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The Ohio State University, Ph.D., 1973
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FAMILY BUILDING FOR ADOLESCENTS:
A MODEL OF DEVELOPMENTAL LEARNING TASKS

Dissertation

Presented in Partial Fulfillment of the Requirements
For the Degree Doctor of Philosophy in the
Graduate School of The Ohio State University

By

Deborah Dye Coleman, B.S., M.A.

* * * * * *

The Ohio State University
1973

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PREFACE

The definition of the problem of Family Building for adolescents is in part the product of this author's confrontation with the need to assume a responsible role as an educator and developer in contemporary society. The first step in confrontation was to become aware of how one's professional role and personal life are complementary. The importance of this realization became apparent when I began teaching high school Spanish. In the classroom as a teacher I surprisingly experienced two sources of dissatisfaction. First, the classroom, which as a student had been a place to learn, seemed to be a place to instruct. Secondly, a fundamental concern for helping young people learn to develop as persons seemed to be a by-product of the need to teach the content of the course.

Confused by this perception and seeking a new way to build a professional role, I enrolled in graduate school. Looking for an area of study that would provide the answer to the meaning of education, I took courses in curriculum, administration, and planning. As I discovered no easy answers, the frustration increased. Gradually I began to realize that much of my problem was my own inability to integrate professional and personal roles. It struck me that my uneasiness with teaching resulted from my not confronting and then accepting my role as a teacher. Instead, since I had enjoyed learning languages I had assumed that I
would enjoy teaching them. What I had failed to realize was that being a good teacher is not the same as being a good student.

While I was taking formal graduate courses I had the opportunity to help set up a secondary educational program for adolescent inpatients in a local psychiatric hospital. Some of these adolescents attended public schools and, therefore, required tutoring in basic school subjects. Most of the students had never participated in a normal school setting. All of the students, whether in school or not, faced the task of living in today's society. Confronting my responsibility as an educator to help these adults be better able to have a good life required asking fundamental questions about the relationship of learning and education to living in modern society.

Gradually, with the support of those also seeking understanding of self development, I arrived at three conclusions that could serve as a basis for understanding the problem of education. First, one internalizes assumptions, expectations, values, and goals. These are taken on as a child and, therefore, represent the needs of the child at a child's stage in development. Secondly, I realized that the world one experiences as an adult is not the same as the world in which one models an image of an ideal adult. Thirdly, to be an adult requires differentiating what one wishes to be as an adult from what one had, as a child, internalized he should be.

Using my own experience as a case study, I hypothesized that resolution of the meaning of one's past family life and preparation for one's
future family life are critical developmental tasks for adolescents. I further hypothesized that this development requires support and assistance from others. A third hypothesis was that adolescents can cognitively and affectively learn how to be in charge of their own development.

I was able to study the meaning of these hypotheses because of the confidence and able support of the professors who served as my advisers for my doctoral program. To these men, Dr. Ross L. Mooney, Dr. Donald P. Sanders, and Dr. Moshe Smilansky, I am grateful for the opportunity to test this personal assertion of the meaning of education. Field experience in testing these hypotheses was made possible through working with the Tri-County Joint Vocational High School in Nelsonville, Ohio. I wish to thank Mr. T. C. Porter, Superintendent, Mr. Earl Parkins, Principal, and Mr. Roger Porter, Director of Special Projects, for their assistance. I especially appreciate the cooperation and support of Mrs. Penny Reighart and Mr. Patrick Sakadales, teachers at the Tri-County Joint Vocational High School, who volunteered to help design and test a mini-course in Career and Personal Development.

Through study with my advisers, field experience, and continued observation of the problems of adolescents throughout the United States, I have concluded that Family Building consists of capacities that enable persons to better cope with living in modernizing societies. Family Building is an area of both personal and professional concern to this author. In addition it is a topic of concern to all those for whom
improving the quality of life for all people, but especially for future generations, is a goal.
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INTRODUCTION

The following study presents a rationale and model for the anticipatory socialization of adolescents for Family Building. Anticipatory socialization, elaborated in the body of the study, refers to the cultivation of attitudes, knowledge, and skills. These capacities enable the individual to establish personal priorities. Using priorities, he can then choose from the complex of personal, interpersonal, vocational, and recreational opportunities which are available during his life's cycle.

The study is written from the point of view of educational development. For this purpose the family is conceived of as a social institution which influences the past and present experience of the adolescent. It is also conceived of as a critical psycho-social environment in which the adolescent internalizes a conception of self, of others, and of the environment. Further, the family is recognized as a psychological base of support for the present adolescent, the future adult. It is assumed that an adolescent lives in a family in which he seeks acceptance and support. It is also assumed that in the future the adolescent will make decisions about how he wishes to build intimate personal relationships in which he can satisfy his need for acceptance and love. Presently, the family is the most viable and socially recognized institution for this purpose.

Since the focus of this study is on the development of adolescents as persons capable of coping in modernizing society, those social sciences
that study the family are sources of conceptualization, methodology, and terminology; i.e., sociology, social work, psychology, psychiatry, and anthropology. The first chapter is given to the operational definition of Family Building and to the context within which the importance of Family Building is brought into perspective. The relationship of family experience to the adolescent's conceptualization of himself as an autonomous person in modernizing society is discussed. The second chapter elaborates a rationale for viewing adolescence as a developmental stage during which individuals are able to and need to consciously develop the capacities in Family Building.

The third chapter elaborates the meaning of using sex role identity as a means of applying questions of Family Building to adolescent development. The fourth chapter transforms the meaning of the previous discussions to specific capacities that adolescents would develop in becoming Family Builders. The last chapter raises issues that need to be confronted in making Family Building a goal of secondary education in the United States. Included is a comparison of what educators and psychologists know about the present and potential behavior of adolescents in society.

The need to present a model of developmental capacities of adolescents for the future is based on the assumption that educators do not know what adolescents need to know in the future. Living patterns, cultural patterns, and role definitions of the present will not provide an adequate basis for role changes adults will experience in a rapidly changing and fragmented society. The problem is, then, to know how to prepare adolescents to be able to use the options that become available
in an open-ended and changing society. The role of the educational developer facing this situation is to discern the dimensions and elements of the transaction between what the adolescent has experienced in the past, through what he can experience today, to what one anticipates he will experience tomorrow. By understanding what social scientists tell us about adolescents and families today and in the future, the developer attempts to anticipate areas in which adolescents need to develop potential capacities.

Therefore, throughout this study an underlying thesis will be to try to help the reader understand the potential importance of anticipatory socialization of adolescents toward more satisfactory family life in the future. This thesis is not a definition of a certain mode of living or pattern of decision making. Rather, Family Building is presented as a process of healthful living. Estelle Rathbone defines health as:

...one's true health (not just his freedom from sickness and disease) is a direct outgrowth of his way of life. If that life is rewarding, developmental and satisfying, he is healthy...

What is important is the way each individual utilizes the resources available to him in meeting the challenges of life. When people can upgrade the quality of their responses, they are healthier persons.¹

Family Building is presented as an area for educational research and development because of the assumption that men have the capacity to learn to be in control of their future. Men, out of ignorance, do not

have to allow to chance those aspects of living that in traditional society have not been part of the schooling process. The challenge of modernization is that it demands that man use the potentiality that he has for intelligent being.

Finally, this study is presented as an initial attempt to transform educational theory into practice. It is not intended as a complete nor final definition of the meaning of Family Building for adolescents.
CHAPTER I

FAMILY BUILDING AND ADOLESCENTS: A VEHICLE FOR PERSONAL AND COMMUNITY DEVELOPMENT

The thesis of this chapter is that there are attitudes, information, and skills that, if learned during adolescence, can increase the capacity of these future adults to build more satisfying family relationships. Family Building is the dynamic use of this base of attitudes, information, and skills in daily living. It is an active process that is learned and continually improved.

While it is probably true that many of the families of the past had to exist for man's survival, even so, they were in many ways better able to provide psychological support to their members than the modern family can. Today in the United States fragmentation and secularization of persons' lives, coupled with the lack of clear social norms, contribute to the vulnerability of the family as a meaningful psycho-social support system. But at the same time, those forces which seem to make the family as it is known less stable make it even more important for the family to function as a strong support system. The reason is that the family is the only interpersonal system in modern society in which the individual is unconditionally accepted and loved. In every other social unit the individual judges himself and is evaluated by others according to a defined area of competence and performance, whether in work, social, or leisure activity.
Also the family is the only interpersonal domain in which persons are perceived as holistic personalities. In a fragmented society even friendships tend to be compartmentalized into groups of friends, one related to work, another to sports, and still another to cultural activities. There are few situations in which a person gets to know another person as a complex and diverse personality with different needs and interests. But the family held together by the mutual commitment of its members to each other can provide emotional support and security to its members.

However, in modern society the impact of change on family members, separately and on the family as a unit, makes maintaining a support system quite difficult. Because of the changing roles of persons in society at large, the roles of persons within families must also change. The extent to which the family can foster individual security and autonomy depends on the flexibility and responsiveness of its members to changes in themselves, in society, and in the family.

One way to conceive of basic adjustment problems in family reorientation and change is to define critical periods of individual change throughout a person's life cycle. Marriage and childbearing are examples of events that signify respective needs for personal and family adjustment. The stage of Family Building that is the focus of this study is adolescence. As detailed in the next chapter, initially concentrating on adolescence as the stage for learning, Family Building enables developers to simultaneously initiate change in three generations of families.
To arrive at an operational definition of Family Building for adolescents, it is necessary to synthesize the available research about families of the past and present in conjunction with research about adolescents. It is a task of discerning the critical points of intersection between the development of families and the development of adolescents. For this purpose the research and literature in family and adolescence provided by sociologists, psychologists, anthropologists, psychiatrists, and social workers form the basis for defining the aspects of family and adolescent development which lend themselves to educational intervention.

Each separate area of social science approaches the study of the family and the study of personal development from a different theoretical perspective using the jargon appropriate to it. The intention of using family as a concept relevant to educators is to build from the understanding other social science provides. For the educator the goal is to transform issues in family and adolescent development to goals and processes of human learning. This study, as an example of a larger effort, seeks to transform what is known about the role of family and adolescence.

---

1 The term "development" is used throughout this study in various ways. Personal development is the working toward achievement of a developmental task. According to Robert J. Havighurst, Developmental Tasks and Education, 1952, p. 2, 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."

2 Educational intervention is the conscious and systematic planning of learning tasks that affects the course of adolescent development.
family life today and in the future to learning tasks for adolescents in particular.

For this study the family is defined as:

that social unit of persons who by choice and/or biological ties are committed to a mutual and intimate process of sharing the responsibility of maintaining a home, raising children and caring for the happiness and development of each other.

Globally, Family Building is defined as:

consciously acting to become aware of and to confront the meaning of one's past experience in family so as to enable one to observe his present and future family status in such a way that one can create a family which provides for the security and self actualization of its members.

