This fact seems important since it is related to the other sub-needs of this need-principle in a basic way.

A summary conclusion is that the lessons were not greatly concerned with this need-principle.

III. NEED-PRINCIPLE 3: ACCEPTANCE OF PERSONAL APPEARANCE AND ABILITIES

Results of examining the lessons in the light of this need-principle are given in Table VI and Table VII according these symbols: 3a--To develop wholesome self-respect; 3b--To evaluate his own ability in school work; 3c--To develop a sense of responsibility for his personal behavior; 3d--To

TABLE VI

FREQUENCY OF OCCURRENCE FOR SELF-ACCEPTANCE OF APPEARANCE AND ABILITIES AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
3a--Wholesome self-respect	0	1	0	0	1
3b--Evaluate own school abilities	0	0	0	0	0
3c--Responsibility for behavior	0	1	0	0	1
3d--Accept evaluation of others	0	0	0	0	0
Self-improvement	1	0	0	0	1
Self-appraisal	1	0	0	0	1
Strength seen as character	0	1	0	0	1
Totals - - - - - - - - - - - - - - - -	2	3	0	0	5

TABLE VII

FREQUENCY OF OCCURRENCE FOR SELF-ACCEPTANCE OF APPEARANCE AND ABILITIES AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
3a--Wholesome self-respect	0	2	3	1	6
3b--Evaluate own school abilities	1	1	0	0	2
3c--Responsibility for behavior	2	6	3	4	15
3d--Accept evaluation of others	1	1	1	0	3
Use all talents for Christ	1	0	0	0	1
Totals - - - - - - - - - - - - - - -	5	10	7	5	27

accept in a wholesome way the evaluation which others place upon one's work. The other three sub-needs were also found in the lessons.

Five lessons gave major attention to sub-needs in this need-principle. Using the example of the Apostle Peter, the pupil was urged to practice self-examination which, by God's power, can lead to development of his own natural abilities (13-III-3). The last lesson for thirteen-year-olds returned to this theme of self-acceptance based upon faith in the possibility for improvement and proposed a practical plan for self-appraisal by employing a report card which was divided into four sections: Knowledge and Understanding, Attitude, Habits and Skills, and Goals for Growth (13-IV-13). A consciousness of the importance of physical development to the intermediate seemed to appear in the lesson about Samson for fourteen-year-olds. Without depreciating physical strength, a strong personal character was shown to be a superior achievement (14-I-6). "The Truth About Yourself" provided a "test" of ten questions the contents of which suggest that adequate self-acceptance includes the total life and influence of a person (14-IV-1). Personal responsibility for conduct and choices was the emphasis in "You Are the One" (14-IV-2). The Christian intermediate was pictured as different from the crowd, inescapably responsible for his own life, and inevitably faced with choosing to be for or

against righteousness.

Interest in the need for wholesome self-respect (3a) is seen in the minor occurrences in Table VII, page 166. In general, the emphasis was on self-respect because you are the steward of God's creation; therefore, resolutely seek improvement. Appearing as a minor occurrence in each of the four years of the cycle, instances of concern with the development of personal responsibility for conduct and life (3c) included (1) selected life experiences of Jacob, Moses, Caleb, Solomon, and Samson, (2) certain New Testament teachings from Jesus and Paul, and (3) personal appraisal. Since personal responsibility was conceived as God-given in his creation of each human being, it is unavoidable. There appeared no predetermined design for these minor occurrences.

Although consideration of this need-principle was reflected in each of the four years of the lesson course no organized pattern of development was discernible. Occurrences appeared to be concentrated more heavily in the first two years of the course. This would coincide with the intermediate's growing awareness of the changes both in his appearance and in the development of his abilities. The dispersal of treatment of this need throughout the entire lesson course is not without developmental merit. Nevertheless, these findings suggest that the pupil's need for self-acceptance of his appearance and abilities was not a prominent

concern in the lessons. It was detected as a notable secondary concern.

IV. NEED-PRINCIPLE 4: VOCATIONAL GUIDANCE

Reflections in the lessons of the need for vocational guidance are given in Table VIII and Table IX. The left-hand column represents these pupil needs: 4a--To understand that God may be served through every worthy vocation; 4b--To evaluate vocational aptitudes and interests; 4c--To explore various occupations related to these aptitudes and interests; 4d--To develop a conviction that their work must be well done; 4e--To counsel with informed adults about their vocation before leaving school; 4f--To take advantage of all possible training and preparation for their chosen vocation; 4g--To understand all they can about the way God calls people for special work; 4h--To adopt Christian standards in employer-employee relations.

Two or more lessons designed to give major attention to the need for vocational guidance appeared in each of the four years of the course of lessons. A total of eleven lessons treat vocational guidance as a major concern of the pupil. In addition, there were forty-one occurrences of its appearance as a minor concern. These minor occurrences are well distributed throughout the total course.

TABLE VIII

FREQUENCY OF OCCURRENCE FOR VOCATIONAL GUIDANCE AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
4a--Every vocation serves God	0	2	1	0	3
4b--Evaluate aptitudes and interests	0	0	0	0	0
4c--Explore related occupations	0	0	0	0	0
4d--Conviction work be well done	1	0	0	0	1
4e--Counsel with informed adults	0	0	0	0	0
4f--Take advantage of training and preparation	0	0	0	0	0
4g--How God calls to special work	0	0	1	1	2
4h--Christian standards in employer-employee relations	0	0	0	1	1
Life commitment for vocation	2	0	0	0	2
Should prepare now for future	1	0	0	0	1
What shall I do with my life?	1	0	0	0	1
Totals - - - - - - - - - - - - - - -	5	2	2	2	11

TABLE IX

FREQUENCY OF OCCURRENCE FOR VOCATIONAL GUIDANCE AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
4a--Every vocation serves God	4	1	3	4	12
4b--Evaluate aptitudes and interests	0	1	2	1	4
4c--Explore related occupations	0	0	2	1	3
4d--Conviction work be well done	1	2	1	3	7
4e--Counsel with informed adults	0	0	0	0	0
4f--Take advantage of training and preparation	0	1	1	2	4
4g--How God calls to special work	3	2	2	0	7
4h--Christian standards in employer-employee relations	0	2	0	0	2
Making money versus service	0	1	0	0	1
Related to needs of school life	0	0	0	1	1
Totals - - - - - - - - - - - - - - -	8	10	11	12	41

An analysis of the items included under this need-principle revealed three which seemed to appear often enough to merit discussion. There was a noticeable pattern in considering the pupil's need to accept all worthy vocations as respectable, manual labor as dignified, and the possibility of serving God in any worthy vocation (4a). Beginning with a general call to life commitment like that of Abraham and Moses, the sequence moved to service at any cost, the dignity of manual labor, the need to serve God in every vocation, Christ's definition of success as being a life of service, and closed the sixteen-year-old period with the claims of "full-time Christian service." For each of the four years there was substantial insistence that God can and must be served through every worthy vocation. Item 4d also received minor emphasis in each of the four years of the lesson cycle.

God's purposes and ways in calling people to special service (4g) appeared at each year of age in the lessons. First seen in God's speaking directly to certain Old Testament characters, the emphasis progressed to the realistic need for service today in response to less phenomenal experiences of calling.

The lessons showed an awareness of developing vocational interests and concerns among intermediates. When major and minor occurrences were considered together,

vocational guidance appeared in the lesson course in a sequence which seemed to be suited to the development of intermediates. The generalized proposal for life commitment to Christ (13-I-4) became concrete in a realistic examination of the general field of vocations (15-IV-10) and a specific consideration of church-related vocations (15-IV-11; 16-IV-12). The lessons reflected recognition of growth in the intensity of this need but did not insist that the decision for a specific vocation must be made during the intermediate years. Though some information was given for church-related vocations, no effort to provide information concerning aptitude testing or specific job information was discovered. In spite of an effort to avoid doing so, the lessons did convey some idea of levels of vocational call in the use of the term "full-time Christian service." The term "church-related vocations" has come into usage since these lessons were written.

V. NEED-PRINCIPLE 5: EVALUATING PEER GROUPS, ACCEPTABLE GROUP BEHAVIOR, ACHIEVING PEER ACCEPTANCE

At least one lesson with peer group relationships as its major concern was included in all but two of the ten sub-needs in this need-principle. The findings are given in Table X and Table XI. The sub-needs are: 5a--To achieve acceptable group behavior; 5b--To achieve peer acceptance;

TABLE X

FREQUENCY OF OCCURRENCE FOR PEER GROUP RELATIONSHIPS AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
5a--Acceptable group behavior	0	0	0	1	1
5b--Peer acceptance	1	1	0	0	2
5c--Evaluation by Christian ideals	0	0	2	1	3
5d--Neatness, tact, courtesy	0	0	0	0	0
5e--Respect individuals and groups	0	1	0	0	1
5f--Effect of questionable amusements on Christian influence	0	1	0	0	1
5g--Accept others without compromise	0	1	0	0	1
5h--Courage to stand for convictions	2	1	0	1	4
5i--Invite friends into home	0	0	0	0	0
5j--"Forgive and forget"	1	1	2	0	4
Racial and religious prejudice	1	0	1	3	5
Totals - - - - - - - - - - - - - - - -	5	6	5	6	22

TABLE XI

FREQUENCY OF OCCURRENCE FOR PEER GROUP RELATIONSHIPS AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
5a--Acceptable group behavior	0	0	0	0	0
5b--Peer acceptance	0	0	1	0	1
5c--Evaluation by Christian ideals	2	5	1	5	13
5d--Neatness, tact, courtesy	0	1	3	1	5
5e--Respect individuals and groups	3	4	3	1	11
5f--Effect of questionable amusements on Christian influence	0	2	4	3	9
5g--Accept others without compromise	6	8	7	4	25
5h--Courage to stand for convictions	11	13	3	5	32
5i--Invite friends into home	0	2	0	0	2
5j--"Forgive and forget"	0	1	1	0	2
Racial and religious prejudice	0	0	0	1	1
Totals - - - - - - - - - - - - - - -	22	36	23	20	101

5c--To be able to evaluate the actions of friends and associates in light of Christian ideals; 5d--To be concerned with neatness, tact, and courtesy; 5e--To have respect for other individuals and groups; 5f--To be aware of the effect of questionable amusements on Christian life and influence; 5g--To accept the beliefs of others without compromising his own faith; 5h--To have the courage to stand for his own convictions; 5i--To invite friends into his home; 5j--To forgive and forget in personal relations.

Acceptable group behavior (5a) was the principle consideration of one lesson (16-IV-2). Two lessons were primarily concerned with peer acceptance (5b). Based on Jesus' experience of praise and blame during Passion Week, the first of these two lessons suggested that popularity for the Christian must always be the result of right conduct and popular blame should be accepted when it is the consequence of that conduct (13-II-10). The other lesson commended sincere acceptance and practice of the Golden Rule of Luke 6:31 as the only Christian basis for earning peer acceptance, cautioning the practitioner to be prepared to accept the fact that such practice may not be popular with every peer group (14-IV-8).