In modernizing society individuals can choose their future family patterns. The range of choices open to them includes whether or not to marry, who to marry, whether or not to have children, how many children to have, when to have them, and where to live. More subtly, persons can decide on the life style they desire, the emotional climate they need, and the pattern of interaction they prefer. They can determine family duties, interests, political views, dress, and religious practices.

Paradoxically, however, one cannot choose alternative life styles unless he has become aware of his own internalized assumptions of life styles and has confronted and successfully reoriented himself to the meaning of his primary socialization in his family of orientation. This reorientation is the process of Family Building for adolescents. From the perspective of the adolescent, Family Building is the active and continuous process of:
a. acknowledging the role played by parent;

b. accepting family background;

c. becoming further aware of the needs of others for security and satisfaction as expressed in the various roles of husband, wife, parent, and child;

d. becoming further aware of potential contributions of oneself (personality, activities, relationships) in the family setting;

e. becoming further aware of the particular personal and social needs that the family provides for self;

f. differentiating what qualities and family patterns of one's family of origin one wishes to keep and which qualities one wishes to change;

g. defining an initial plan for Family Building. This includes basic needs and possible boundaries for decisions concerning choice of a partner, a desired pattern of living, and definition of roles within and outside the family; and

h. continuously evaluating and modifying one's planning.

In the above process one must pass through a stage of cognitive dissonance in which the individual anticipates the future. To experience cognitive dissonance is considered necessary and positive for the future autonomy of the individual. This conflict is a prerequisite for Family Building. Such conflict will be experienced in three areas:

a. Conflict between one's emotional identity with his family and the need to critically review it.

b. Conflict between the role requirements of home and school, parental demands and peer demands, the role definitions for men in society and for women in society, and demands of vocational and family responsibilities.

c. Conflict between the articulation of one's basic value orientation as expressed in the past and the demands for reassessment and openness.
Family Building includes: the organization of persons to form a particular social unit; individual consciousness of the meaning of family to self; differentiation of preconceptions of family life from chosen expectations for family life and resolution of conflict between alternative demands for one's allegiance, interest, and participation. From the complexity of the definition, one can see that Family Building is neither simple nor to be taken for granted. Family Building is comprehensive and multidimensional. It is integral to the processes of: psycho-social support of individuals, personal identity, role modeling, personal resocialization, and social change.

The Family as a Psycho-Social Support System for Persons in Modern Society

Throughout history the family has changed in both its organizational form and its functioning in order to fit the emerging needs of its members. Until the present the greatest single influence on the American family was the Industrial Revolution. Today the family is undergoing the stress and disequilibrium that are part of the expanding opportunities made available through modernization.

The way the family adapted to the needs of its members to move to cities and to become part of a consumer society was to change the physical boundaries of the family and to redefine the scope of individual power and responsibility. Generally the family unit became defined as a nuclear rather than an extended family. The extended family often included several generations of relatives living in the same home or close to each other. The kin network was usually very
strong. The norms of the extended family implied that all family members were equally responsible for taking care of a relative who needed help. The duties of childrearing were similarly shared by all females. Family members were expected to share work and recreation. Property was often owned by the "family" rather than being owned by a particular person. Just as all family members shared responsibilities for childrearing, they also shared in taking care of the aged. ³

With the industrialization of the United States the extended family generally evolved into a form of nuclear family. The nuclear family consists of a husband and wife and their children. Grandparents, aunts, and uncles are not considered part of the immediate family. ⁴

The shift from the geographically rooted and complex extended family to the mobile unit of the nuclear family enabled the household to move to available work, to maintain itself in a consumer economy, and to adapt more flexibly to situational demands.

In addition the isolation of the nuclear unit required husbands and wives to learn to work together, therefore encouraging a gradual redefinition of roles.

It is important to clarify that what is described are general trends of change in the structure of the family. Cultural and


⁴For a detailed explanation of the structure and function of extended and nuclear families, see William Goode, World Revolution and Family Patterns (Glencoe, Illinois: The Free Press, 1963).
situational events influence the specific form a family takes. Also, there are differences between the ideal family pattern and the real family pattern. Within any community or population there are variations in actual family functioning.

The problem is that in modernization certain family patterns are no longer adequate for supporting the individual in his attempt to become part of the modern society. In these cases the family patterns, norms, and ways of functioning may incapacitate the individual. A person raised in this family finds himself in a position of having to run away from his identity with the home or to maintain that identity and remain a social outsider. There are many subcultures in the United States in which the family actually inhibits the potential adaptiveness of children in living in modern society. However, it is an adequate model for continuing the patterns of the past.

An example of one subculture in the United States where the extended family has until recently dominated the social structure and functions of family is the Appalachian culture. Both Weller⁵ and Coles⁶ explain the roles of Appalachian men and women in terms of their ties to the extended family. Children are reared to feel a close bond of loyalty to parents. After marriage the new couple moves close to the girl's family. After the ceremony husband and wife spend very little time together. For recreation, each partner


depends on the peer group of the same sex. Women spend leisure time with their mother, sisters, aunts, and female cousins. Men associate with the males in the family. As mentioned before, childrearing is a family responsibility with no clear line of authority. Property also is the responsibility of the kin network. For any single couple there are two kin networks behind it. The woman's property is the property of her parents and their kin. The man's property, similarly, is the property of his parents. The children are heir to the property of four family lines.

The impact of modernization on the Appalachian family provides an example of the pressure of change on this family structure and its persons. The Appalachian extended family is a remnant of the past, made possible through the isolation of the Appalachian culture. Gradually, as the need for employment required greater mobility, the extended family was challenged, but that does not mean that the network changed. Coles notes that the Appalachian who goes to work in the city copes with the problem of preserving the extended family in one of two ways. He either brings the family with him or he commutes home.

Contrary to what Goode describes as the ideal change in family patterns accompanying modernization, the mountaineer cannot adjust from two intergenerational kin networks bound through marriage to a unit of two individuals and their children; he cannot change from an extended family system to a nuclear family system.
The problem the mountaineer experiences in coping in an urban setting is similar to the experience of most nuclear families. The task of financially supporting the family unit rests entirely on the couple. In case of illness or tragedy, the couple cannot assume that it will receive assistance from other family members. Similarly, child care is solely the responsibility of parents. Often the new couple lives much too far away for grandparents to assume caretaker roles. And then the aged often must depend on their own financial resources or governmental assistance to assure them a place to live and care for their later years. While the extent of responsibility on parents is difficult for all families, for poor minority groups it is often more than the family can bear.

With the goal being the same in modern society, that is to provide the support that is necessary for family members to survive and prosper, a variety of different family patterns has emerged. Boulding explains the process of change as follows:

...each society has an optimal household size including some variant of an extended kin network suited to its particular type of socioeconomic and political organization under conditions of relative stability. In times of rapid change or catastrophe, this size will shrink (or expand) to maximize its adaptive potential. With the return of relative stability, the family will either return to the old optimum or establish a new one.7

Depending on the configuration of a particular situation, family may be exhibited in single person units, unmarried couples, nuclear

units of parents and children, and clusters of multigenerational families. Biological relationships or bonding through social regulations of marriage or adoption may or may not be a requirement in any specific family unit.

Family may be conceived as a dynamic unit held together by a common set of needs. To try to capture the sense of a dynamic family, Boulding adopts the term expanded family. Quoting from *The New Communes* by Ron Robert, Boulding defines expanded family to be:

> The expanded family can be simply a close friendship of love and respect, it may be a convenient symbolic arrangement involving shared outings, some mutual babysitting and perhaps a shared vacation. It can involve friends who rent apartments in the same building, friends who set up homes together or it can be a fully-fledged commune or group marriage.8

This definition does not exclude biologically-based extended families and households created through marriage. The range of family types includes:

1. one person households;
2. informal couple arrangement with varying degrees of permanency, with or without children;
3. the nuclear family with a more or less active kin network; and
4. the expanded family, biological or intentional.9

The definition of the expanded family including the variations listed above is the boundary for the definition of family as a social institution. In each case the family is conceived as a dynamic

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8Ibid.

9Ibid.
formation of an organization of persons who together seek to share in supporting each other in the creation of a home.

The Family as a Source of Identity and as a Base of Experience

An important addition to our understanding of the family is the relationship of the family to the developing personality, values, self identity, and reference groups of the individual. The family is generally the primary agent for the socialization of youth. The experiences of the child in the family greatly determine his attitudes, expectations, perceptions, and cognitive-affective skill development. Similarly, the young adult begins creating a new family on the basis of prior experience. He begins acting out his preconceptions of family life and of self. The family of orientation is the site of one's own primary socialization, personality development, image construction, and value orientation. One's family of procreation is the social network in which one acts out the meaning of past development (primary socialization) in terms of behaviors, attitudes, and skills he uses in a new social unit of family.

The importance of inner cognitive reality is discussed by Arieti, who stresses that the study of cognition of inner reality is a frontier area of primary importance to the future of man. He writes that "cognitive functions in form and content are not alien to men's conflicts, but originators of them."^10 He asserts that the study of the cognitive processes and constructs of inner

---

reality are not equivalent to those of external reality. He says:

> Isolated perceptions, concepts, skills and problem solvings are not themselves psychiatrically important. A great part of psychic reality consists of more complex internal or internalized constructs. Constructs made of elementary cognitive and affective elements, are more than the sum of parts and are governed by laws and principles different from those that apply to their parts.\(^\text{11}\)

Arieti continues by explaining his theory of basic characteristics of the process of the cognitive development of the inner reality. The process of development begins at the end of the first year of life. A baby begins internalizing representations of experiences, objects, events, and relations that over time will become autonomous to external stimuli. These first psychological internalizations then occur through images. An image as used by Arieti, is:

> a memory trace which assumes the form of a representation. It is an internal quasi reproduction of a perception which does not require the corresponding external stimulus in order to be evoked.

Further, he writes,

> ...an image acquires a psychic reality not tied to the physical presence of the person (object, situation, etc.). An image of "mother" does not require a corresponding mother.

Image formation is the basis for all higher mental processes. It allows a child not only to re- evoke what is not present, but to retain an affective disposition for the absent content.\(^\text{12}\)

\(^{11}\text{Ibid.}\)

\(^{12}\text{Ibid.}\)
Using Arieti's theory as explained thus far, there is a basis for a number of fundamental questions about the theories of socialization, role playing, and modeling as they develop within the family. Rather than conceiving of persons acting out the concrete, outer behavioral manifestations of past experience in the family (as the literature of socialization, modeling, and role playing leads one to believe), one sees that persons act out abstracted images of the past that are evoked independently of immediate experiences which are similar to those of the past. Probably the initiating stimulus is itself an abstraction from the original.

The implications of the pervasive subtlety of the above are both exciting and disturbing. What is exciting is the implication that the individual is much more active and selective than the literature on socialization and modeling implies. What is of concern is how little we know of this part of learning. Not only do these early images influence cognitive process, but according to Arieti, they become basic emotional toners. These images carry with them throughout life an emotional charge—anxiety, desire, anger, fear, or security.¹³

However complex the process of cognitive structuring seems, Arieti makes a distinction between random areas of image development and those primary image bases that have the most effect on the developing child. The two most important image bases during early childhood are the mother image and self image.¹⁴ For the preschooler the content of these consists of body images and abstractions of the relations with

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other images, for example "mother" and "security" (home). Again, Arieti stresses that the development of a self image is not just a passive and reflective process. By acting on his experiences and transforming them into his inner reality, the child participates in the formation of "self."

At adolescence the individual reaches the level of conceptualization during which:

- Concepts and organized clusters of concepts become depositories of emotions and originators of emotions. They have a great deal to do with the conflicts of men—frustration, his states of happiness or despair, of anxiety or of security.\(^ {15} \)

According to Arieti, from adolescence on through adulthood emotional counterparts develop for each concept as the affective and cognitive processes become more and more entwined. Being both cognitive and affective, these concepts comprise the individual's self image. And during adolescence such concepts dominate the self image of the individual. Just what these concepts include are elements of the following:

- inner worth, personal significance, mental outlook, evaluation of appraisals by others, ideals, aspirations, capacity to receive and to give acceptance, affection and love.\(^ {16} \)

The importance of Arieti's theory is that from early family abstractions man actively creates an inner reality of his existence from which he responds to continuing external stimuli. It follows that one's ability to become aware of an "inner reality" is

\(^ {15} \text{Ibid.}, \text{p. 102.} \)

\(^ {16} \text{Ibid.}, \text{p. 103.} \)
vital to his continual awareness and assessment of ongoing experience.

As part of our inner reality, the family has historical impact on the way persons act out their adult roles. Arieti's second major image, the mother image, is a universal image against which everyone must pose his self image. "Mother" to the growing child means protection, love, and nurturance. She is what Jung refers to as part of the parental image. According to Jung, parental images are eternal archetypes that exist in the unconscious psyche of all persons. While the specific forms and functions of these images vary according to the individual's experience, the existence of some forms of parental imagery is part of the ontogenetic nature of the development of man.17

The image of mother is the basic image of a set which coincides with man's stages of development from birth to maturity. Represented through myths, religion, legend, and fairy tales, the primary images are mother and male-female. As he matures, man creates constructs for achieving his necessary relationship with each of these. The child needs a mother who is protective and loving. However, to become an adult, the child must escape not only the possessiveness of the physical mother, but more importantly the internalized archetype of mother. With this separation comes the possibility for consciousness and free will. Separation allows choice.

How this separation is accomplished varies from culture to culture. In primitive societies elaborate rites of passage are used to enable all community members to witness the formal transition from childhood to adulthood. In modern society, marriage, drinking, and voting are examples of rites of passage. But there is no single publicly acknowledged and witnessed point of change.

While youth is attempting to achieve separation from the archetype of his parents he is becoming increasingly involved in the meaning of the second archetype—male/female. As Harding quotes from the Babylonian myths, the female is the lifegiver and the male is life's consciousness.

In the beginning there were two entities. They were male and female nature. From them arose the whole creation.18

Jung seems to be presenting a synthesis of Arieti's concept of inner reality and the role concept discussed by Glasser.19 Jung stresses that each individual must be aware both of himself as a person and of his archetypal roles. Mothers are first themselves and then "mothers." Fathers are first themselves, then "fathers."20 Persons need to be conscious of their own humanity as contemporary persons who have roles to play and, therefore, make these roles expressions of themselves. If individuals fail to build their own

18Ibid., p. 30.


consciousness of both themselves and the need for playing out basic roles, they risk becoming archetypes themselves—stone-faced forms of the past, incapable of giving and sustaining life.

The process of being selves who play roles, especially family roles, means to act out an idea of "family" that itself is an abstraction of the commonly shared conception of what is shared by family members.

Laing explains that individuals belong to two families. A person belongs to the "family" which he psychologically constructs for himself. Secondly, he is part of a physical group of persons identified as family members. Each person internalizes a meaning of "family"—who the members are, how they interact with each other, what the behavioral norms are, what the members' duties are, how it feels to be a member, and so on. The internalized "family" often does not resemble the physical model. But, no matter how abstract the "family" is, in order to function together all family members share a common conception of the "family." When one member deviates from the norm, unless the others can accommodate the change, he must remove himself from the group. It is this "family" more than the family that each generation carries with it. 21

The subtle significance of the internalized "family" is that as a predominant part of one's inner reality it works as a reservoir of feelings, a catalyst of reactions and expectations, and an experience base from which people enter an ever-changing world. Further,

in the transition from the family of orientation to the family of procreation, the adolescent must resolve conflicts between social norms and conduct as well as conflicts between his perceptions, values, and goals and those of potential partners.

The importance of recognizing the role of the past as mediated through the family in setting the stage for the future is a new insight into the study of family. The precise nature of the meaning of this understanding cannot presently be known. However, it seems that to attempt to study family without confronting the reality of internal "family" conceptions would be a failure.

**The Family as Workshop for Social Change**

So far the family has been discussed as an adaptive social organization which can transform itself into new patterns according to changing social patterns and in response to new experiences of its members. In both of these discussions the feeling is that persons participate in family life without consciousness of what is happening to others or to oneself. One seems to absorb ideas, roles, and living patterns. But according to Boulding, there is another perspective to be taken on the family. Persons can learn to study one's own family roles from the point of view of an observer and analyst. 22

The thesis of Boulding's article, as implied by the title, is that the family is an agent of social change. Rather than a stabilizing social force, the family is a social group with a unique relationship to the future. For its members, the family is a vehicle for bridging

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the gap between generations. It can enable its members to experiment with and act out alternative ways of life. According to Boulding, this unique relationship to the past and future is the result of the age span of family members. Also, the family itself is continually moving from one life cycle to another. With each change in family life cycle, family members themselves change. Boulding writes, for example:

The teenager trying to decide whether to enter one of many subcultures and counter-cultures open to him may have parents who face both the empty-nest crisis and the crisis of unrealized aspirations as the zenith of career activities is passed, and grandparents who face the crisis of no longer having sufficient health to live independently in their own apartment.23

What Boulding describes is a constellation of concurrent crises of identity and life style. The crises experienced by one family member affect the experiences of another. External forces such as the cost of living, mutual disasters or political decisions affecting health, education and welfare, in turn, influence individual family members. The reality of continual personal crises negates the myth that the family is a shelter from the pressures of a changing world. Instead, family is a constant held together by the mutually acknowledged and basic characteristics of family members. The constants of family life provide social stability and security to its members. More importantly, as a constellation of various generations and of individuals who are differentially influenced by external forces, the family is a workshop for social change. Explaining this point, Boulding writes:

23Ibid.
Since people are undergoing similar role changes in the nonfamily settings and those they perform in family, the fact of individual growth and change is not a unique property of the family.

She continues:

What is unique about the family is that only in this setting are people intimately confronting role changes in other people who are much younger and older.24

The potential significance of modeling occurring within the family setting may be both negative and positive in influence. Family members must continually undergo mutual socialization and learning. Children anticipate adulthood through their parents and adults relive their childhood through their children. The form of reliving is by "as ifing" it. In an "as if" experience, the person observes himself with the role and evaluates the role based on his real life experiences. Personal confrontation with changing personal and social roles may occur in any form of social group which is defined as family. Fundamentally, in every family, each member develops the skills of social bonding and creative play.25 Necessary skills for the nurturance and socialization of each other and of the young, these skills can be tools for envisioning alternative futures.

As a sociologist, Boulding looks to history to ask what kinds of social forces foster the generation of alternative futures. Boulding postulates that periods of rapid social change and stress are periods of strong social bonding. These are also periods of overall social

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24 Ibid., p. 187.
25 Ibid.
change. If a family is held together by strong social bonds, it can be a source of generating creative alternatives for the future.

For an educator, the question is how can individuals learn to be aware of and use the family as a workshop for the future. The next question is how can individuals learn to build the future family lives they choose.

**Seven Stages of Family Building**

From the previous discussion one sees that from childhood through adolescence the individual faces a series of crises of adjustment and change. To assume that once the individual reaches adulthood the need for adjustment stops is to fail to prepare that person for the dynamic process of change that is part of the systemic nature of family life. Since the family is a system, any major change in any of its elements requires accommodation by all others. For example, a new baby requires a new definition of the family unit and of the roles of family members. In the same way, the growing autonomy of adolescents results in a new relationship between parents and child. If the family system cannot function as a dynamic system, it will break, or it will break the elements of the system, the family members.

The major stages of reorganization of the family system and stages of personal adaptation are childhood, adolescence, marriage, the birth of the first child, parenting adolescents, children leaving the home, and the loss of one's spouse. A summary of the significance of these stages for personal change are as follows:
Childhood

Childhood is a stage of physical and emotional dependency upon parents. For his own security the child has to accept his parent's perception of himself and of the world. His adaptive role is to learn how to fit into the family system in a way that acknowledges his presence and which provides reinforcement and reward.26

Adolescence

Adolescence is discussed in detail in the following chapters. As a stage of adaptation, adolescence is a gradual process of emancipation from the dependence of the child in his family of origin. During these years the adolescent experiences puberty, greater intellectual competence, and increased awareness of self. He struggles to establish his own autonomy and interdependence, rather than dependence, with the family. To be an adolescent is to test, imitate, doubt, and to defy.

The emergence of an adolescent into the family jolts the equilibrium established during childhood. The necessary tension at this time must be conflict. Since there is no single social rite of passage to adulthood, the individual adolescent must experiment with different ways of asserting his sense of independence. Depending on the particular family, the form of achieving adulthood as perceived by the adolescent and parents may be different.

Marriage

Whether during adolescence, late twenties or forties, whether for the first time or the fifth, marriage forces the individual into a new confrontation with self as a giving and receiving partner with his own way of living and with his own goals and dreams for the future. No matter how temporary one conceives marriage or a common-law relationship to be, for some period of time at least part if not a majority of one's life space is influenced by what another person is, does, feels, and wants. No matter how well two people seem to know each other, confronting the meaning of one's choice to spend one's life with that of another changes the emotional and psychological significance of the relationship. In short, marriage requires a reassessment of self and reorientation of one's construct of self identity. This does not mean that an individual becomes less than he was or different. Rather it is a questioning of patterning one's life space so as to complement the life space of one's partner and to enable that person to complement self.27

Besides adjusting to one's partner, the new unit and each member of the family must seek out new relationships with parents. Zelditch summarizes the adjustment process as follows:

When they marry, they must make a profound adjustment to each other as individuals, and to the relatives who surround them. The wife must reconcile to new obligations to her husband and to old

obligations to parents and the husband likewise. Each has to adjust to the other's family of origin.28

The First Child

Whatever family pattern existed before the birth of the child no longer fits. While the new married adult had to adjust to the personality and needs of a partner, he was not responsible for that person. One could leave the home and assume that his mate would take care of herself. But a child makes total demands on the parents without being able to assume responsibility for himself. Whatever needs the child has the parent must meet either directly or by hiring a substitute caretaker. Either way the parent is inextricably bound to that new life. While parents are seeking a new life style to include the new member, they may also find themselves involved in a new adjustment process with their two sets of parents.29

Parenting a Teenager

The thrust of the process of adjustment during this stage of Family Building is learning to foster the autonomous development of a young adult. The dependency of the child needs to be replaced by the confidence and competence of a young adult. Parents will experience the meaning of having children who may hold different viewpoints, values, and goals than the parents. Therefore, the basis of acceptance


of children changes and the mode of support becomes less restrictive and controlling. This change can cause a profound change in the self identity of the parent as a parent.