The lessons contained three major and thirteen minor considerations of the need to evaluate the actions of peers by Christian principles (5c). Major concerns were the

achievement of popularity by improving one's personality, the latter being viewed as character (15-IV-5), the provision of some Christian principles for choosing intimate friends and associates (15-IV-6), and the adoption of a practical program for establishing Christian friendships (16-IV-6). Among the minor themes were principles for reacting to criticism (13-II-5), giving and receiving kindness (14-II-8), purity in living (14-IV-3), displaying respect for individual personality (16-III-4), and showing active good will as the expression of Christian love (16-IV-10). That intermediates are to evaluate peers by such principles was at least implicit in each incidence of this sub-need.

In a major occurrence, fourteen-year-olds were encouraged to practice respect for indiviuals and groups of all kinds--even of different races (5e). Jesus' example in meeting the Samaritan woman and his parable of the Good Samaritan were the scriptural bases given (14-II-5). Minor references extend over the four years of the lesson course but did not seem to present an organized or developmental pattern.

Daniel's refusal to partake of forbidden food and drink was the subject of the only lesson dealing principally with questionable amusements (5f). Nine minor occurrences of this sub-need related to such matters as sexual misconduct (14-I-6; 14-I-11), proper Sunday activities (15-II-5), choice

of worthy activities for recreation and leisure time (15-IV-8), and the mistake of seeking true friends by engaging in questionable amusements (16-IV-6).

Although it was a recurring minor theme in lessons for each of the four years, acceptance of others without personal compromise (5g) was the major theme of only one lesson. Under the title "A Friend of Sinners," the lesson characterized Jesus as the uncompromising friend of Matthew, Peter, and Zacchaeus (14-II-8). Minor references to this sub-need appeared in four or more lessons for each of the four years in the lesson course. No pattern of development was discovered. Nevertheless, twenty-five such references suggests a predilection to guide the intermediate to practice acceptance without compromise.

The need for courage to stand for one's convictions (5h) occurred four times as a major concern. Solomon was cited as an example of the lack of such courage (14-I-11), while Caleb (13-I-10), Daniel (16-I-9), and Jesus (13-II-10) demonstrated the ultimate victory of standing when the convictions are righteous. It should be noted that instances of this sub-need did not involve strictly religious convictions. Instead, it included standing for convictions regarding beliefs (14-I-3), physical well-being (14-IV-3), character (15-I-3), friendships with others (16-IV-6; 16-IV-10), and social morality (13-II-2). That this sub-need was

a noticeable secondary consideration in the lessons is seen in the fact that it occurred in thirty-two minor instances which spanned twelve of the sixteen quarters. No planned arrangement for considering these minor occurrences in a developmental sequence was found.

The importance of forgiving and forgetting in interpersonal relationships (5j) appeared as the major concern of four lessons. David's forgiveness of Saul (14-I-9; 15-I-4) and Jesus' practice of unquenchable forgiveness (13-II-5; 15-II-11) were the principal biblical illustrations of such a policy. Minor occurrences of this item were negligible. Further, no particular design of development was apparent.

Five major lessons on racial and religious prejudice were found in the series. The experience of Peter with Cornelius was unmistakably used to emphasize that racial prejudice is unchristian (13-III-9). The teacher quarterly material for this lesson suggested that the teacher might secure pastoral permission to invite a Christian negro to visit the class or to take the class to visit a Sunday school class of another race (Teacher, 13-III-9, p. 60). "Those Who Are Different" encouraged intermediates to develop their own Christlike attitudes toward people of different ideals, race, or religion (15-IV-7). The other three lessons gave as biblical examples of these attitudes Jesus' encounter with the Samaritan woman (16-II-3), Paul's

sending Onesimus back to Philemon as a "brother in Christ" (16-III-4), and selected teachings in the New Testament (16-IV-10). The appearance of four of these lessons during the last two years of the course harmonizes with intensification of moral beliefs of intermediates during that period.

The 22 major and 101 minor occurrences of this need-principle make it an area of considerable concern in the quarterlies. The primary intention of the lessons in this area seemed to be to assure the intermediate that the best and only lasting way to happy peer relationships is by developing a Christian character which can make it possible to accept and respect others without compromising the principles which are its very strength. The acceptance of this goal will demand a personal program of self-improvement and a willingness to accept the persecution of being "left out" of any group which is sub-Christian in ideals or behavior.

In general, consideration of this need-principle occurred in some form throughout the four years of the cycle. However, except for race relations, no item reflected a definite, planned treatment. The total impact of the lessons provides thoughtful and intelligent consideration of this need.

VI. NEED-PRINCIPLE 6: EMOTIONAL NEEDS MET THROUGH INDIVIDUAL AND GROUP EXPERIENCES

The absence of any direct major regard for emotional

needs in the lessons is indicated in Table XII and Table XIII. No lesson was found to be primarily concerned with any of these sub-needs: 6a--To be cautious about activities which are overstimulating to his emotions; 6b--To learn to be alone without being miserable; 6c--To achieve a sense of belonging through church membership and participation in church organizations, mission activities, and other group experiences; 6d--To achieve a sense of security through the interaction of his home and social life; 6e--To learn to share friends and to profit by sharing friendships.

Nine minor references were found which sought to convey a sense of belonging through the church (6c). These were so distributed as to appear at least once in each of the four intermediate years. Sub-need 6d was spread from the fourteenth through the sixteenth year. No developmental pattern of lesson content was discovered in minor considerations of this need-principle.

A direct approach to this need-principle would not be easily incorporated or necessarily effective through the written material in a series of pupil quarterlies. A more effective means for helping to meet emotional needs might be through implementation of the suggestions for class activities and contacts during the Sunday morning class session and during the week which were contained in the teacher quarterlies, though these suggestions not designated as

TABLE XII

FREQUENCY OF OCCURRENCE FOR EMOTIONAL NEEDS AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
6a--Avoid emotional overstimulation	0	0	0	0	0
6b--Ability to be alone without being miserable	0	0	0	0	0
6c--Sense of "belonging" through being in a church group	0	0	0	0	0
6d--Sense of "security" in home and social life	0	0	0	0	0
6e--To share friends and to profit by sharing friendships	0	0	0	0	0
Totals - - - - - - - - - - - -	0	0	0	0	0

TABLE XIII

FREQUENCY OF OCCURRENCE FOR EMOTIONAL NEEDS AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
6a--Avoid emotional overstimulation	0	0	0	0	0
6b--Ability to be alone without being miserable	0	2	0	0	2
6c--Sense of "belonging" through being in a church group	2	3	3	1	9
6d--Sense of "security" in home and social life	0	1	1	2	4
6e--To share friends and to profit by sharing friendships	0	1	1	1	3
Importance of emotional life	0	1	0	0	1
True way to happiness	0	0	1	0	1
Security for the future life	0	0	1	0	1
Totals - - - - - - - - - - - - - - - -	2	8	7	4	21

channels for meeting emotional needs.

VII. NEED-PRINCIPLE 7: DEVELOPING A PHILOSOPHY OF LIFE

Of the 192 lessons discovered to be dealing primarily with some need-principle in the evaluative instrument, Table XIV shows that 46 or 24 per cent dealt with sub-items under the need for developing a philosophy of life. Table XV shows that in addition to these major considerations 168 minor occurrences of this need were found. Sub-needs in these two tables include the following pupil needs: 7a--To accept God as ruler of the universe; 7b--To see Jesus as the saviour of the world; 7c--To realize the existence in the world of a law of sin and punishment; 7d--To accept the authority of the Bible; 7e--To believe in the efficacy of prayer; 7f--To develop a conviction of the importance and holiness of Sunday; 7g--To achieve a growing conception of the meaning of being a Christian; 7h--To grow in his understanding of the church and its mission in the world.

In interpreting TableXIV and Table XV it is important to make clear that the first five sub-items (7a through 7e) compose one large item dealing with cosmology in the instrument of evaluation. Examination of the lessons seemed to suggest that greater clarity would result from separate tabulation of each of these sub-items. This unit of five

TABLE XIV

FREQUENCY OF OCCURRENCE FOR PHILOSOPHY OF LIFE AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
7a--God as ruler of universe	0	0	0	0	0
7b--Jesus as saviour of world	0	0	1	2	3
7c--Law of sin and punishment	1	2	0	1	4
7d--Authority of the Bible	0	0	0	0	0
7e--Efficacy of prayer	0	1	1	1	3
7f--Importance and holiness of Sunday	0	1	1	0	2
7g--Growing conception of meaning of being a Christian	8	5	3	7	23
7h--Growth in understanding of church and its mission in the world	0	0	2	3	5
Fact and meaning of resurrection	1	0	0	0	1
Place and use of money in world	0	1	0	0	1
Beatitudes as secret of happiness	0	0	1	0	1
Importance of motivation in action	0	0	0	1	1
Sacredness of human life	0	0	1	0	1
What Bible teaches about man	0	0	1	0	1
Totals	10	10	11	15	46

TABLE XV

FREQUENCY OF OCCURRENCE FOR PHILOSOPHY OF LIFE AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
7a--God as ruler of universe	2	0	1	3	6
7b--Jesus as saviour of world	6	3	1	5	15
7c--Law of sin and punishment	3	2	3	2	10
7d--Authority of the Bible	0	1	4	0	5
7e--Efficacy of prayer	4	4	2	2	12
7f--Importance and holiness of Sunday	0	0	0	0	0
7g--Growing conception of meaning of being a Christian	30	23	13	8	74
7h--Growth in understanding of church and its mission in the world	8	15	9	12	44
Commitment to Christian faith	1	0	0	0	1
Importance of motivation in action	0	0	1	0	1
Totals - - - - - - - - - - - - - - - -	54	48	34	32	168

items appeared in some way as a major concern in ten lessons and as a minor concern in forty-eight instances. Major instances occurred once for thirteen- , three times for fourteen- , twice for fifteen- and four times for sixteen-year-olds. The failure of sub-item 7a to occur as a major concern of any lesson may be partially explained by the identification found in the lessons of Christ as God incarnate and therefore as ruler of the world. Evidence of this identification may be reflected in the number of major and minor considerations of Jesus as the saviour of the world (7b), a sub-item which appeared more than once at each year of the intermediate age. The cosmology of this unit might be summarized in this way: God is eternally the omnipotent creator and ruler of the universe; he has revealed to man his purposes for human life and this revelation may be apprehended through an authoritative Bible and the witness of a living church; the fullest revelation of God's purposes for all things created is found in Jesus Christ, the Divine Incarnation and the only saviour of man and his world; when man transgresses God's purposes he sins and will reap inescapable punishment unless he seeks and receives God's forgiveness; prayer is sinful man's omnipresent channel of communication with God and it is always efficacious when it is concerned with achieving the revealed purposes of God.

Two major considerations of the importance of Sunday

as a holy day (7f) were found, one for fourteen- and one for fifteen-year-olds. Emphasizing that God established the day for rest, "Whose Day Is it?" provided specific suggestions for Sunday observance (14-IV-4). Quite similar was the treatment of "The Lord's Day in Our Day" (15-II-5).

The twenty-three lessons primarily elaborating the meaning of being a Christian, plus seventy-four minor occurrences, made it the sub-item (7g) in the instrument of evaluation which is given more attention in the lessons than any other. The major occurrences included teaching on many facets of this sub-need. To be a Christian means to be called by Christ to a life of service (13-II-4). Once called, Christians must meet Jesus' expectation that they be prepared to believe, sacrifice for him, pray, serve, be unselfish--to put Christ first (13-II-6; 13-II-9). Human response must involve a willingness to repent of sin as did Paul (13-III-7) and to be transformed in speech and conduct by God's power (13-IV-6; 14-II-3). True religion is a religion which grows through application (13-III-8). A Christian was pictured as one who is motivated by sincerity (15-II-3), love (13-III-13), humility (16-II-9), and an unselfishness which can endure sacrifice and persecution "even unto death" (14-III-12; 16-I-6). The final occurrence of this need as a major theme discussed "Doing Something About It" and submitted that action is the expression and

test of being a Christian (16-IV-1). This item was a major concern at least three times and a minor concern at least nine times during each year of the lesson course. Although no particular developmental pattern for considering this sub-need was identifiable in the lessons, there was a consistent emphasis which did seem to move from concrete examples to more abstract discussion of principles. Also, the desire for greatness, the growing frustration from life problems, and the idealism which often characterize the last two intermediate years seemed to be matched by an effort to provide guidance through the lesson quarterlies.

Five major and forty-four minor considerations of the intermediate's need to grow in understanding the church and its mission in the world (7h) were found in the lessons. The major occurrences were found in two lessons for fifteen- and three for sixteen-year-olds. Considering these lessons chronologically, the church was pictured as an organism working through organization to meet human need wherever that need is found. An effort was made to describe the necessary fact that the church exists outside and beyond the buildings in which it meets for study and worship (15-III-11). The intermediate was counseled to be loyal to his denomination, friendly and kind to other denominational groups, and to shun church-state involvements (15-II-12). "The Prophet Who Ran Away" sought to challenge the intermediate to take

part in the missionary enterprise of the church (16-I-3). Internationally, the mission of the church was to produce leaders who can by rising above their own selfishness find solutions to world problems (16-I-5). The pupil was reminded that he should appreciate the sacrifice and service of such leaders as Paul, Wycliffe, Tyndale, Raikes, and Da Vinci who are representative of the contributions of Christianity in searching for and conserving truth in many areas of human life (16-III-6). Considered in the light of pupil development, no obvious pattern was detected in the arrangement or content of the major lessons. Minor occurrences of this sub-item were found a minimum of eight times in each of the four years of the cycle. Concentration of the major occurrences in the last two years of the course may suggest an assumption of an earlier emphasis in the lessons on winning intermediates to faith in Christ and to identification with a local church.

A philosophy of life was second only to religious faith in importance in the lessons. Possibly spurred by an awareness of the intermediate's search for a pattern of values, the lesson writers sought to provide facts which could supply a Christian foundation for that pattern. The three principal emphases which appeared were a world view based upon God's creation and control (7a-7e), the meaning of being a Christian in God's world (7g), and the place of

the Christian as part of the church which will achieve God's purposes in the world (7h). A philosophy of life based upon such emphases is the product of a constantly growing faith in Christ and trust in God.

VIII. NEED-PRINCIPLE 8: DEVELOPMENT OF CONCERN AND COMPETENCE FOR SOCIAL AND CIVIC PARTICIPATION

The five items which form the sub-needs for this need-principle in Table XVI and Table XVII are as follows: 8a--To develop respect for customs, rules, and laws; 8b--To feel responsible for the care of public property; 8c--To desire to participate in activities designed for the good of the community; 8d--To appreciate governmental services; 8e--To understand and accept laws as being helpful, and to realize the consequences of breaking such laws. Items in this need-principle were found to be the major concern of seven lessons and to occur as minor references in fourteen lessons.

In the absence of any major consideration of item 8a, six minor references must be cited in noting its occurrence in each year of the cycle. Whether intentionally or not, these lessons reflect a rather logical development. Originally given by God to meet man's need for social order, the Ten Commandments were set forth as the basic guide for contemporary personal and national conduct (13-I-9). Rejection of these laws was and will be followed by punishment (14-I-4).

TABLE XVI

FREQUENCY OF OCCURRENCE FOR SOCIAL AND CIVIC CONCERN AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
8a--Respect for customs, rules, laws	0	0	0	0	0
8b--Sense of personal responsibility for public property	0	0	0	0	0
8c--Desire to participate in activities for community good	0	2	0	3	5
8d--Appreciate governmental services	0	0	0	0	0
8e--Understand and accept laws as being helpful, and to realize consequences of breaking laws	1	0	1	0	2
Totals - - - - - - - - - - - - - - -	1	2	1	3	7

TABLE XVII

FREQUENCY OF OCCURRENCE FOR SOCIAL AND CIVIC CONCERN AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
8a--Respect for customs, rules, laws	1	3	1	1	6
8b--Sense of personal responsibility for public property	0	0	0	1	1
8c--Desire to participate in activities for community good	0	0	0	0	0
8d--Appreciate governmental services	0	1	0	0	1
8e--Understand and accept laws as being helpful, and to realize consequences of breaking laws	0	4	0	2	6
Totals - - - - - - - - - - - - - - -	1	8	1	4	14

Since God is the ultimate source of law and order, the Christian citizen is responsible for obeying the laws of his nation (14-IV-7). Jesus' attitude toward the Ten Commandments marked them as guideposts for Christian conduct (15-II-2). A respect for authority and an acceptance of the need for rules must extend into the school and social life of a Christian intermediate (16-IV-5).

To lead intermediates to participate in activities designed for the good of the community (8c) was the major burden of five lessons, two in the fourteenth and three in the sixteenth year. Jesus' healing ministry was given as our example for social action and service (14-II-7), and a growing Christian was described as one who serves in comparable ways through his community (14-IV-7). Personal social responsibility for others was found in the answer to Cain's question concerning his brother (16-III-5). Amos was presented as a preacher of social justice whose message is permanently contemporary for every generation (16-I-4). The story of the Good Samaritan was used in asking what "We That Are Strong" can and are doing about our responsibility for working to eliminate social need (16-IV-11). Action through social service was the general theme of these lessons.

The Ten Commandments were central in the two major references to sub-need 8e. To understand the purpose and content of these Commandments and to accept the necessity

for laws in any social order were basic goals given for the pupil (13-I-9; 15-II-2). The six additional minor references to this item gave it slight coverage in at least one lesson in each year of the cycle. These occurrences underscored the high cost of disobeying the laws of God, illustrating it in Israel's defeat at Ai (14-I-2) and in Saul's dissipation (14-I-8), and proclaimed God's forgiveness to the penitent (14-I-4).

The lessons approached this need-principle by submitting that laws are essential to social order and have their source in God. Therefore, the Christian citizen is under obligation to understand, accept, and obey all civil laws. Since he is part of the social and civic context in which he lives, the Christian should prove his sense of responsibility by cooperating and participating in activities and programs designed for the good of the community. The distribution of major references over the four-year cycle of the lessons gives rather uniform treatment to this need-principle. However, the content of the lessons reflects a greater awareness of growth of the need during the fifteenth and sixteenth years. The result is a stronger urging to action during those years in which intermediates may feel a growing sense of personal social responsibility. This would seem to be a developmentally sound approach.

IX. NEED-PRINCIPLE 9: DEVELOPING A VITAL RELIGIOUS FAITH

Developing a vital religious faith occurred as the major concern in ninety-four lessons or 45.2 per cent of the total lesson course. Minor occurrences numbered 264. Table XVIII and Table XIX present findings for the following sub-needs: 9a--To achieve a religious faith which helps solve problems; 9b--To develop a religious faith which is intellectually defensible; 9c--To accept Christ as a personal saviour; 9d--To accept the Bible as the authoritative Word of God; 9e--To feel the necessity for participation in the life and work of the church; 9f--To grow in his understanding of the meaning of church membership; 9g--To develop a sense of security resulting from his faith in God; 9h--To know something of the way the Bible came into being, along with a knowledge of its content and message; 9i--To stand for his Christian convictions in spite of ridicule or even persecution; 9j--To become a witness by seeking to win others to Christ; 9k--To become a witness by engaging in missionary activities; 9l--To become a witness by developing the grace of giving.

In examining this need-principle it was particularly difficult to separate the sub-items because of their close similarities and interrelatedness. For example, knowledge concerning the origin and composition of the Bible (9h) would

TABLE XVIII

FREQUENCY OF OCCURRENCE FOR VITAL RELIGIOUS FAITH AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
9a--Faith which helps solve problems	2	1	0	0	3
9b--Intellectually defensible faith	1	0	0	0	1
9c--Christ as a personal saviour	4	4	3	6	17
9d--Bible as authoritative Word of God	0	0	1	0	1
9e--Necessity for active participation in church work and life	3	0	1	2	6
9f--Meaning of church membership	1	0	2	0	3
9g--Security from faith in God	3	5	3	2	13
9h--Knowledge of and about the Bible	2	2	11	2	17
9i--Stand for Christian convictions	2	4	0	5	11
9j--Win others to Christ	2	4	1	0	7
9k--Witness by missionary activities	2	1	2	1	6
9l--Witness by giving money	1	0	1	0	2
Consecrated living	0	1	0	2	3
Importance of Christian worship	0	2	1	0	3
Stewardship of speech	0	0	1	0	1
Totals - - - - - - - - - - - - - - -	23	24	27	20	94

TABLE XIX

FREQUENCY OF OCCURRENCE FOR VITAL RELIGIOUS FAITH AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
9a--Faith which helps solve problems	0	2	2	0	4
9b--Intellectually defensible faith	0	0	3	1	4
9c--Christ as a personal saviour	8	4	6	3	21
9d--Bible as authoritative Word of God	5	3	7	2	17
9e--Necessity for active participation in church work and life	10	11	11	8	40
9f--Meaning of church membership	3	3	6	5	17
9g--Security from faith in God	2	5	6	1	14
9h--Knowledge of and about the Bible	29	21	14	5	69
9i--Stand for Christian convictions	16	10	10	4	40
9j--Win others to Christ	4	4	2	4	14
9k--Witness by missionary activities	1	6	0	0	7
9l--Witness by giving money	2	1	1	3	7
Consecrated living	5	2	0	1	8
Self-examination of Christian life	1	0	0	0	1
Importance of Christian worship	1	0	0	0	1
Totals - - - - - - - - - - - - - - -	87	72	68	37	264

help to make religious faith intellectually defensible (9b) and to give added security from a person's faith in God (9g). In such cases the lesson could be tabulated under several headings as a minor item. Multiplications of this type were kept to a minimum by strict decisions in every case. A further difficulty was that the course of study included some sub-items in this need-principle as the theme for a complete quarter of thirteen lessons. An example was the third quarter's topic of "Into All the World" for fourteen-year-olds which appeared to be identical to sub-need 9k. In such cases each lesson was studied and tabulated according to what seemed to the investigator to be the actual major and minor reflections of need-principles contained in the instrument of evaluation.

The general area of problem-solving (9a) was not of importance in the lessons. However, sub-items in this and other need-principles dealt with solutions to specific problems which fact may have decreased the number of occurrences which were tabulated under 9a. A similar observation may be made in the counting of lessons presenting a faith which is intellectually defensible (9b) for this would involve the need for Bible knowledge (9h). A further clarification is that sub-needs 9a and 9b were separated from the need-principle only for purposes of study; they are integral to the principle itself.