The Last Child Leaving Home

Separation of the child and parent is extremely difficult for women for whom children were their source of identity. Since men have focused their attention more outside of the home it is difficult to assess the impact for them of no longer having a family at home.

In terms of the extended family network there is a shift to autonomy of the two generations. Parents have increased freedom from responsibility and reserve income to enjoy. If the two, parents and children, cannot stand fully on their own, coming together to share special events, interdependence is difficult. If one of the two falls into a dependent state, it may force the other to feel either guilt or resentment. From this basis a new stage of Family Building may become distorted. 30

The Loss of One's Spouse

Another major change factor in family life is the adjustment resulting from divorce, separation, death, or desertion. The unique characteristics of each of these forms of transition from a dyad to a single person precludes a meaningful but succinct review of them. In short, each of these modes of change demands a basic readjustment of the individual's sense of identity, life pattern, economic situation, 

30 Ibid.
social groups, family, and community responsibilities. Individuals who do not confront these changes and who cannot find assistance in the midst of change have a very difficult time. Frequently instead of remaining single the individual finds a new partner in order to return to the "known" state of marriage.

From birth to death every individual experiences some of the stages of family development. Through age, social change, and personal crises the individual responds to the demands he faces. How effectively he can modify his behavior, attitudes, and goals greatly determines how satisfactory his own future life will be as well as how well he can contribute to the futures of those he loves.

Family Building for Adolescents: A Three Generational Proposition

The specific characteristics of adolescence which make it a rich stage for personal reorientation and change is the topic of the next chapter. As one of six major stages of family development, adolescence is unique because a change in an adolescent is a probable change in three generations. The adolescent is the child of the past, builder of today's families, and the parent of tomorrow's children.

The importance of taking the position that the adolescent is a mediating influence between past, present, and future families is based on the assumption that the family of today cannot prepare its children for the world of tomorrow. A family can provide the love,

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31 Donald P. Sanders, Moshe Smilansky, and Deborah Coleman, "An International Association of Experimenting Schools for Adolescents," a proposal circulated to schools in the United States and Europe (Columbus, Ohio: The Ohio State University, Center for Human Resource Research, January 19, 1973).
security, and emotional support a growing child needs. In a rapidly changing society one expects the family patterns, social norms, and role definitions of the family to be different for each future generation. Certainly individuals may choose from available alternatives what best suit their needs. Therefore, the family of the past is a support base. But it is not a total reference for the future. It is not a model to be copied in its entire form.

If the reader accepts the above assumption, he sees that there needs to be a gradual process of transforming what is learned in the past to goals for the future. The adolescent is in the right psychosocial position for this task. Still a member of a family of the past generation, he can gradually build his family's awareness of changes in other family patterns. Influenced by the changing adolescent, this family can be more open to modification.

More directly, the adolescent is in the process of making decisions that will affect his future family life. As he makes decisions about marriage, education, and work he opens some opportunities and closes others. Therefore, helping the adolescent better understand the implications of his choices determines in part the variables with which the adolescent will build a future family system.

Looking further into the future, it is possible to assert that what the adolescent learns about family life will influence his future childrearing practices. In this way the initial socialization of the future generation becomes different from that experienced by the parent. In addition, changes in the social climate of the home, in the roles
of the parents, and in the daily activity of the family suggest that
the new generation internalizes a "family" that is different from the
"family" experienced by either grandparents or parents.

In summary strong and systematic intervention during adolescence
which consciously takes into account the need to be aware of and,
if necessary, to work with parents can help the past generation support
change in the present generation. In addition, by preparing adolescents
to project the meaning of what they learn of their role as parents,
one can improve the initial family experience of tomorrow's adults.
CHAPTER II

ADOLESCENCE AS A DEVELOPMENTAL STAGE IN FAMILY BUILDING

Adolescence is generally conceived of as a state of being neither a child nor an adult. In many discussions this state of being in transition is presented as a negative condition. Adolescence is considered a stage of immaturity, naivete, and trouble. In contrast to the view that adolescence is a stage of relative weakness and inability, the thesis of this chapter is that adolescence can be used as the most important stage in Family Building.

Specifically, there are eight reasons for focusing on adolescence as a critical stage in Family Building. These are:

1. The adolescent is in a marginal position. He is neither a child nor an adult. He is somewhat free from dependence on his parents and yet he has not assumed the commitment of maintaining a family and working in a full-time occupation. Further, this is a period of changing roles and opportunities. Therefore, the adolescent is potentially open to resocialization into new roles and responsibilities.

2. The adolescent has the capacity to act responsibly and with intelligence. He has the cognitive maturity to utilize abstract thinking and the emotional maturity to develop moral and ethical positions.
3. Adolescence is a stage of commitment and idealization.
   The adolescent is eager and willing to try what is new, unchallenged, and potentially frustrating.¹

4. Adolescence is an age of searching for personal identity.
   In family, school, and in peer groups the adolescent is changing in his needs, relationships, and expectations.
   Along with physical changes of puberty and emotional maturity, the adolescent is becoming aware of new opportunities and needs. This then is an optimal time to confront cultural and familial assumptions about identity and to define personal needs and identity domains.²

5. The adolescent search for self identity is part of the adolescent's reorientation with his family of origin.
   During this time the adolescent is moving from a stage of dependence to one of interdependence. His family of origin can still provide a basis for support and emotional security. However, this support can be directed toward facilitating the autonomous development of the adolescent.³

¹Donald P. Sanders, Moshe Smilansky, and Deborah Coleman, "An International Association of Experimenting Schools for Adolescents," a proposal circulated to schools in the U.S. and Europe (Columbus, Ohio: The Ohio State University, Center for Human Resource Research, Jan. 19, 1973).


³"Progressive maturity of the ego from childhood to adulthood is the moving from dependence to participation. One participates only if he is autonomous." Marc Oraison, "Love and Narcissism," in Love or Constraint (New York: Paulist Press, 1961), p. 21.
6. In conjunction with the adolescent's move toward interdependence with the family and his changing basis of personal identity, adolescence is a time of peer influence. Peer groups support the adolescent by making the adolescent culture the norm. If left alone, peer groups can be limiting and confining. However, if confronted and supported, peer groups can be used to support the adolescent in this stage of development.  

7. Adolescence is then a stage of potential crisis. It is that phase between the unquestioning security of the family of origin and the responsible involvement with family and vocation of the future. As such, it can be fostered as a time of confrontation with one's present status and future feelings of self and initiation of a pattern of action and decision making toward building a better life for oneself. Such emotional and psychological disorientation is necessary for the fostering of persons in charge of their own lives.  

8. Finally, the adolescent is the progenitor of the future. As a parent, he is the model and socializer of the future generation. As a community member, he is the builder of tomorrow's social, economic, political, and educational institutions. Therefore, great investments must be made

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to help the adolescent utilize the capacities he possesses for being a responsible, self directed participant in his personal future, the future of his family, and the future of his community.6

Eisenstadt relates the basic rationale for the significance of adolescence as a natural linkage of self to time, of self to culture, and of self to values. The transition from adolescence to adulthood is for Eisenstadt "a crystalization of self and confrontation of that self with the cultural context." The subtle but important phrase Eisenstadt uses is that adolescents contain the necessary qualities in a "carefully attended way."7

From three sources of experiencing adolescence—first, as having been an adolescent; secondly, from researching adolescence as discussed in psychological, educational, and sociological literature; and finally, from teaching adolescents—I have concluded that there are three characteristics of that stage of development which make it an optimal time to prepare for the future. The first is "emergence." Emergence connotes a feeling of open-ended change and the capacity to idealize and dream. The second characteristic of adolescence is affinity for building communities. In adolescence community building takes the form of building peer groups. The third characteristic is anticipation. In addition to the qualities of emergence, community building, and anticipation, adolescence is a stage of cognitive and emotional maturity.

6 This point was discussed in detail in chapter one.

Emergence

The development problem for an adolescent is that he is in transit, he is becoming, and he is changing constantly. For him those external sources of identity he has been using no longer are stable sources of internal security.

One major source of change which causes a change in identity is body image and functions related to puberty. Maslow stresses the importance of body image to personal identity. He says that there is a biological base for the concepts of identity, real self, growth, and self transcendence. A necessary aspect of self awareness is a phenomenology of one's deep inner biology. Maslow calls this knowledge "instinctoid." Viewing from a different perspective, Havighurst also notes that biological development as a process must be integrated into a concept of self. Integration occurs through a set of growth tasks. From what he says it seems that these tasks involve reaching biological maturity as an adult. In other words they involve completion of pubescence.

Muuss defines pubescence as:

The time span of psychological development during which reproductive functions mature. It is phylogenetic and includes appearance of secondary sex characteristics as well as the psychological maturation of the primary sex organ.

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A girl is considered pubescent when she is menstruating and therefore capable of pregnancy. A boy is pubescent when he is capable of fertilization. There are variations in this span according to individual and cultural variations. In any culture the adolescent experiences becoming a new physical being. The voice a boy used to hear from himself sounds different to him. A young girl finds herself comparing her changing body with pictures of magazine models and wonders just what she will look like. No one really knows how tall, wide, or round he or she will be. Everyone is changing. For the adolescent his or her changing body image is of critical concern. The significance of body image is shown by Schildhouse, Shenker and Sonnenblick. Using human figure drawings which adolescents draw of themselves, they have been able to relate personality factors and certain psychological problems to the way the adolescent perceives his body as shown by his drawings. During adolescence the individual is highly conscious of himself as a growing, changing physical form.

Individuals continue to physically change throughout their lifetimes. However, change is usually not observed except at cumulative stages. When physical aging is noted, it is generally conceived of as a loss of life, a negative phase, a becoming "less." Within the family the continuing process of aging is conceived of as a process of obtaining life at adolescence and then gradually losing it through middle age and later.

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11Ibid.