The major concern of seventeen lessons was the presentation of Christ as the personal saviour to whom all intermediates were urged to respond in trusting faith. Major soteriological ideas were that Jesus is the Promised One of Old Testament prophecy (13-I-11; 14-II-1; 16-I-12), that the common sin of all humanity accomplished the crucifixion (13-II-11; 14-II-11; 15-II-12), and that each intermediate must repent of sin, exercise faith in Christ, openly confess his sin, and live on a higher level as the result of his eternal salvation (13-IV-1; 15-III-7; 16-II-2). There was an evident assumption that intermediates of any age are capable of such a decision for Christ. Indeed, all were viewed as urgently responsible for this choice. The twenty-one minor instances of this sub-need were largely repetitions and reinforcements of the major themes.

To present the Bible as authoritatively the Word of God (9d) was the major intention of only one lesson (15-III-1). The additional fact that there were only seventeen minor occurrences contributed to the finding that the Bible was assumed to be authoritatively the Word of God and therefore the lessons did not reveal a pre-occupation with what might be considered as unnecessary proof of that fact. It should also be observed that the authority of the Bible would be inextricably involved in sub-need 9h. This fact probably limited the discoveries tabulated under sub-item 9d

which, nevertheless, occurred at least twice in each of the four years of the series.

Limited major but extensive minor attention was given in the lessons to the need for active participation in the work and life of the church (9e). Six major occurrences of this sub-item emphasized the New Testament as the guide to achieving a strong church (13-III-4), the need for intermediates to join a church and be baptized following their conversion (13-IV-2), the need and importance of participation in church worship (13-IV-4), salient features of the democratic polity of Baptist churches (15-III-10), the inspiring stories of Augustine, St. Francis, and Peter Waldo (16-III-17), and a strong appeal for the intermediate to find ways to actively participate in the work of his church (16-IV-8). Examples of the themes of forty minor occurrences included participation in church work as a responsibility of every saved person (13-II-9; 16-II-5), the importance to Christian growth of participation in regular worship (14-I-13), the place of the Lord's Supper (13-IV-3; 15-III-9), financial support of the church (13-IV-5; 15-II-10), and concern for the missionary program of the denomination (14-III-1; 15-I-11). The proper attitude toward such matters should be one of joy which is based upon an understanding of the purpose, importance, and mission which Christ has assigned his church.

The church ordinances of Baptism and the Lord's Supper were the bases for three major lessons on the meaning of church membership (9f). Primary attention was given to interpreting these ordinances as symbols of the Christian's personal commitment to Christ (15-III-8) and his responsibilities in belonging to Christ's church (13-IV-3). The general emphasis of seventeen minor occurrences was that church membership is part of the plan and call of Christ to his followers (13-III-4; 14-II-3) as they share in spreading the Gospel (13-IV-2), in seeking solutions to life's problems (16-II-10), and in the work of the denomination (16-III-9). Church membership is in fact discipleship in all areas of one's life and is not to be understood as "joining a church." Inherent in this definition is the demand that church membership be tested by the purity of one's motives in professing his discipleship (15-II-3). The church's fellowship is preeminently one of service and not of sociality (16-IV-8). The responsibility to understand and help in achieving the objectives of the local church as they are sought through its officers and organization was also part of the meaning of church membership (15-III-10; 15-III-11).

The lessons contained the suggestion that an enduring sense of personal security (9g) is possible only through Christian faith in the God of the Bible. Such a sense of well-being is a gift of the power of God, a power which was

demonstrated to its fullest in the certainty of the resurrection (13-II-13). The intermediate was taught that he can feel secure in the knowledge that through his faith in Christ he possesses the assurance of God's preservation. Examples of God's preservation as the result of such faith are to be found in the lives of Stephen (13-III-5), Gideon (14-I-5), and Job (15-I-1). Characteristics of the security presented in the lessons were that it is based on salvation as presented in the Bible (13-IV-12), can transcend adversity (14-III-11), can serenely ponder the inevitability of death (15-III-13), and is certain that God's will and purpose will finally be achieved in the world (16-III-12). Thus security in an uncertain world is the result of Christian faith in preservation by a changeless Lord.

Since every lesson in the series is built upon a scriptural foundation, there is a sense in which each one was concerned with giving the intermediate a knowledge of and about the Bible (9h). Seventeen major and sixty-nine minor occurrences mark this sub-item as the second most important one of any need-principle found in the lessons. The Bible was treated as a religious history of God's dealings with man, as containing books to be known and understood, as the authoritative record of Jesus' ministry, and as a guide for life choices. More attention seemed to be given to the New Testament than to the Old Testament. One obvious

objective in considerations of the Bible was an effort to give the pupil skill in finding and using scriptural references. Biblical characters were studied for the guidance their lives might give for present-day life. Reliable information about the composition and canonization of the Bible was helpfully given to show the evolution of different versions (15-IV-2; 15-IV-3). Recommended pupil attitudes toward the Bible included appreciation for "The World's Best Seller" (15-IV-1), personal acceptance of its message and instruction (14-IV-9), and a realization that it contains Christian principles rather than ready-made answers for the problems of life (15-IV-4).

When his faith is challenged, the intermediate must be prepared to stand for his Christian convictions (9i). Eleven major and forty minor occasions of concern with this sub-need were discovered in the lessons. The inspiration of biblical characters was called upon to illustrate ways in which we must stand. Caleb's courage (14-I-3), Paul's numerous persecutions (14-III-8; 14-III-9; 14-III-10), and the imprisonment of Jeremiah were given as examples of these ways. Post-New Testament figures such as Elizabeth Gurney Fry (16-III-2), Luther, Hubmaier and Wesley (16-III-8), and Baptist leaders Bunyan and Williams (16-III-9) were considered as additional patterns of courage for modern Christians. Although intermediates will probably not be called

on to risk their lives they will be called upon to stand against more subtle challenges to Christian convictions (16-III-3). Representative minor references to this item were Noah's display of faith in standing alone (13-I-3), the persecution and crucifixion resulting from Jesus' stand for his convictions (13-II-9; 13-II-10), and the need for fundamental convictions about Christ which can give power to overcome personal temptations (15-III-2).

The responsibility of intermediates to win others to Christ (9j) appeared seven major times and fourteen minor times in the quarterlies. Soul-winning was described as a necessary part of following God's guidance (13-III-6), which involved difficulties and the possibility of personal sacrifice (14-III-2). The responsibility for witnessing is incumbent upon every Christian (14-III-2); the secret of success is found in study and in the power of the Holy Spirit (14-IV-12). Witnessing is more than spoken word; it is a committed life (14-II-13). Witnessing through missionary activity was a major occurrence six times and a minor concern seven times (9k). Prominent ideas were that missionary activity is directly commanded in the Great Commission (13-IV-9), is the larger theme of the Bible (14-III-4; 15-I-11), and the responsibility of every Christian (16-III-10). Christian giving is to be the tithe which is based upon God's ownership and man's partnership (13-IV-5). Giving is not a

legalistic obligation but an expression of Christian love (15-II-10). To win others, to engage in missionary activities, and to give money to support the cause of Christ were all necessary to consecrated living (9m).

Of the ten need-principles investigated, the development of a vital religious faith was unquestionably the one of greatest concern in the lessons. This might be expected in a course designed for Bible study. Rather than any apparent attempt at coercion, the lessons contained what appeared as a calculated effort to provide facts which could be examined and interpreted by the pupil as he developed his own religious faith. These facts were graded in such a way as to coincide to some extent with the mental growth of the intermediate. An illustration of this was the inclusion during the fifteenth and sixteenth years of some rather difficult material on religious and biblical history. The lessons concerned with this need-principle were primarily an exposition of the meaning of religious faith as it confronts such matters as the Bible, peer groups, social issues, and even the church. The method used was that of applying biblical principles to personal problems which are relevant to the experiences of intermediates. This positive approach carried with it an admission of incomplete knowledge which is completed only by faith in a living Christ. Security is a fruit of such faith.

The greatest concern was discovered to be with the

four sub-items of accepting Christ as saviour (9c), developing a sense of security (9g), knowledge of and about the Bible (9h), and standing for one's religious convictions (9i). These four comprised 61.7 per cent of the major and 54.54 per cent of the minor occurrences of this need-principle. Considered from the viewpoint of pupil development, with the exception of item 9i each of these four sub-needs appeared at least twice as a major concern during each of the four years of the lesson cycle. Sub-need 9i had a competitor in sub-need 5h. There was no evidence discovered of a developmental sequence in the topics of the lessons. However, the content did seem to reflect awareness of the intellectual growth and the challenges to Christian faith which are more likely to come during the later years of intermediate life.

Two additional observations regarding the findings for this need-principle merit mention. First, there was a recurring reminder that religious faith must be measured by action in real life rather than by professions of faith or church membership. Second, the Bible was studied not for its own sake but for the guidance it could give to life.

If the lessons are studied, understood, and accepted they can help to give the pupil an acceptable basis for a vital Christian faith which has the saviourhood and lordship of Christ as its dynamic, a skillful knowledge of biblical

principles as its guide for living, an assurance of the ultimate victory of God's plans as its security, and enlightened Christian convictions as its source of courage.

X. NEED-PRINCIPLE 10: MORAL VALUES FOR AN ETHICAL SYSTEM OF HUMAN RELATIONS

Although appearing as a major consideration in but three lessons, the intermediate's need to develop a set of moral values for an ethical system of human relations occurred thirty-seven times as a minor concern. Table XX and Table XXI present the distribution of the major and minor occurrences. Sub-items in the tables represent the following needs of the intermediate pupil: 10a--To make Christian values the basis for his ethics and morality; 10b--To respect others' beliefs without compromise of his own; 10c--To show respect and consideration for family employees; 10d--To appreciate the services of other people; 10e--To develop a conviction against cheating in any situation; 10f--To evaluate the actions of friends and associates in light of Christian ideals; 10g--To desire Christian principles in relationships with an employer.

Analysis of sub-items in this need-principle direct attention to three: 10a, 10b, and 10f. If minor occurrences are included, item 10a occurred three or more times in each of the four years of the lessons. These occurrences included

TABLE XX

FREQUENCY OF OCCURRENCE FOR MORAL VALUES FOR AN ETHICAL SYSTEM AS A MAJOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
10a--Christian values as the basis	1	0	0	1	2
10b--Respect others' beliefs without compromising own beliefs	0	0	0	0	0
10c--Respect for family employees	0	0	0	0	0
10d--Appreciate services of others	0	0	0	0	0
10e--Conviction against cheating	1	0	0	0	1
10f--Evaluate actions of friends and associates by Christian ideals	0	0	0	0	0
10g--Christian principles in dealing with one's employer	0	0	0	0	0
Totals - - - - - - - - - - - - - - -	2	0	0	1	3

TABLE XXI

FREQUENCY OF OCCURRENCE FOR MORAL VALUES FOR AN ETHICAL SYSTEM AS A MINOR CONCERN IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Sub-Need	Year of Pupil Age 13	14	15	16	Totals
10a--Christian values as the basis	2	3	3	4	12
10b--Respect others' beliefs without compromising own beliefs	1	2	1	7	11
10c--Respect for family employees	0	0	0	1	1
10d--Appreciate services of others	0	1	0	0	1
10e--Conviction against cheating	0	0	1	1	2
10f--Evaluate actions of friends and associates by Christian ideals	1	1	1	2	5
10g--Christian principles in dealing with one's employer	1	1	0	2	4
Respect for others' possessions	0	0	1	0	1
Totals - - - - - - - - - - - - - - -	5	8	7	17	37

Jacob as the kind of man who could not be used of God while practicing sub-Christian ethics (13-I-5), a moral emphasis on the sacredness of all human life (15-II-6), and the moral principles revealed in the Ten Commandments (13-I-9) and in the teachings and example of Jesus (15-II-11). Most attention appeared to be given to the need to adopt the Christian principle of just treatment on a non-preferential basis of those who are different in ideals, religion, race, wealth, or social class (16-III-4; 16-III-2; 15-IV-7). The works of heroes such as Elizabeth Gurney Fry in Newgate Prison and Jacob Riis in the slums of New York City were used as examples of action based on Christian principles of ethics and morality. From a developmental standpoint considerations of sub-need 10a did appear to move from law for thirteen-year-olds, to self-examination in the middle years, to more abstract principles as the basis for Christian action by sixteen-year-olds.

Eleven minor occurrences of item 10b were found, seven being in lessons for sixteen-year-olds. No particular sequence of content development was discovered. However, it is worthy of note that the presentation of this ideal was concentrated with sixteen-year-olds. The number of appearances of this sub-need may have been affected by a similar item in need-principle five (5g).

The need to evaluate the actions of friends and

associates in the light of Christian ideals (10f) was the only other sub-item in this principle to appear in each of the four years of the course. The number of such minor occurrences was insufficient to suggest any conclusion. The inconsiderable occurrences of this sub-need were probably affected by the presence of a related sub-item in need-principle five (5c). A similar statement should be made concerning item 10g which had a parallel in the need for vocational guidance (4h).

The three major occurrences of this need-principle in the lessons were not a sufficient number to suggest it as a primary concern. The thirty-seven minor instances indicate that it was a secondary concern. An important fact to be noted was the overlapping of this principle with need-principles five, seven, and nine. Inevitably these three principles involved considerations which would contribute to or even be synonymous with aspects of need-principle ten. The item on racial prejudice under need-principle five was an example. Choice as to where the primary intention of such occurrences lay, and therefore under which items they would be tallied, was a subjective feature of the method used in this investigation. This factor may have limited the number of major and minor tabulations for need-principle ten.

XI. SUMMARY

To summarize the major and minor occurrences of each need-principle in the lessons two additional steps were taken. First, the major and minor occurrences for each need-principle were tabulated by separate years of the intermediate division. Each principle was then ranked according to its appearance (1) as a major concern and (2) as a minor concern in the lessons.

Second, the total major discoveries of each need-principle was used in determining a Perceived Importance Score for each principle. The Perceived Importance Score was secured by using the probability formula $\frac{N \times 10}{192}$ in which N represented the actual number of total major occurrences of a principle, 10 the total number of principles which might occur in the 192 lessons and therefore the total possibilities for a lesson, and 192 the total number of lessons in which a need-principle did occur as a major consideration. Since a selective factor was operative in their choice, the ten need-principles do not represent the total number of possible needs which might have occurred in the complete lesson series. However, in 192 lessons the major occurrences of pupil needs did involve sub-items contained in the ten need-principles. Therefore, for a need-principle to have occurred as a major consideration a number of times

equal to chance it would need to occur 19.2 times in these 192 lessons. A frequency of 19.2 in the formula would result in a 1.0 product which is equal to pure chance. This means that the Perceived Importance Score was a measure of whether the number of actual major occurrences of that need-principle in the 192 lessons was less or more than the major occurrences which would have resulted from pure chance.

The results of the two steps described above are given in Table XXII and Table XXIII. Only three need-principles appeared frequently enough as major concerns to classify their presence as more than chance. These were religious faith, life philosophy, and peer adjustments. Their Perceived Importance Scores of 4.90, 2.40, and 1.15, respectively, suggest that they are the overshadowing pupil needs with which the closely graded Sunday school lessons for intermediates are concerned. It should be noted that there is direct correlation between these measures of importance and the order of ranking for the same three principles in the summary table of minor concerns.

TABLE XXII

SUMMARY OF FREQUENCY OF OCCURRENCE FOR TEN NEED-PRINCIPLES AS MAJOR CONCERNS IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Rank	Principle	Year of Pupil Age 13	14	15	16	Total	Perceived Importance Score
1	Vital religious faith	23	24	27	20	94	4.90
2	Philosophy of life	10	10	11	15	46	2.40
3	Peer group relationships	5	6	5	6	22	1.15
4	Vocational guidance	5	2	2	2	11	.57
5	Civic and social concern	1	2	1	3	7	.36
6	Self-acceptance	2	3	0	0	5	.26
7	Moral & ethical values	2	0	0	1	3	.16
8.5	Sex role-heterosexuality	0	0	1	1	2	.10
8.5	Psychological weaning	0	0	0	2	2	.10
10	Emotional needs	0	0	0	0	0	.00

TABLE XXIII

SUMMARY OF FREQUENCY OF OCCURRENCE FOR TEN NEED-PRINCIPLES AS MINOR CONCERNS IN CLOSELY GRADED INTERMEDIATE SUNDAY SCHOOL PUPIL QUARTERLIES

Rank	Principle	Year of Pupil Age 13	14	15	16	Total
1	Vital religious faith	87	72	68	37	264
2	Philosophy of life	54	48	34	32	168
3	Peer group relationships	22	36	23	20	101
4	Vocational guidance	8	10	11	12	41
5	Moral & ethical values	5	8	7	18	38
6	Self-acceptance	5	10	7	5	27
7	Emotional needs	2	8	7	4	21
8	Civic and social concern	1	8	1	4	14
9.5	Psychological weaning	0	7	0	5	12
9.5	Sex role-heterosexuality	0	2	6	4	12

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

The comprehensive purpose of this study was to investigate the ways in which the closely graded Sunday school lesson series for intermediates published by the Sunday School Board of the Southern Baptist Convention dealt with selected needs of the pupils. Four steps were included in the attempt to achieve this purpose. First, a historical survey was made of the development of interest in adolescence in order to trace the beginnings of a church ministry to the distinctive needs of intermediates and to demonstrate the influence of both public education and scientific psychology in determining those needs. Second, selected authorities in educational psychology, curriculum construction, secular education, and religious education were cited as evidence of considerable acceptance of pupil needs as one important factor in curriculum construction. A tabulation was made of the needs of intermediate pupils which were suggested by a selected group of authorities representing both secular and religious education. Ten of these needs were expanded into need-principles. Third, an instrument for evaluating the closely graded Sunday school lessons for intermediates was devised by developing a series of questions around each of these ten principles. The questions were

designed to reflect the pupil needs for which these lessons were reportedly intended. The questions were then grouped according to the need-principle to which each was related. Fourth, this evaluative instrument was applied to the closely graded Sunday school lesson series and the findings reported and interpreted.

The purpose of this chapter is to draw some conclusions, to make several recommendations concerning this lesson course, and to list areas needing additional research and study. In the conclusions and recommendations which follow notice should be taken of the fact that the present investigation was limited to a study of major and minor occurrences of ten specific need-principles as reflected in the quarterlies of the closely graded series for intermediates. Other principles and factors in the construction of curriculum materials were not included as a part of this study.

I. CONCLUSIONS

This investigation has not resulted in a magic formula for easy production of a perfect Sunday school curriculum for intermediates. It has yielded data which are the bases for four general conclusions.

1. The authorities in secular and religious education which were surveyed in the present study are not in

full agreement that the years of thirteen through sixteen are a proper division of adolescence.[1] None of these authorities suggested twelve and one-half to seventeen and one-half years of age, the widest possible age span in an intermediate department, as a valid division of adolescence. In terms of a grading principle, the age span for the intermediate department represents a cross-sectional approach which is based on periodicity.[2]

It is therefore concluded that the age span for intermediates makes the determination of their life needs a difficult task for curriculum editors and lesson writers since studies have not been made of those needs. Since the specific needs of intermediates have not been studied through valid research procedures, curriculum writers must seek a composite description which is based upon information about the needs of divisions called "early" or "middle adolescence." This lack of definite norms makes designing a curriculum which will effectively meet the needs of intermediates a particularly complex undertaking.

2. The theory underlying the closely graded Sunday school lesson series published for intermediates by the Sunday School Board of the Southern Baptist Convention

---

[1] Supra, pp. 25 f.

[2] Supra, pp. 21 f.

includes acceptance of the principle that Sunday school curriculum materials should be designed to meet the life needs of the pupils for which they are prepared. Evidence for this conclusion was found in both the teacher and pupil quarterlies, and is specifically contained in the Board's statement that "by using Closely Graded Material, (different books for each age-year) the needs of pupils can be more accurately met, and more precise guidance can be provided."[3] Further, the Board's literature catalog specifies that "because of the great differences between 13- and 16-year-olds, a closely graded series of study best fills the needs of each age."[4]

Since this is true, it is to be expected that unless a justifiable basis for selectivity is given, the closely graded lessons will reflect efforts to meet all the needs of intermediates. The possibility of a justifiable selectivity of pupil needs is recognized.

3. The list of pupil needs for which the lessons were designed reflects the continuing influence of public education and scientific psychology in the determination

---

[3]Attention Pastor and Superintendent (Promotional tract published by the Sunday School Board and distributed in the summer of 1959 [Nashville, n.d.]).

[4]The Sunday School Board of the Southern Baptist Convention, 1959-1960 Periodical Literature Catalog (Nashville, 1959), p. 13.

of such needs.[5] This influence began to make an impact on Sunday school curriculum materials during the earlier part of the twentieth century.

It is concluded that in any effort to construct an intermediate Sunday school curriculum based upon pupil needs the contributions to curriculum theory and practice which have been and continue to be made by public education and scientific research should be utilized. In their search for more adequate knowledge of pupil needs, curriculum specialists in religious education should be eager to benefit from the techniques and the results of the research of these two handmaidens in the meeting of those needs. Utilization of these resources would be in addition to and not as a substitute for contributions from research and study in the distinctive field of religious education.

4. The findings summarized in Table XXII, page 215, and Table XXIII, page 216, provide support for the conclusion that the closely graded lessons for intermediates do not actually consider in depth all of the ten need-principles for intermediates which were suggested by the authorities surveyed. Neither do the lessons reflect major concern with all of the needs given by the curriculum editors of the Baptist Sunday School Board. While certain aspects of pupil

---

[5] Supra, pp. 48-53.

needs which have been suggested by scientific psychology and by the editors are included, the intermediate pupil's need for guidance in developing a vital religious faith, an adequate life philosophy, and satisfying peer relationships, in that order, were found to be the only three needs which were of major significance in the lessons. In actual content the lessons seem to reflect more of the contemporary emphasis on theology in the curriculum of religious education than on making the pupil superior to all other considerations.[6]

The implications of these findings are that the closely graded Sunday school lessons for intermediates, while not ignoring other needs, are chiefly concerned with the religious and theological aspects of the needs of pupils. This selectivity seems justified. At the same time, this is not to suggest that these lessons should ignore all other needs. However, the distinctively religious purposes of the Sunday school, plus the limitations of written space, of Sunday school teaching personnel, and of teaching opportunity support the wisdom of using the present printed series to give chief attention to religious needs of the pupils.