The acute consciousness by adolescents of their changing bodies provides the opportunity to conceive of physical change as transformation of one's past system of matter and energy (body tissue and energy levels) to a more functional form according to one's needs at a different phase of his life cycle. Adolescents can learn to conceive of themselves as emerging life forms adaptable to the physical, intellectual, and emotional needs of the time. This capacity will enable the adolescent to understand, appreciate, and accept that his role in the home and community will change as he matures. With this basic appreciation, the adolescent can learn to take care of his health in preparation for the future. Also, he can become more tolerant and understanding of the changing needs of others in his family and community.

In contrast to the proposition presented here the current North American society seems to try to deny the naturally evolving process of human physical change. The media exert pressure to be "young" for a lifetime. This pressure may contribute to conflict between parents and children. If parents cannot share the meaning of aging with their children, they close one opportunity for youth to understand how their parents feel. If parents deny rather than explore the meaning of their changing bodies, they cannot relate this experience to their children. The aging experienced by parents is not unlike the experience of adolescents. During the change process of puberty adolescents can be helped to be aware of themselves as dynamic, changing physical beings. Change at this time is rapid enough to be noticed. Also, it is a matter of concern to adolescents. At this time adolescents can learn to consciously choose future roles which fit their own capacities.
With each new capacity the adolescent experiences new ways to express himself in the world and therefore new ways to "value" life. For example, the sexually aroused adolescent experiences sexual attraction and the desire to express intimate love. In deciding how to satisfy his desire the adolescent begins a process of assigning values to choices. He will value his personal needs, the needs of another, or the meaning of the relationship of the two persons. Privacy, intimacy, commitment, and concern become issues that evolve with the capacity to make love. Similarly, with developing capacities in abstract reasoning, problem solving, and analysis the adolescent confronts the possibility of acting according to a moral position. During childhood morals, values, and goals were dictated by the family. But at adolescence the individual can hypothesize alternatives, commit himself to new ideals, and act according to principles. Again, the freshness and openness that accompanies the change experienced during adolescence make it an important time for self learning.

**Social Stability Through Peer Networks**

From the preceding discussion we see that the transformation from adolescence to adulthood, both physically and intellectually, is very rapid. This change can create disequilibrium. Adolescents often experience this disequilibrium as fear, confusion, alienation, and insecurity. One means adolescents use in coping with the ambiguity of their situation is to create peer groups as reference groups. In this way adolescents define their own normative behaviors.

For the reader who is particularly interested in peer groups during adolescence, the literature is voluminous. Ausubel provides one summary
of the basic functions of peer groups for the individual. According to his work, the functions of the peer group are to:

- Provide primary status.
- Act as a major source of derived status.
- Relieve the sense of disorientation and loss of stability.
- Aid in the emancipation from parental control.
- Act as a social front in combating authority.
- Serve as the major training institute for adolescents in society.
- Provide opportunity and norms for heterosexual development.
- Lighten frustration and anchor the whole of the transition period.\(^{13}\)

There is often a difference between the desired function of peer groups and their actual influence on adolescents. Much of the literature on peer groups points to their negative influence in stifling individuality and heightening competitiveness. According to Campbell, group acceptance rewards sociability and friendliness, athletic prowess in boys, and sexual maturity in girls.\(^{14}\) For an adolescent to be popular he must fit the stereotype held by the group. In achieving popularity he may fail to develop individual competence in areas not rewarded by the peer culture.

What can be recognized as an asset for Family Building is that adolescents build a flexible social support system to sustain themselves during the transition process from childhood to adulthood. This capacity is important in a fragmented and secular society. The family is an example of creating a social support system.

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To convert the propensity of adolescents to form peer groups to the capacity to form adult social communities requires that adolescents become secure enough in their own identities to both tolerate and appreciate differences in others. On the other hand, consciously fostering a variety of peer groups makes it possible for more adolescents to find reference groups and, therefore, to feel good about themselves.

Another value of learning to create peer groups is to combat the dehumanizing effect of fragmentation in modernizing society. Meek explains this need:

Today men must go beyond a sense of separate self—one who cooperates with the environment. He realizes a boundless nature of self. He becomes an open process—which has no definition, but which is centered in a life field situation.15

A question arising from the above statements is how to develop peer groups that can serve as models for community development for future adult life. Since it is not possible to predict future social patterns, models must be autonomous persons who cooperate to share responsibility for confronting change. But, as Eisenstadt explains, peer groups dominate when the status of the individual is threatened. Status is determined within the peer group.16 The problem is that as it presently functions, peer security becomes a substitute for personal security. In some ways peer groups need to become vehicles for adolescents to experience the similarities between men as well as the universal quality of individuality.


Anticipation

In Chapter One childhood was discussed as the period of primary socialization. This is the time when the child learns the basic norms and behavior patterns of his home and community. Adolescence, in contrast to childhood, is generally called the period of secondary socialization. This is the time that the individual again becomes socialized, but this time according to adult norms. Also during secondary socialization the individual is an active participant in the process, selecting which norms he chooses to follow. In planning for the future adolescence can be conceived of as a period of anticipatory socialization.

Anticipatory socialization is socialization in the anticipation of a needed behavior pattern, skill, or habit. In contrast to primary and secondary socialization, anticipatory socialization seeks to prepare individuals to live in a way that at present they do not, but that in the future may. Anticipatory socialization as a form of intervention affects the probable future by changing the capacities a person takes with him into the future.

Anticipatory socialization involves two dimensions not necessary in primary and secondary socialization. One is that the person develops and experiences the meaning of future events in situations similar to, but not the same as, the predicted experience. Since the specific experiences the adolescent anticipates having will occur during his adult life, they cannot be directly experienced as practice for the future. Also, the problems of Family Building, marriage, pregnancy, childcare, death, and others cannot be simulated. But the adolescent can learn those experiences which are elements of the comprehensive domain of Family Building.
For example, it is not possible for adolescents to experience marriage as a form of anticipatory socialization. To know what marriage is like with a certain person, one has to marry that person. But in preparation adolescents can experience the meaning of sharing with young men and women, caring for children, solving personal problems with the help of others, and giving and receiving love. The adolescent needs to practice activities which develop cognitive and affective skills required in the future. He uses practice as proof that what works in one situation can work in a similar one.

The second way in which anticipatory socialization is unique is that it asks for the ability to question the meaning of alternative experiences totally in the abstract. For example, adolescents can consider alternative life styles for themselves and their ideal families. They cannot live through the alternatives studied but can find ways to understand and if possible to feel what any of them would be like. By studying facts about each of them, by interviewing representatives of different ways of life, and by finding out how friends and relatives perceive living with this person, the adolescent attains evidence of the implications of each. From his separate analyses the adolescent can generalize and abstract a feeling of what a certain mode of behavior would feel like for him and what it would mean to those he lives with. Anticipatory socialization is cognitive and affective. It begins with the adolescent's awareness of and response to the feelings he experiences when "as-ifying" situations.

Another explanation of the difference between primary and secondary socialization and anticipatory socialization is presented by Max Lerner.
He says that adolescents pass through two critical stages of socialization. The first is to identify with a model; the second is to dissociate from the model and to reassert self.17 In anticipatory socialization the adolescent selects aspects of available role models and, together with abstractions of hypothetical models, builds a composite model for the variety of abilities he will need. From a base of self awareness the adolescent utilizes aspects of available role models as hypotheses for testing assumptions about adult life in the present and probable future.

From this lengthy explanation the reader can see that anticipatory socialization is a complex process. As a new form of systematic development, it requires a great deal of research. But since it is impossible to know what specific roles, situations, and environments the future will bring, anticipatory socialization is a way of planning. And adolescents have the basic skills needed to learn in this way.

**Cognitive-Affective Development**

Each of the previous topics referred to the importance of the level of cognitive-affective maturity of the adolescent. Adolescence as conceived here is a specific developmental stage. At this time the individual should be helped to develop the cognitive and affective capacities that will enable him to differentiate self from the set of cognitive and affective structures that he used during the dependence period of childhood.

Piaget states that adolescents meet three conditions necessary for cognitive development at the level of abstract thinking. These are: maturation of the nervous system, experience with physical reality, and influence in the social environment. With these capacities the adolescent can learn to conceive of and understand the process of change itself. He can differentiate one system from another, i.e., the family system, educational system, social system, economic system, and so on. At the same time he learns to assess the meaning of changing systems in terms of their influence on him as a person, family member, community member, and worker. Learning to observe and understand change from a base of security as one who can know helps the adolescent maintain fidelity while being flexible to change.

Fidelity of character allows for flexibility without loss of identity. Cognitive skills like the ones alluded to seem to be prerequisites for maintaining personal identity in modern society. According to Glasser, the need to assert personal identity is what characterizes society's present stage of development. Glasser describes the preceding stages of social evolution as first, the "Society of Primitive Survival," in which man's energy was consumed in basic survival; secondly, the "Primitive Identity Society," in which agriculture allowed man to have time for leisure and community and during which wars were fought for purposes of identity; and thirdly, the "Civilized Survival Society,"

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during which the availability of food and shelter enabled man to become goal oriented and group functioning. At this stage instrumental, goal directed activity encouraged the exploitation of others for the achievement of physical, social, and psychological rewards. Therefore, implicit in this social organization is a hierarchy of most valued to least valued persons. Here, too, man struggled for survival; but the struggle, the basis of hostility, is his own creation. Maintained by institutions, this society has persisted for 10,000 years. The anxiety and confusion, the escape to a drug culture, and the so-called "Generation Gap," Glasser defines as symptoms of the difference in readiness of various age groups and individuals to move to the fourth stage of social development, the "Civilized Identity Society." People, Glasser says, especially youth, are seeking:

a pleasurable belief in themselves, in their own humanity and in the companionship with others in ways not necessarily related to security.20

To achieve this state of being, man needs to arrive at a concept of self which is not controlled by external social norms. He needs a concept of self that is fundamentally universal and at the same time is meaningful in interaction. Glasser goes further to explain that the process of change is from a role dominated society in which roles are instrumental to goals, to a self identity society in which roles are media for self expression and are, therefore, instruments in themselves. Finally, he says that this level of development demands a new form of intelligence and cooperation.

20Ibid., p. 30.
Defining a new form of intelligence means taking a second look at assumptions about what is considered affective and cognitive development. Too easily one reads of the cognitive or thinking part of man and the affective or emotional part of man. Yet, if one is aware of just himself he realizes that distinguishing two separate selves—a rational self and a feeling self—is not possible. Further, conceiving of oneself in such a way does not help him function more efficiently nor satisfactorily. Persons "know" what it feels like to be "together," to perform well, and to feel how good it feels.

Traditional society allowed and perhaps required men to dichotomize the self into the rational man and the feeling man. Social norms defined appropriate situations for expressing feelings and situations for hiding them. Also, the roles to be performed as an adult remained the same, no matter how one felt about them. But in modern society norms change and opportunities increase for choosing a variety of roles. That which is whole, integrated, and stable is the individual. To be able to exercise personal control over his own life space, this individual needs to function from an integrated core of what he feels and knows. The meaning of cognitive–affective development is unique for every individual. Each person should function autonomously with security in his capacity to comprehend his life singly and with others.