II. PRACTICAL RECOMMENDATIONS FOR FUTURE CURRICULA

The investigator was impressed that the lessons contain

---

[6]Supra, pp. 81-84.

much which is to be commended. The lessons are grammatically well-written, clear in thought presentation, and suited to the personal reading interests of intermediates. A wise editorial policy of using the same writer to prepare both pupil and teacher quarterlies for each quarter resulted in important correlation in the consideration of pupil needs. The material in the teacher quarterlies reflects an over-all view of the intermediate age group as a normal period of life which is no less or more important than any other; there is no impression that these intermediate years are uniquely the problem years of life. The use of the Bible is especially commendable. Biblical treatment is devoid of bibliolatry and excessive literalism. This Book of Books is considered as containing God's indispensable revelation which can provide the principles rather than rules or ready-made solutions for resolving the problems of human life. An excellent illustration of this attitude was found in the lesson entitled "Not a Charm but a Chart" (15-IV-4). When the total series of teacher and pupil quarterlies is considered, the lesson course does reflect a grasp of the intermediate's life and problems. Suggestions about intermediates which were given in the teacher quarterlies seemed valuable in helping the teacher to understand some of the personal, social, and religious needs of the intermediate period.

The research, findings, and conclusions involved in this study have led the investigator to feel that several practical suggestions might be offered for future issues of the closely graded series. It should be made clear that these recommendations are both practical and subjective. They are offered as ways in which future lessons might be made more effective in meeting the needs of intermediates.

1. It is recommended that consideration be given to preparing a training textbook which would help teachers better to understand intermediates and their needs. This textbook would be part of the Church Study Course for Teaching and Training of the Southern Baptist Convention. It would seek to give teachers and leaders a comprehensive understanding of intermediates which is based upon the best and most reliable information available. This recommendation is partially occasioned by the fact that the four training books presently available for leaders of intermediates give a total of fifty-nine pages to this subject.[7]

---

[7]Ina S. Lambdin, The Art of Teaching Intermediates (revised edition; Nashville: Convention Press, 1955), pp. 13-36; Mary Virginia Lee, Effective Work with Intermediates in the Sunday School (revised edition; Nashville: Convention Press, 1955), pp. 15-26; Elaine Coleman Pearson, The Intermediate Leadership Manual (revised edition; Nashville: The Sunday School Board of the Southern Baptist Convention, 1952), pp. 15-24; Annie Ward Byrd, Better Bible Teaching for Intermediates (Nashville: Convention Press, 1959), pp. 25-40.

Further, only one of these training books utilizes authoritative sources in the field of adolescence which have been published since 1937.[8]

It is envisioned that this textbook on intermediates would be similar to the training course books which are already available to teachers of young people and adults.[9]

2. The results of the extensive survey of secular and religious educators concerning the divisions of the adolescent period lead the investigator to recommend that those responsible for Sunday school work with intermediates should re-study the age grading of this division with a view to adopting a grading criterion of educational status in preference to the present criterion of periodicity. This would appear to be in accordance with the division suggested by most of the authorities in religious education who were surveyed in Chapter II.[10] If this recommendation were adopted it would result in a junior high school and a senior high school group. Personal experience and conferences with a number of specialists in work with intermediates have led

---

[8]Byrd, op. cit., p. 41.

[9]James V. Lackey, Understanding and Developing Young People (Nashville: Convention Press, 1959); Gaines S. Dobbins, Understanding Adults (Nashville: Broadman Press, 1948).

[10]Supra, pp. 21-23.

the present investigator to believe that this might improve the Sunday school's ministry to the needs of seventeen-year-olds as well as provide a sounder basis for the total grouping.

3. It is recommended that future conferences for curriculum writers include an effort to give the lesson writers a clearer understanding of the place of pupil needs in the theory of the intermediate Sunday school curriculum and of the specific need for which each lesson is intended. Only in this way can an integrated plan for meeting pupil needs be achieved in the final written product. When the present series of lessons for intermediates was written the writers were helped to formulate the "central truth" of the lesson content but did not receive help in understanding the specific pupil need to be considered in each lesson.[11] The investigator believes that more specific guidance in understanding the pupil needs which are to be considered in the lessons might serve to strengthen future series.

4. If religious needs are to be central as this investigator believes they should be, it is recommended that

---

[11]This statement is based upon information received from Miss Annie Ward Byrd, Editor of Intermediate Sunday School Lesson Courses, Baptist Sunday School Board, during a personal conference on April 13, 1961. Miss Byrd has given her consent to the use of this information in the present dissertation.

in future lesson series a definite decision be made as to the nature and amount of emphasis to be given to other pupil needs such as sex education and vocational guidance. These decisions should be made with the realization that every need cannot be fully met through written curriculum materials. In effect, this is to suggest that every occurrence of pupil needs in the lessons should be a planned appearance, involving both logical sequence and a developmental view of the pupil. It is not intended that this recommendation would make the Bible become subservient to the needs of pupils; the Bible is not subservient to pupil needs in the present series. It is to suggest a step which might assist in achieving more effective use of the Bible in meeting the needs of intermediates.

5. It is recommended that future teacher quarterlies should give clearer suggestions in every case as to the general area of pupil need for which each lesson is intended. The adaptation of the lesson to particular needs of pupils in a specific class would still remain the necessary responsibility of the teacher. This recommendation is predicated upon a discovery by the investigator that the teacher quarterlies in the present closely graded series do not always supply such guidance, though it is found in most of the lessons.

6. The wisdom of a closely graded series of lessons which goes unrevised and unchanged, except for statistical information, for thirteen years might be questioned. It is therefore recommended that a new series of closely graded Sunday school lessons for intermediates be devised which would incorporate the suggestions contained in previous recommendations from the present investigator. It is understood that a new series of lessons for intermediates is being planned by the Sunday School Board. Information available to the investigator does not indicate to what extent the new series may incorporate the above recommendations.[12] It would seem to the investigator that the following broad considerations might be included in the production of any new series.

First, this series should be undertaken in the light of possible changes which might be made in grouping the pupils according to educational status rather than periodicity. By this plan most of the present intermediate group

---

[12]The Intermediate Department of the Baptist Sunday School Board has announced it will publish a new series of lessons beginning on October 1, 1963, and to be known as the Intermediate Cycle Graded Lessons. It will contain two two-year cycles, one for thirteen- and fourteen-year-olds and another for fifteen- and sixteen-year-olds. According to Miss Annie Ward Byrd, General Editor of this new series, it is to be equally or more pupil need-centered than is the present closely graded series. This information was given to the investigator by Miss Byrd during a personal conference on April 13, 1961, and she has given her approval for its inclusion in this dissertation.

would become senior highs.

Second, the course of study should be planned so as to provide balanced guidance, logically and developmentally, for the pupil needs which are selected as the major and minor concerns in a course of Bible study for intermediates. This would naturally require that a definite designation of the pupil needs to receive major and minor attention be made before any attempt to outline the lessons.

Third, when the lessons have been prepared they should be studied by a group of selected adults other than the writers and by a separate group of intermediates all of whom would, among other items reported on, indicate their evaluation of whether or not the intended need was reflected in each lesson. Revisions would be considered in the light of these evaluations.

Fourth, once published, this series should be re-studied at least once during each complete cycle of its use in order to discover and make needed changes which would contribute to meeting the needs of intermediates in a changed environment. Suitable instruments for this evaluation would need to be developed and administered either by or with the fullest cooperation of personnel of the Baptist Sunday School Board.

Further Needed Research

The editors of intermediate Sunday school curriculum

materials at the Baptist Sunday School Board have declared their intention to continue using pupil needs as an important basic principle in the construction of future closely graded lessons.[13] This being true, it is believed that a series of intensive studies of the needs of a representative sampling of intermediates in the Southern Baptist Convention should be undertaken by the Sunday School Board with special attention being given to religious needs. The ten need-principles developed in Chapter III could serve as a guide in selecting the areas of need to be investigated. Both normative and longitudinal studies might be included in the total experimental design. For the instruments to be developed and used in this research, suggestions might be gained in the case of normative studies from Weinberg's Ohio Youth Survey Needs Questionnaire and from Science Research Associates' Youth Inventory, and in the case of the longitudinal studies from Dimock's investigation.[14] The data from such research could be utilized in developing some

---

[13] Ibid.

[14] Solomon Arthur Weinberg, "Psychological Needs of Adolescence" (unpublished Doctor's thesis, The Ohio State University, Columbus, Ohio, 1953); The Science Research Associates' Youth Inventory and the Examiner Manual are published by Science Research Associates and copyrighted by Purdue Research Foundation of Purdue University; Hedley S. Dimock, Rediscovering the Adolescent (New York: Association Press, 1937).

norms for the pupil needs which are to be considered in curriculum materials for intermediates.

A second area for further research and study involves the question of whether or not one type of printed curriculum is sufficient to meet the religious needs of intermediates, or of any other age group. This research would seek answers to such questions as: Can one type of curriculum materials adequately meet the pupil's need both for systematic biblical knowledge and guidance in solving his life problems in a Christian way? Can both attitudes be changed and interests be followed through use of the same type of curriculum? Should the Southern Baptist Convention take a comprehensive approach to the curriculum of religious education, assigning to each educational organization responsibility for providing certain specified types of materials which are designed to meet particular pupil needs? Or should there be elective courses of study which are designed to treat certain broad areas of pupil need?

III. CODA

The conclusion of this investigation into the needs of intermediates brings an impulsion to join in the observation of the aged astronomer Laplace: "What we know is

nothing; what we do not know is immense."[15]

But what of the needs of intermediates? There has grown one sure conviction:

> Enough? I see what is enough!
> Machinery is enough for a scientist,
> And Beauty is enough for a poet;
> But in the hearts of men and women and
> In the searching hearts of youth
> There is a hunger, and there is an unappeasable need,
> For the Christ and the love of His Father.[16]

---

[15]Quoted by Herbert V. Prochnow, The Complete Toastmaster (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1960), p. 226.

[16]Adapted from James Oppenheim's poem, "Night." Copyright, 1918, by Egmont Arens.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. BOOKS

A Guide for Curriculum in Christian Education. Chicago: Division of Christian Education, National Council of Churches of Christ in the U. S. A., 1955.

Allen, Clifton J., and Howse, W. L. (ed.). The Curriculum Guide 1960. Nashville: Convention Press, 1960.

Barclay, William. The Letters to the Galatians and Ephesians. Philadelphia: The Westminster Press, 1958.

Barnette, J. N. A Church Using Its Sunday School. Revised edition. Nashville: Convention Press, 1955.

Benson, Clarence H. A Popular History of Christian Education. Chicago: Moody Press, 1943.

Berkson, I. B. The Ideal and the Community. New York: Harper and Brothers, 1957.

Bernard, Harold W. Adolescent Development in American Culture. Yonkers-on-Hudson, New York: World Book Company, 1957.

Bower, William Clayton. The Curriculum of Religious Education. New York: Charles Scribner's Sons, 1925.

_____, and Hayward, Percy Roy. Protestantism Faces its Educational Task Together. Appleton, Wisconsin: C. C. Nelson Publishing Company, 1949.

Bowman, Clarice M. Guiding Intermediates. New York: Abingdon-Cokesbury Press, 1943.

_____, Ways Youth Learn. New York: Harper and Brothers, 1952.

Boyd, Charles Arthur. Young People at Work in Baptist Churches. Philadelphia: The Judson Press, 1928.

Brameld, Theodore. Philosophies of Education in Cultural Perspective. New York: The Dryden Press, 1955.

Breckenridge, Marian E., and Vincent, E. Lee. Child Development. Second edition. Philadelphia: W. B. Saunders Company, 1949.

Britton, Edward C., and Winans, J. Merritt. Growing from Infancy to Adulthood. New York: Appleton-Century-Crofts, Inc., 1958.

Brooks, Fowler D. The Psychology of Adolescence. London: George G. Harrap and Company, Ltd., n.d.

Brubacher, John S. A History of the Problems of Education. New York: McGraw-Hill Book Company, Inc., 1947.

_____. Modern Philosophies of Education. New York: McGraw-Hill Book Company, Inc., 1939.

Burkhart, Roy A. Understanding Youth. Nashville: Abingdon-Cokesbury Press, 1938.

Burroughs, P. E. Fifty Fruitful Years. Nashville: The Broadman Press, 1941.

Byrd, Annie Ward. Better Bible Teaching for Intermediates. Nashville: Convention Press, 1959.

Carmichael, Leonard (ed.). Manual of Child Psychology. New York: John Wiley and Sons, Inc., 1946.

_____. Manual of Child Psychology. Second edition. New York: John Wiley and Sons, Inc., 1954.

Caswell, Hollis L., and Campbell, Doak A. Curriculum Development. New York: American Book Company, 1935.

Charters, W. W. Curriculum Construction. New York: The Macmillan Co., 1925.

Cole, Luella. Attaining Maturity. New York: Farrar and Rinehart, Inc., 1944.

_____. Psychology of Adolescence. Fourth edition. New York: Rinehart and Company, Inc., 1954.

Cope, Henry Frederick. The Evolution of the Sunday School. Boston: The Pilgrim Press, 1911.

Craig, Clarence Tucker. The Use of the Bible in Teaching. Nashville: Whitmore & Stone, 1942.

Cronbach, Lee J. Educational Psychology. New York: Harcourt, Brace and Company, 1954.

Crow, Lester D., and Crow, Alice. Adolescent Development and Adjustment. New York: McGraw-Hill, 1956.

_____. Our Teen Age Boys and Girls. New York: McGraw-Hill Book Company, Inc., 1945.

Cutton, George L. Teaching Young People. Philadelphia: Judson Press, 1941.

Dimock, Hedley S. Rediscovering the Adolescent. New York: Association Press, 1937.

Doane, Donald Calvin. The Needs of Youth: An Evaluation for Curriculum Purposes. New York: Teachers College, Columbia University, 1942.

Dobbins, G. S. Building a Better Sunday School Through the Weekly Officers and Teachers' Meeting. Nashville: Convention Press, 1957.

_____. Can a Religious Democracy Survive? New York: Fleming H. Revell Company, 1941.

_____. Understanding Adults. Nashville: Broadman Press, 1948.

Eby, Frederick, and Arrowood, Charles Flinn. The Development of Modern Education. New York: Prentice-Hall, Inc., 1934.

Edge, Findley B. Helping the Teacher. Nashville: Broadman Press, 1959.

_____. Teaching for Results. Nashville: Broadman Press, 1956.

Elias, L. J. High School Youth Look at Their Problems. Pullman, Washington: College Bookstore, Washington State College, 1949.

Erb, Frank Otis. The Development of the Young People's Movement. Chicago: The University of Chicago Press, 1917.

Faculty of the University School. How Children Develop. Columbus, Ohio: Ohio State University, 1949.

Farnham, Marynia F. The Adolescent. New York: Harper and Brothers, 1951.

Ferguson, Rowena. Teenagers - Their Days and Ways. New York: Division of Christian Education, National Council of Churches of Christ in the U. S. A., 1952.

Ferm, Vergilius (ed.). An Encyclopedia of Religion. New York: The Philosophical Library, 1945.

Fleming, C. M. Adolescence. New York: International Universities Press, Inc., 1949.

Frank, Lawrence K. and Mary. Your Adolescent at Home and in School. New York: The Viking Press, 1956.

Gallagher, J. Roswell, and Harris, Herbert I. Emotional Problems of Adolescents. New York: Oxford University Press, Inc., 1958.

Garrison, Karl C. Psychology of Adolescence. Fourth edition. New York: Prentice-Hall, Inc., 1951.

_____, and Gray, J. Stanley. Educational Psychology. New York: Appleton-Century-Crofts, Inc., 1955.

Grimes, Howard. The Church Redemptive. New York: Abingdon Press, 1958.

Gruenberg, Sidonie M. (ed.). Our Children Today: A Guide to Their Needs From Infancy Through Adolescence. New York: Viking Press, 1952.

Gwynn, J. Minor. Curriculum Principles and Social Trends. Revised edition. New York: The Macmillan Company, 1950.

Hall, G. Stanley. Adolescence: its Psychology. 2 vols. New York: D. Appleton and Company, 1904.

Hall, Kenneth F. So You Work With Senior High Youth. Anderson, Indiana: Warner Press, 1959.

Harap, Henry, et al. The Changing Curriculum. New York: D. Appleton-Century Company, 1937.

Harner, Nevin C. Youth Work in the Church. New York: Abingdon-Cokesbury Press, 1942.

Havighurst, Robert J. Human Development and Education. New York: Longman, Green and Company, 1953.

_____, and Taba, H. Adolescent Character and Personality. New York: John Wiley and Sons, 1949.

Henry, Nelson B. (ed.). Adolescence. Forty-Third Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1944.

_____. Learning and Instruction. Forty-Ninth Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1950.

Hilgard, Ernest R. Theories of Learning. Second edition. New York: Appleton-Century-Crofts, Inc., 1956.

Hollingsworth, Leta S. The Psychology of the Adolescent. New York: D. Appleton and Company, 1932.

Horrocks, John E. The Psychology of Adolescence. Boston: Houghton Mifflin Company, 1951.

Howse, W. L. The Church Staff and Its Work. Nashville: Broadman Press, 1959.

Hurlock, Elizabeth B. Adolescent Development. First edition. New York: McGraw-Hill Book Company, Inc., 1949.

_____. Developmental Psychology. New York: McGraw-Hill Book Company, Inc., 1953.

Jenkins, Gladys Gardner, Shacter, Helen, and Bauer, William W. These Are Your Children. Chicago: Scott, Foresman and Company, 1953.

Jersild, A. T. The Psychology of Adolescence. New York: The Macmillan Company, 1957.

Krug, Edward A. Curriculum Planning. Revised edition. New York: Harper and Brothers, 1957.

Kuhlen, Raymond G. The Psychology of Adolescent Development. New York: Harper and Brothers, 1952.

Lackey, James V. Understanding and Developing Young People. Nashville: Convention Press, 1959.

Lambdin, Ina S. The Art of Teaching Intermediates. Revised edition. Nashville: Convention Press, 1955.

Landis, Paul H. Adolescence and Youth. Second edition. New York: McGraw-Hill Book Company, Inc., 1952.

Lankard, Frank Glenn. A History of the American Sunday School Curriculum. New York: Abingdon Press, 1927.

Lee, Mary Virginia. Effective Work with Intermediates in the Sunday School. Revised edition. Nashville: Convention Press, 1955.

Ligon, Ernest M. Their Future Is Now. New York: The Macmillan Company, 1955.

Magruder, Edith Clysdale. A Historical Study of the Educational Agencies of the Southern Baptist Convention 1845-1945. New York: Teachers College, Columbia University, 1951.

Malm, M., and O. G. Jamison. Adolescence. New York: McGraw-Hill, 1952.

Mayer, Herbert Carleton. The Church's Program for Young People. New York: The Century Company, 1925.

_____. Young People in Your Church. Westwood, New Jersey: Fleming H. Revell Company, 1953.

McFarland, John T., and Winchester, Benjamin S. (ed.). Encyclopedia of Sunday School and Religious Education. 3 vols. New York: T. Nelson and Sons, 1915.

McNerney, Chester T. The Curriculum. New York: McGraw-Hill Book Company, 1953.

Mead, Margaret. Growing Up in New Guinea. New York: William Morrow and Company, Inc., 1930.

_____. Coming of Age in Samoa. New York: William Morrow and Company, Inc., 1928.

Menninger, W. C., et al. How to Be a Successful Teen-Ager. New York: Sterling Publishing Co., Inc., 1954.

Morris, C. Eugene. Counseling With Young People. New York: Association Press, 1954.

Mudge, E. Leigh. The Psychology of Early Adolescence. New York: The Caxton Press, 1922.

Neilson, William Allan (ed.). Webster's New International Dictionary. Springfield, Massachusetts: G. & C. Merriam Company, 1948.

Norton, John K. and Margaret Alltucker. Foundations of Curriculum Building. Boston: Ginn and Company, 1936.

Pearson, Elaine Coleman. The Intermediate Leadership Manual. Revised edition. Nashville: The Sunday School Board of the Southern Baptist Convention, 1952.

Person, Peter P. The Minister in Christian Education. Grand Rapids, Michigan: Baker Book House, 1960.

Pressey, Sidney L., Robinson, Francis P., and Horrocks, John E. Psychology in Education. New York: Harper and Brothers, 1959.

Prochnow, Herbert V. The Complete Toastmaster. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1960.

Sadler, W. S. and Lena K. Piloting Modern Youth. New York: Funk and Wagnalls Company, 1931.

Saylor, J. Galen, and Alexander, William M. Curriculum Planning. New York: Rinehart and Co., Inc., 1954.

Schmeing, Karl. Der Sinn der Feifungsstufen: Erbgang und Werdegang der menschlichen Jugend. Third edition. Leipzig: Johann Ambrosius Barth, 1950.

Sherrill, Lewis J. The Rise of Christian Education. New York: The Macmillan Company, 1950.

Smart, James D. The Teaching Ministry of the Church. Philadelphia: The Westminster Press, 1954.

Smith, H. Shelton. Faith and Nurture. New York: Charles Scribner's Sons, 1941.

Soderholm, Marjorie Elaine. Understanding the Pupil, Part III: The Adolescent. Grand Rapids, Michigan: Baker Book House, 1958.

Stephens, J. M. Educational Psychology. Revised edition. New York: Henry Holt and Company, 1956.

Stewart, Frederick W. A Study of Adolescent Development. Philadelphia: The Judson Press, 1929.

Stratemeyer, Florence B., et al. Developing a Curriculum for Modern Living. New York: Bureau of Publications, Teachers College, Columbia University, 1947.

Tani, Henry N. Ventures in Youth Work. Philadelphia: The Christian Education Press, 1957.

The Objective of Christian Education for Senior High Young People. New York: Division of Christian Education, National Council of Churches of Christ in the U. S. A., 1958.

Thomas, W. I. The Unadjusted Girl. Boston: Little, Brown, and Company, 1925.

Vaughan, Wayland F. Personal and Social Adjustment. New York: The Odyssey Press, 1952.

Vieth, Paul H. (ed.). The Church and Christian Education. St. Louis: The Bethany Press, 1947.

Warters, Jane. Achieving Maturity. New York: McGraw-Hill, 1949.