The availability of higher level cognitive and affective development in adolescents enables them to begin to be conscious of their own unique combination of attributes. Through conceiving of themselves as individuals and as community members adolescents can determine a sense of purpose and belonging, again as individuals and as community members.
The tendency to build peer groups, the anticipation of adulthood, and the consciousness of emerging adulthood previously discussed make adolescence an optimal time to exercise cognitive and affective skills for developing identity. But adolescents need assistance in order to do this. As stated earlier, without intervention adolescents tend to use peer groups to escape confrontation with anticipating the future, experimenting with alternatives, developing new skills, and making choices. Adolescents are supported in this tendency by adults. The stereotype of a homogeneous, nonthinking adolescent culture is promoted by media, manufacturers, and schools. However, the potential for learning how to learn through experience is available.

For adolescents learning to learn from experience means learning to differentiate certain aspects of self from the external environment and learning to differentiate and compare elements of the external environment, one from the other. In the first level of differentiation one is confronting the meaning of self in the world; in the second he is confronting the meaning of the systemic configuration of the environment. In the first he is a participant; in the latter he is an observer.

In both levels of differentiation the adolescent needs to move towards a reintegration of the experience. Since what he discerns is relevant to himself and to others and since he is now discovering new insights, there is an intervening phase between differentiation and integration. This phase is conflict and dissonance. It is assumed that unless conflict occurs, differentiation has not occurred. Probably the individual merely reviewed what he already assumed to be true.
To clarify what differentiation means at both levels, the following describes the nature differentiation may take in the form of questions adolescents might ask.

**Differentiation of Self As I Know Myself from Others**

**Differentiation of Self from Peers, from Boys, from Girls**

1. How am I like my friends; how am I different?
2. How am I like boys (other boys); how am I different?
3. How am I like girls (other girls); how am I different?
4. Why are they (peers, boys and girls) the way they are?
   - What influence has family, home, community had on them?
   - How is that similar to my experience?
5. When do I want to be with all of them, with some of them?
6. What do I have to contribute to them as a group or as individuals?
7. How am I unique when with them?
8. What can I learn from them? What can they learn from me?
9. When do I threaten their individuality and autonomy;
   - when do they threaten mine?
10. How do I want to act with them, as a group and as individuals.

**Differentiation of Self from Family**

1. How am I a product of my family? How have I learned from parent, siblings and others?
2. How have I internalized their values and goals?
3. What do I believe? What did I learn I should believe?
4. What do I assume to be true? What did I learn to assume to be true?
5. What do I value? What did I learn I should value?
6. How do I live daily? What are my living patterns? What have I imitated and made habit? What do I want to change?
7. What do I like about my parents and other relatives? What do I wish would be different?
8. How do I love my parents? How do I express my love?
9. How can we no longer share our lives? How can we learn to share our future lives?
10. For what am I responsible to my family? For what am I not responsible?

**Differentiation of Ideal Future Self and Present Self**

1. Who am I? How do I feel about myself?
2. Who would I like to be?
3. Who could I possibly become?
4. Who could I become in the distant future?
5. Who could I become in the near future?
6. How do I feel about working towards becoming a new self?

**Differentiation of Self of Past and Present Self**

1. Who have I been? What did I value, believe in, and desire? How did I act? How did I live?
3. In what ways have I changed? Why? How?
4. In what ways have I not changed? Why? How did I not?
5. On what basis do I accept myself today?

**Differentiation of Self from Models and Reference Groups**

1. Who am I mimicking? What do I see that I want to have that they have?
2. Who do I choose as models?
3. What is it I wish to learn from models and reference groups?
4. What is it that I want to maintain as unique to myself?

**Differentiation of Perceptions of Events in the External Environment**

As one observes the world around him, he asks questions about the events occurring there. He analyzes what he sees happening from his own value orientation and perceptions. In each situation he asks questions about the following:

1. What is the role of the environment in the situation?
2. What are the needs of persons in the situation?
3. What is the meaning of history to the present?
4. What is the meaning of the present to the future?
5. What could be different in this situation? What could not be different?
6. What can be generalized about personal living, men, women, family and community?
7. What of the above is unique?
8. What have I learned? What do I feel about what I learned?

9. What am I closed to? What am I open to?

In terms of Family Building specifically, the domains of differentiation where the adolescent should expect to feel anxiety and conflict are those where there is a strong presumption of affective bonding. These include conflict between:

1. real self and ideal future self;
2. one's emotional identity with family and one's critical review of it; and
3. role requirements at home and school, at home and with peers, with boys and with girls, in the present family, and in the desired future family.

Importantly, part of experiencing crisis is becoming aware of how one emotionally responds to crisis. Since adolescence is a volatile stage it provides an excellent opportunity to develop such awareness. The emotions of fear, anger, love, and frustration, either suppressed or expressed, coming singly or in combination, are cues to the individual. Unattended to, they often become sources of difficulty in family life. However, utilized as necessary experiences in human confrontation, they can become indicators for moving toward a positive goal of the ideal future self, family, and community. Many emotional reactions were learned as childhood defenses or tools for manipulating others. Maintained by adults, these emotions impede the resolution of problems.
On the other hand, emotions can serve as valuable clues to the meaning of one's experience.21

As stated earlier, integration is the final phase of the three cognitive-affective modes of understanding the meaning of oneself in one's life space. Integration of what one knows and feels is necessary as a prerequisite for choice.

Toward the end of adolescence the individual integrates understandings about self, family, and community into assumptions about family life as it relates to his own necessary pattern of person development. Integration is a cognitive process of putting separate elements of experience together in such a way that they take on new meaning, greater than they have separately. Integration involves not only making choices but also taking a direction based on a frame of reference and values.

There are four basic areas of integration that affect self and the task of Family Building. These are self-family (of the past), self-education, self-vocation, and self-family (of the future). Specifically, integration includes the following abilities:

Areas of Family Building

**Family of the Past**

1. Acknowledge the role of parent.
2. Accept one's family background.
3. Choose qualities of the past to continue.

School

1. Define what areas of school experience are helpful for future family and community life.
2. Define one's unique capacities.
3. Identify potential capacities one needs to develop.
4. Work together in cooperation toward community goals.

Vocation

1. Define potential vocations in relation to one's own personality, abilities, needs, and desires in family life.
2. Define and select vocations according to a projected change in personal needs as determined by changes in stages of family development.

Family of the Future

1. Behave in terms of awareness of needs of others.
2. Plan alternative family patterns according to one's potential contribution in each.
3. Determine limits and boundaries of decisions for the initial stage of Family Building, such as choice of mate, location, and life style.

Summary

Conceiving of and working toward achieving a process of cognitive differentiation, dissonance, and integration facilitates the adolescent's capacity for Family Building primarily because the utilization of cognitive constructs is necessary for a positive self concept. Lewin
explains that adolescence is a critical stage for developing the necessary cognitive constructs for a positive self concept. He says that the quality of fidelity necessary for self identity cannot develop before adolescence. That's because fidelity depends on having achieved formal operations. Fidelity is what gives the individual the power of choice and the power of ordering. Without achieving fidelity the individual has no frame of reference for evaluating his own behavior in terms of a desired goal. If fidelity is not reached during adolescence, the young adult seems to respond to immediate opportunities and pressures rather than acting out purposeful action. For these young adults life just seems to happen. Marriage just happens, children are born, and frustration is just a way of life.

Clinton Meek takes a perspective of developing personal identity that supports the need to develop cognitive skills during adolescence. Of man in general he writes:

In thought and action man is eternally making and determining what he is. He is interpreting experience and integrating experience into the total constellation of what he is. Meek concludes:

Self concept depends on what can be conceptualized.

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25Ibid., p. 25.
Therefore, adolescence is potential. It is the potential to develop the qualities of emergence, participation, and anticipation—each considered necessary for vitality and growth. In adolescence the adolescent has the capacity to learn to use these qualities for personal development toward personally selected goals. Adolescence conceived of and utilized as a developmental stage in Family Building offers great potentiality for personal reorientation and for social change.
be capable of satisfactorily functioning in modern society. Third, there are three domains of adolescent needs which singly or together require resolution through some process of sex role identity. These needs are the need for identity, the need to express love, and the need to exercise cognitive maturity. In summary, sex role identity is a process that, in its conscious direction, demands a synthesis of self as a social being, past, present, and future; self as an interdependent partner, past, present, and future; and self as a man or woman, past, present, and future. Sex role identity is personal; sex role identity is universal. The specific state of sex role identity necessary for adolescence is one of role moratorium.

The Individual and "Role-Taking"

The term role moratorium perhaps sounds funereal rather than life giving. However, the purpose of the psychological state is to give the person the "time-and-space" to define for himself what Maslow refers to as "correlations of our subjective lives with external objective indicators." In this regard the roles can be used as links between the self and external sets of behavior patterns. The significance of the concept of roles is discussed by Glasser. As he conceives of the "Civilized Identity Society," roles are the ends and means of identity. For this study the concept of role is not only maintained as an important factor in personal development, but in fact, is viewed as a critical medium of exchange of human energy and


capacities. Through taking roles individuals with different personali­
ties can work together toward common goals.

Role is a term used frequently for many different purposes. Therefore, it is important to clarify the meaning of the term as it is used in this paper. For this purpose Berger and Luckman are helpful. Berger and Luckman provide a background for understanding the importance placed on the study of roles in general and sex role identity in particular. Roles, according to them, are a social means of sharing a typification of self and others through action. The complexity and variety of personality variations requires an efficient interchange in a form that makes actions instrumental to personal and social development. Therefore, the aspects of self (tasks, dress, etc.) are objectified in socially available typifications. Individuals can apprehend each other as types that are interchangeable. 3

As long as one remembers that persons with personalities play roles, that roles are interchangeable, and that one person plays many roles, there seems to be no fear of confusing selves and roles. Rather, roles are perceived as vehicles for enabling the person to synthesize a complexity of divergent factors into a meaningful whole. That is, when a person is faced with consolidating various representations, such as how to act in school as a "student," the use of a role concept enables the person to know how to act. For example, he can be a "student" with "teachers" which brings "success" in school.

Looking at our understanding of role playing through history, Berger and Luckman explain that in time through the process of habitualization and objectification, roles becomes institutionalized. Conversely, without roles institutions cannot exist.\(^4\) In each of these institutional forms there is an assumed instrumental inter-relationship of persons. Because of the assumed similarity of the basic characteristics of all examples of the same institution, such as the family, there is a commonality of role definitions. For example, roles of man and wife and of parent and child are considered the same in all families. Roles can, therefore, be seen as means of expressing and communicating the assumed commonalities in the modes and purposes of social interchange.

However, according to Berger and Luckman there is a further stage in the refinement of social roles. This stage is reification, "the apprehension of human phenomena as if it were a thing independent of human activity."\(^5\) In this process man forgets his own authorship of the human world. As the authors point out, man is used to forfeiting this ownership. He talks about the "nature of things" as if somehow these were "natural" phenomenon.

That men should be the providers and heads of households, that students should be subservient to teachers, that there are bosses and employees are all assumed as the "natural," "just," and "only"

\(^4\)Institution, as used here, not only refers to those more obvious concrete structures of offices and agencies but also the institutions of family, marriage, religion, and schooling.

possibilities in the reification of a role. The behavioral, attitudinal, and knowledge aspects of it, those that should be continuously evaluated and modified, are apprehended as inevitable. When this happens the individual is able to disclaim responsibility for the implications of his role behavior both to himself and to the others involved. Berger and Luckman paraphrase man's irresponsibility by quoting the laments such as this one:

"But I have to act that way, I'm his mother."^6

In summary, through reification of roles, identity itself or perhaps the lack of identity, can be reified—it can be apprehended as a thing independent of human activity.

Reviewing Berger and Luckman's writing on the concept of roles in conjunction with Glasser's writing, one sees that developing one's role identity can be a dimension for developing one's individuality. Role identification can also be used as a method of avoiding personhood. There seems to be a fine line between role identity as a vehicle facilitating person development and role identity as a vehicle denying it. The question, therefore, appears to be one of determining a healthful tension, a give-and-take, between the person's active challenging of behavioral norms and the impositions placed upon persons because of social needs. In terms of the problem of development for Family Building, another question is the arrangement of processes that socialize persons to create for themselves a dynamic pattern of role development.

^6Ibid.
To discuss the socialization of boys and girls towards roles is to open a discussion of sex role identity. The process of sex role learning is extremely complex. Today, physicians and psychologists are beginning to question known theories of sex role identity. Therefore, the purpose of this discussion is not to present a definitive theory of sex role identity. That task is beyond the ability of the author and scope of this paper. Rather, this chapter will raise what the author believes are the major issues that support the basic proposition that the linkage process between childhood and adulthood as family members is to establish one's own sex role identity. As background to these problems, the chapter includes a definition of sex role identity, a set of possible explanations for the formation of sex role identity, and finally a set of social and personal issues resulting from our current process of stereotyping sex roles.

**Sex Role Identity: A Link Between Childhood and Adulthood**

**A Definition**

The first distinction that must be made in discussing sex role identity is between role identity and gender identity. Gender identity refers to the ability to identify whether one physically is a man or a woman. Geneticists and endocrinologists present intricate and detailed case studies of chromosomal crosses, physical malformations, and endocrine imbalances that make it difficult for some persons to know which sex they are and, hence, to resolve conflicts between "sex identity" and physical sex characteristics. In brief, gender identity
is the ability to differentiate identity according to the capacity to impregnate or to bear children.

Sex role identity as defined by Kagan is "the summarization of the culturally approved characteristics of maleness and femaleness." For the individual, the developmental task in sex role identity is to reduce the discrepancy between societal norms for men and women and one's internal standard for self. Therefore, sex role identity involves simultaneous accommodation to societal sex role identity and personal sex role identity. Kagan adds that sex role identity is a qualitative characteristic. Personal sex role identity consists of "the degree to which a person believes he has certain characteristics which he categorizes as appropriate to a specific sex."8

Henry Biller9 approaches sex role identity as a process rather than as a quality. Specifically, Biller focuses on different facets of sex role learning. He notes differences by sex in preference behaviors or the way a person views environmental opportunities, sex role adaptation or the way individuals interact with their social and individual environments, self actualization and sex role orientation or one's sense of adequacy in relation to sex role identity.


8 Ibid., p. 145.

Differences in preference behaviors include boys' preference for athletics, cars, and science, and girls' preference for social activities, clothes, and humanities. An example of sex role adaptation is aggression, which is associated with males. Importantly, Biller notes that there is no parallel positive adaptive behavior associated with female competence. Rather, nonaggression is assumed to be protominine. What behaviors can be associated with self actualization depends on the situation at hand. In one circumstance confrontation can be self actualizing while in another it could be destructive.

Sex role orientation involves how one feels about being a male or female. This includes a feeling about one's own body and one's biological potential.

Biller seems to be asserting that to discuss sex role identity one must consider both the process of forming an identity and also the meaning of that formation for that person. Those who discuss sex role identity formation can be roughly divided into those who view it as a process of socialization and those who view it as a process of cognitive selection and structuring of the environment.

The theory of primary socialization and secondary reinforcement argues that initial human contacts within the family and subsequent relationships with persons of the same and opposite sex develop conceptions of men and women as being threatening, supportive, aggressive, or passive. Kagan writes that how a child is held, disciplined, and so on influence how the child perceives himself. Girls generally are taught to behave as nice, nonsexual little ladies. They are punished
for aggression and open sexuality. On the other hand, boys are expected to be aggressive, competitive, and independent.

The process which parents utilize in socializing their children to sex roles is emotional reward and support. A girl who cries is fondled. A boy who cries may be spanked. His reward is a slap on the back for a "stiff upper lip." Fear of rejection and the desire for affection are differentially manipulated as tools for fostering a certain desired sex role behavior.

A quite different explanation for some aspects of sex role formation is the process of resolution of the "Oedipal Conflict." According to Koupernik's theory a girl must make a love object of her father and the boy a love object of the mother. Therefore, during the early years of development the child is predominately influenced by the parent of the opposite sex. Later this pattern changes.

At adolescence, both boys and girls face discontinuity in expectations. Suddenly the adolescent is supposed to be sexual, competitive, and independent. Similarly, the adolescent boy who wants to be a marriage partner and parent needs to replace aggression and competition with nurturance and cooperation. Those characteristics which were appealing to parents of children are often disfunctional for the young adult.


Julia Sherman, an expert in the psychology of women, puts major emphasis on the impact of childhood socialization on adult men and women. The characteristics which she sees differentiating the potential opportunities of adolescent boys from girls is competence. Sherman quotes an extensive list of studies to support her thesis that in terms of social competence, masculinity in males is mentally healthful; femininity in females is not mentally healthful. Femininity refers to the typified female traits of passivity, dependency, and expressivity (versus instrumentality). In contrast she notes that in her research women who were more assertive, active, and autonomous were also more maternal, more attractive, and competent as sexual partners.

The important issue Sherman raises is that by failing to recognize real differences between boys and girls, both home and school fail to stimulate the development of either group. For example, girls demonstrate greater innate verbal capacity. Boys demonstrate better spatial capacity. However, instead of giving girls intensive spatial training and boys intensive verbal training, girls are allowed to "talk their way through school." Many boys temporarily drop out psychologically at school. During late adolescence boys have the cognitive skills which allow them to seriously confront academic mastery and be successful in school.

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Kolberg discusses individual differences within groups of boys and girls in their cognitive structuring of their environment. He explains that at the same time that the child is learning to label objects, to give permanency to objects and to generalize, he also labels objects as male or female. He attributes male and female permanency to persons and things and generalizes male categories and female categories. This is an active process of manipulation and mastery of the environment by the child. Individual children differ in the scope, skill, and content they use in this process. Therefore, individual children experience subtle differences in sex role learning.

An explanation for sex role formation which, in certain ways, combines socialization and cognition, is modeling. In modeling, the child selects to imitate the behaviors he observes in his parent of the same sex. This selection presupposes gender identity and knowledge of differences in sex-appropriate behavior.

Traditional Sex Role Identity: An Obstacle for Adolescent Development

The preceding is a minimal presentation of three categories of theories of sex role learning. In relating theory to educational practice there are questions that can be raised in terms of their meaning for adolescent development. It is assumed that the task at adolescence is not to relive the stage of primary socialization, to evaluate whether one was properly socialized or not, or to redo a person's past cognitive interaction with his environment. Instead the goal is to learn how to

create a viable sex role that combines attributes unique to self and attributes which are important in one's future family system.

Towards this goal it seems that one needs to look at biological, cultural, and familial influences on sex role identity to discover what can be learned about men and women as adaptive creatures. For Benjamin Rosenberg\textsuperscript{14} this means removing several biases that restrict understanding. The first bias presented by Rosenberg is the assumption that only boys have to separate themselves from their mothers. In contrast to traditional society the female today must also find a new role that is different from her mother's. To emulate her mother is to live in the past. The second bias countered by Rosenberg is the emphasis on conflict resolution and reinforcement. He challenges his listener to consider that some behaviors may be intrinsically satisfying to the individual. And he suggests that if we would look at similarities between men and women rather than differences, the rigidity of the separation of the two sexes would lessen. His third bias is against inadequate use of biological data and confusion over differences caused by personalities and differences caused by sex roles. Lastly, Rosenberg rejects Freud's models for sex role identity in males and ensuing research of the same kind as simplistic, misleading, and perhaps erroneous. His criticism is that Freud and similar researchers focus on male role behavior, not identity. He argues that to enable a person to psychologically take on new roles, one must understand the process of identification.

Related to the issue of clarification of the identification process, Lynn raises a potentially critical issue. Lynn, Professor of Child Development, concerns himself with the interaction of biological and social influences on sex role identity. The unique contribution of his discussion is his thesis that in the family, girls identify with mother while boys identify with a masculine role. Initially both boys and girls identify with their mother. Later boys shift to identification to the male role. Since father is not a major influence in the home the boy must create an abstract role. The boy generally creates a more unilateral, restrictive and nonpersonal role concept than one appropriate to a real personality. The girl, in contrast, identifies with a unique pattern of behavior. Lynn further relates these differences to differences in cognitive style.

The significance of Lynn's work for adolescent development is in suggesting ways to enlarge the scope of one's sex role identity. It seems that girls need to be able to generalize and abstract role definitions for women. In contrast, boys need to personalize their role assumptions through associations with persons who can serve as role models.

Another area where differential support for adolescent boys and girls may be necessary is in achievement motivation. Elisa Stein


accepts evidence that women do not exhibit as high an achievement motivation as men. She asserts, however, that women are motivated to achieve. The problem is that social roles determine outlets for achievement. Females traditionally have had less access to societal participation in areas where achievement is measured. The adaptive female then has two ways open to her for achieving and still remaining psychologically secure. First, she can change her concept of the feminine role. Secondly, she can combine aspects of masculine roles into her own feminine role. In the latter the woman achieves what Elisa Stein calls "expanded femininity."

It may seem to the reader that this discussion on sex role identity has focused on females. There is evidence of literature on the "expanded family" and now "expanded femininity." But there is little or no literature on "expanded masculinity." The literature on family, adolescence, and sex role identity is not an issue. Yet at the same time I assume that adolescent boys and girls together will form the families of the future. Much research in sex role identity treats boys and girls as if they will each live their future lives in isolation.