Washburn, A. V. Outreach for the Unreached. Nashville: Convention Press, 1960.

Wilds, Elmer Harrison. The Foundations of Modern Education. New York: Rinehart and Company, Inc., 1942.

Wittenberg, Rudolph M. Adolescence and Discipline. New York: Association Press, 1959.

_____. On Call for Youth; How to Understand and Help Young People. New York: Association Press, 1955.

Woodruff, Asahel D. The Psychology of Teaching. Third edition. New York: Longmans, Green and Company, Inc., 1951.

B. ARTICLES AND ESSAYS IN COLLECTIONS

Anderson, G. Lester. "Introduction," Learning and Instruction, Nelson B. Henry, editor. Forty-Ninth Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1950, pp. 1-11.

Anderson, G. L., and Gates, A. I. "The General Nature of Learning," Learning and Instruction, Nelson B. Henry, editor, Forty-Ninth Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1950, pp. 12-35.

Dennis, Wayne. "The Adolescent," Manual of Child Psychology, Leonard Carmichael, editor. New York: John Wiley and Sons, Inc., 1946, pp. 633-666.

Frank, Lawrence K. "Introduction: Adolescence as a Period of Transition," Adolescence, Nelson B. Henry, editor. Forty-Third Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1944, pp. 1-7.

_____. "The Adolescent and the Family," Adolescence, Nelson B. Henry, editor. Forty-Third Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1944, pp. 240-254.

Hilgard, Ernest R., and Russell, David H. "Motivation in School Learning," Learning and Instruction, Nelson B. Henry, editor. Forty-Ninth Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1950, pp. 36-68.

Horrocks, John E. "The Adolescent," Manual of Child Psychology, Leonard Carmichael, editor. Second edition. New York: John Wiley and Sons, Inc., 1954, pp. 697-734.

Jones, Harold E. "The Development of Physical Abilities," Adolescence, Nelson B. Henry, editor. Forty-Third Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1944, pp. 100-122.

Mackenzie, Gordon N. "Implications for Teachers and Counselors," Adolescence, Nelson B. Henry, editor. Forty-Third Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1944, pp. 300-330.

Tryon, Caroline M. "The Adolescent Peer Culture," Adolescence, Nelson B. Henry, editor. Forty-Third Yearbook of the National Society for the Study of Education, Part I. Chicago: University of Chicago Press, 1944, pp. 217-239.

C. PERIODICALS

Beckes, Isaac. "Emotions in the Religious Development of Young People," Religious Education, XLII (September-October, 1947), 281-284.

Beekman, Emma. "What High School Seniors Think of Religion," Religious Education, XLII (November-December, 1947), 333-337.

Beller, Emanuel K. "Two Attitude Components in Younger Boys," Journal of Social Psychology, 1949, 29:137-151.

Bernhardt, K. S. "Adolescents Need Understanding," Bulletin of the Institute of Child Study, 1955, 17:5-8.

Blocksma, Douglas D. "The Adolescent: His Characteristics," Review of Educational Research, 1954, 24:11-18.

Boder, David P., and Beach, Ethel V. "Wants of Adolescence: I. A Preliminary Study," The Journal of Psychology, 1937, 3:505-511.

Briggs, Margueritte. "The Needs of Youth," Religious Education, XLIV (November-December, 1949), 363.

Cary, M. E. "Looking at Teen-Age Problems," Journal of Home Economics, 1948, 40:575-576.

Dimock, Hedley S. "The Character Education of the Adolescent," Religious Education, XLII (July-August, 1947), 234-242.

Drucker, A. J. "How Old, Emotionally, Are Seventh and Eighth Graders?," Studies in Higher Education, Purdue University, 1951, 79:69-78.

Editorial, "Pastors and Christian Education," Christianity Today, III (August 31, 1959), 20-21.

Fallaw, Wesner. "Gains for Religious Education from Recent Research," Religious Education, XLV (September-October, 1950), 292-295.

Grice, Homer L. "Some Sunday School Contributions to the Growth of Southern Baptists," The Quarterly Review, XIV (January-March, 1954), 35-44.

Harner, Nevin C. "A Decade of Youth Work," Religious Education, XXXVIII (January-February, 1943), 25-30.

Horrocks, John E. "What is Adolescence?," Education, 1955, 76:218-221.

Josselyn, Irene M. "Psychological Problems of the Adolescent: Part I," Social Casework, 1951, 32:183-190.

_____. "Psychological Problems of the Adolescent: Part II," Social Casework, 1951, 32:250-254.

Knoff, Gerald E. "Curriculum Construction: Some General Principles," Religious Education, XLVII (September-October, 1952).

Kuhlen, R. G., and Arnold, M. "Age Differences in Religious Beliefs and Problems During Adolescence," Journal of Genetic Psychology, 1944, 65:291-300.

Kuhlen, Raymond G., and Lee, Beatrice J. "Personality Characteristics and Social Acceptability in Adolescence," Journal of Educational Psychology, 1943, 34:321-340.

Lent, Ada. "A Survey of the Problems of Adolescent High School Girls Fourteen to Eighteen Years of Age," Alberta Journal of Educational Research, 1957, 3:127-137.

Lewis, Olive Yoder. "Problems of the Adolescent," California Journal of Secondary Education, 1949, 24:215-221.

Limbert, Paul M. "New Light on the Needs of Adolescents," Religious Education, XLV (September-October, 1950), 287-291.

Miller, Randolph C. "'Bobby-Sox' Religion," Religious Education, XLI (March-April, 1946), 107-113.

Mooney, Ross L. "Surveying High-School Students' Problems by Means of a Problem Check List," Educational Research Bulletin, 1942, 21:57-69.

News Letter, January, 1961. A free monthly publication of the Sunday School Board of the Southern Baptist Convention.

Pixley, Erma, and Beekman, Emma. "The Faith of Youth as Shown by a Survey in Public Schools of Los Angeles," Religious Education, XLIV (November-December, 1949), 336-342.

Pope, Charlotte. "Personal Problems of High School Pupils," School and Society, 1943, 57:443-448.

Schonfeld, William A. "Inadequate Masculine Physique as a Factor in Personality Development of Adolescent Boys," Psychosomatic Medicine, 1950, 12:49-54.

Shelley, E. L. V. "The Adolescent: So Near and Yet So Far Away," Federal Probation, 1954, 18:43-45.

Snyder, Ross. "A Theology for Youth," Religious Education, LIII (September-October, 1958), 439-446.

Stock, Harry Thomas. "A Decade of Young People's Work," Religious Education, XXVI (September, 1931), 521-529.

Stone, A. R. "Growth Potential During the Teen Years," Understanding the Child, 1956, 25:36-41.

Sunday School Board of the Southern Baptist Convention. Intermediate Graded Lessons. Pupil, 13 through 15 year series. Nashville: Sunday School Board of the Southern Baptist Convention, 1948.

Sunday School Board of the Southern Baptist Convention. Intermediate Graded Lessons. Pupil, 16 year series, fall quarter. Nashville: Sunday School Board of the Southern Baptist Convention, 1948.

Sunday School Board of the Southern Baptist Convention. Intermediate Graded Lessons. Pupil, 16 year series, winter, spring, and summer quarters. Nashville: Sunday School Board of the Southern Baptist Convention, 1949.

Sunday School Board of the Southern Baptist Convention. Intermediate Graded Lessons. Teacher, 13 through 15 year series. Nashville: Sunday School Board of the Southern Baptist Convention, 1948.

Sunday School Board of the Southern Baptist Convention. Intermediate Graded Lessons. Teacher, 16 year series, fall quarter. Nashville: Sunday School Board of the Southern Baptist Convention, 1948.

Sunday School Board of the Southern Baptist Convention. Intermediate Graded Lessons. Teacher, 16 year series, winter, spring, and summer quarters. Nashville: Sunday School Board of the Southern Baptist Convention, 1949.

Sunday School Board of the Southern Baptist Convention. 1959-1960 Periodical Literature Catalog. Nashville: Sunday School Board of the Southern Baptist Convention, 1959.

Sunday School Board of the Southern Baptist Convention. The Quarterly Review. Special Issue, July-September. Nashville: Sunday School Board of the Southern Baptist Convention, 1960.

The Torch, October, 1960. Division of Publishing, Business and Finance of The Board of Education and Publication of the American Baptist Convention.

Washburne, J. N. "The Impulsions of Adolescents as Revealed by Their Written Wishes," Journal of Genetic Research, 1932, 16:201.

Wornom, Herman E. (ed.). "Highlights of Recommendations for Research," Religious Education. LV (January-February, 1960), 49-67.

Worth, Howard A. "A Decade of Youth Work in the Church," Religious Education, XLVI (March-April, 1951), 111-114.

Yohe, Donald L. "Adolescents and The Morning Worship Service," Religious Education, XLIII (March-April, 1948), 93-98.

D. UNPUBLISHED MATERIALS

Hollaway, Luther Earl. "A Psychological Study of the Religious and Moral Problems of Adolescents." Unpublished Doctor's thesis, Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1955.

Mueller, Wilbert J. "A Study of Adolescent Adjustment Using Shaffer's Postulates as a Model." Unpublished Doctor's thesis, University of Kansas, 1956.

Suter, Carr M. "A Church Curriculum to Meet the Needs of Middle Adolescence." Unpublished Doctor's thesis, Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1957.

Weinberg, Solomon Arthur. "Psychological Needs of Adolescence." Unpublished Doctor's thesis, The Ohio State University, Columbus, Ohio, 1953.

E. PAMPHLETS AND BOOKLETS

Howse, W. L. Concerning Grading. Nashville: Baptist Sunday School Board, n.d.

Landis, Paul H. Coming of Age: Problems of Teen-Agers. Public Affairs Pamphlet No. 234. Second edition. New York: Public Affairs Committee, Inc., 1957.

Sunday School Board of the Southern Baptist Convention. Attention Pastor and Superintendent. Promotional tract. Nashville: Sunday School Board of the Southern Baptist Convention, n.d.

BIOGRAPHICAL INFORMATION

William Rush Cromer, Jr.

PERSONAL

Born: September 24, 1923 in Atlanta, Georgia
Parents: William R. Cromer, Sr., and Belle Payne
Married: Lois M. Spencer, June 25, 1945
Children: Ralph William, born December 18, 1947;
Daniel Brian, born January 13, 1952;
Brian Alan, born December 4, 1959

EDUCATIONAL

Miami Edison Senior High School, 1941
University of Miami, Miami, Florida, 1941-1942
Hampden-Sydney College, Navy V-12, 1944
University of North Carolina, N.R.O.T.C., 1945-1946
B.A., University of Miami, 1946, Major: Sociology
B.D.R.E., Southern Baptist Theological Seminary, 1954

EXPERIENCE

United States Navy, 1942-1946
City-Wide Boys' Work Secretary, Miami Y.M.C.A., 1946-1949
Assistant to Pastor, West Little River Baptist Church, Miami, Florida, 1949-1950
Minister of Music and Education, Miami Shores Baptist Church, Miami, Florida, 1950-1951
Minister of Music and Education, Shawnee Baptist Church, Louisville, Kentucky, 1951-

ACADEMIC

Fellow, School of Religious Education, Southern Baptist Theological Seminary, 1953-1954
Instructor, School of Religious Education, Southern Baptist Theological Seminary, 1954-