The problem of conceiving of sex role identity as a concern for persons who will live together is discussed by Walter Emmerial, Chairman of the Human Development Research Corporation. He observes that the assumed aim of past research into socialization and sex role identity has been to increase the match between what a child learns

and what he needs to know at adulthood as defined by the parent generation. Most of the research discussed has dealt with that issue. The more important problem according to Emmerial is to prepare the individual for what he will need in the future. He asks that research analyze the individual within his or her potential future environments. This type of analysis forces the researcher to conceive of the individual within a dynamic social configuration in which the process of interaction between adolescent and environment is an indicator of adequacy of sex role identity.

Emmerial postulates that there are probable categories for grouping such research. For example, he shows that at age thirteen girls do not fear success but at age twenty they do fear success. Boys stand up for their own rights at age six, but not at age eleven. The reverse is true for girls. His point is that success and standing up for one's rights are not sex specific traits. Rather, according to developmental shifts, boys and girls differentially embrace the trait. Another major point Emmerial raises is that for both boys and girls, sex role identities become differentiated as a function of age, increased coping capacities, and experience.

Emmerial concludes with the observation that meeting self identity is the primary need. Sex role should be used as a vehicle for obtaining constancy of self identity. Attaining constance, the adolescent male learns to accept that he is a man and that he can alternatively be aggressive or passive, verbal or nonverbal, without destroying his basic security. Similarly an adolescent female learns to accept her
biological capacity for motherhood. Beyond that acceptance she knows she can utilize a variety of roles available.

**Adolescent Needs for Family Building**

In the discussion so far, sex role identity has been discussed as having direct implications for individual boys and girls. As it was presented, sex role identity influences individual behaviors, personality traits, motivations, and skill development. The importance of recognizing the extent to which sex role identity can direct future opportunities and life styles is that sex role identity is a basic process in Family Building. A family is a system of a man and a woman and of boys and girls. It is a system which evolves around the care of a man and woman of the same generation who try to balance compatible role relationships between the two of them. With them as models, a growing boy and girl try to develop their own emerging sex role identities.

Sex role identity as a process of Family Building can be conceived of as a dynamic process which is part of the resolution of certain domains of personal needs. The proposition is that one way to approach a new definition of sex role identity is to determine needs that adolescents have for enabling them to be Family Builders. The needs that are suggested are the need for self identity, the need to learn to express one's sexuality, the need to learn to give and to receive love, and the need for actualizing one's cognitive maturity. Two of these domains of need, identity and cognitive maturity, have been discussed in previous chapters. Therefore the discussion of these two appears in an abbreviated form.
Needs—A Definition

According to this author, human needs are those things (capacities, skills, feelings, experiences, and physical objects) the absence of which blocks a required avenue of growth for satisfactory life in the society. For many years social scientists have discussed primary or basic needs (food, water, shelter, clothing) and secondary needs. As man and society develop, the level of needs moves from the concrete, survival-oriented level of need to a more personalized and expressive level of need.

There are three stages of need development. The first stage is a stage of nondevelopment. This probably is characterized by quiescent lack of awareness or an undefined source of dissatisfaction. The second stage is awareness. Awareness occurs through a process of disclosing a gap between what a person has at hand (skills, ideas, beliefs) and what he discovers can be alternatives. A necessary tension develops in the individual who experiences the gap between what is and what he idealizes could be. Needs are learned through experience. 18

Traditionally those needs for Family Building were assumed to be appropriately learned through the process of primary socialization. In the first chapter the major thesis was that socialization in the family cannot prepare children for building their own families in the future. Therefore new needs should be learned for the future.

The transition from meeting needs of Family Building as a child to meeting needs of Family Building as an adult asks that there be a

18 Donald P. Sanders, Moshe Smilansky, and Deborah Coleman, "An International Association of Experimenting Schools for Adolescents, a proposal circulated in the United States and Europe (Columbus, Ohio: The Ohio State University, Center for Human Resource Research, January 19, 1973).
way to conceive of one's development so that one maintains a sense of security and authenticity while changing. On this basis the following needs were selected. They are needs that are needs for all persons at all ages. However, the form and degree in which they are experienced is different for children, adolescents, young families, and mature families.

The Need to Develop One's Self Identity

One of the basic tasks for an adolescent is to discover and begin to build a sense of identity. Discovering identity means:

Finding out what your real desires and characteristics are, and being able to live in a way that expresses them. You learn to be authentic, to be honest in the sense of allowing your behavior and your speech to be the true and spontaneous expression of your inner feelings.¹⁹

Erikson states that men need to establish ego identity which he defines as a sense of sameness and unity of personality. The test of a unified personality, unique and yet one with its generation, is fidelity. Fidelity is developed through the interplay of the individual's "life stage" and the social forces of the community.²⁰ Identity is a process rather than a state of being.

Today, a social institution in which the process of identity is problematic is the family. The impact of the shift from marriage as a sacred, divine institution to a compact between individuals who choose to marry, forces people to confront the expectations and

assumptions they have for marriage and family life. The present generation experiences the impact of shifting from marriage as one way of living. This shift is away from seeing marriage and families as ends in themselves. There is a need to be able to identify the meaning of one's family experience in terms of what an individual can contribute to others in the family and how the family in return can nourish him. The problems that emerge from failing to establish personality identity are indicated by adults who, like adolescents, seek stereotypic models of the "modern man" or "modern woman." Adults often act out behaviors dictated by social standards that are not appropriate for them. Another problem is a failure to resolve the conflicts between desired roles outside of the desired contributions to the family. LeMasters looks at the parental role and finds that parents are also competing for their children's support against a barrage of media-promulgated versions of the good adult and the good life. In competition with the newest model of adult, the parent who is not a person first loses, and the gap between parent and child grows.

Women are ahead of men in confronting the problem of self identity as part of family life. Over the centuries women have had to blend the roles of mother, wife, homemaker, farmer, nurse, and laborer. Men, however, have been identified with their work. To maintain their own integrity with their children, both fathers and mothers must be

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identifiable and unique composites of personal hopes, dreams, and abilities and concerns.

The great potential of adolescence as a time for seeking and learning to build one's self identity is discussed by Bernard in reference to peer groups. While many authors view adolescent affinity for the peer group as evidence of weakness, Bernard writes:

The greater skill and strength of growth of adolescents pushes adolescents from family to find peers.

He continues:

The desire to be grown-up and to make-up one's own way pushes adolescents to build peer groups.

As discussed in Chapter II, forming peer groups is an active effort to build new reference groups. While peer groups tend to allow the adolescent to avoid conflict between himself and aspects of the adult society, they represent action taken to create alternative social groups.

For the reasons discussed above, it can be said that for separation from his family of the past, for maintaining openness during adolescence, and for building a family of the future, the adolescent needs to learn to develop his self identity. Self identity qualifies as an adolescent need because without an adequate self identity the adolescent will be restricted as a future student, worker, friend,


marriage partner, and parent. Self identity qualifies as a basic need for Family Building because families that procreate life must be composed of living selves, not mass produced forms, shapes, habits, and sounds that like their plastic counterparts must be disposed of when used.

The Need to Learn to Express One's Sexuality

Shostrom and Kavanaugh state,

...the man-woman relationship centers in sexual differences which the cultural revolution makes increasingly difficult to define.

They continue,

...recent studies indicate that we must replace our comfortable theories of innate constitutional differences between the sexes with the admission of a kind of psycho-sexual neutrality.25

This does not deny basic physical differences between men and women, nor does it deny differences caused by cultural conditioning. As discussed earlier, females were defined as persons capable of motherhood and males as persons capable of fatherhood. The male was attributed personality traits of aggression, dominance, and assertiveness. The female was equated with submission, passivity, and nurturance. However, as the discussion on sex role identity showed, these dichotomies are being challenged.

That society is beginning to discuss the relevancy of sex roles on a societal level does not directly help the adolescent who is caught between modeling the sex roles of parents, idealizing the

sexuality peddled by the media and doubting his or her capacity to become a sexual adult. Adolescence as a coincidental developmental stage with pubescence makes learning to express one's sexuality at this time particularly important.

For purposes of understanding adolescent development for Family Building, masculinity and femininity are defined as follows:

Masculinity is what the person capable of fatherhood discovers it to be in the process of living.

Femininity is also the personal discovery of the woman capable of motherhood.26

These definitions do not conflict with recognizing that cultural influences, socialization patterns, and individual personalities help to create various similarities between the way men and women behave in different settings. Rather, it is an observation of the emerging importance of recapturing sexuality in modern society. While physical discrimination between sexes is becoming less important, the need to define a personal form of sexuality is more important to personal, family, and community life. As the rigidity of culturally defined conventions relaxes, new opportunities for personal expression emerge. With new opportunities come new sources of ambiguity, uneasiness, and insecurity for the person who is inadequately prepared to express his or her sexuality constructively.

For the family the inability to confront on one hand the pressure for sexual prowess (i.e., the sex symbols of the media) and on the other to build rhythmic sexual relationships between male and female

26Ibid.
family members undermines the basic support of the family system. The basic support system is the structuring of dyadic relationships—males and females, females and females, and males and males—articulated through pairings of husband and wife, mother and daughter, mother and son, father and son, and so on.27 Expressed through these basic dyadic relationships, sexuality is a special way of caring, of loving, of learning, and of sharing. But as Shostrom and Kavanaugh warn:

> It is in many ways easier to live with a rigid and well-defined sexual role. Such a role provides a defense against the pain of becoming human. To live outside such a role is to abandon one's defense, to experience one's personal pain, to relate to another human being with real feeling.28

Even though it is difficult, learning to know and express one's sexuality is a fundamental need in Family Building. It is imperative for a person to overcome the easiness of practicing stereotypic sex roles and learn to be an individual who can express his or her sexuality. This assertion is based on three characteristics of modern marriage. These are:

1. The exclusiveness of relations between man and women.

2. The reciprocal quality of the relationship of husband and wife.


28Ibid., p. 55.
3. The dynamic quality of adjustment required for meeting new life styles and demands.\textsuperscript{29}

Learning to express one's sexuality also helps parents in child-rearing. A parent who is comfortable in his or her own sexuality does not have to prove to children that he is a "man" or that she is a "woman." As Lidz writes, "structure, roles, and leadership are necessary to promote the essential unity of the family and to minimize divisive tendencies."\textsuperscript{30} What can be added is that power relationships built and sustained by inappropriate assumptions of strong and weak sexes, on manipulation or deception, must produce children of the same qualities. The goal of family building is not strong, weak, manipulative or deceiving children, but whole persons capable of feeling and expressing a repertoire of human emotions and needs.

The difficulty of expressing personally authentic sexuality is even more difficult for the adolescent. First, sexuality is often perceived as a goal or a sign of adulthood. Secondly, the rapid physical change occurring during pubescence requires the adolescent to live with a constantly changing body, a body whose ultimate form the adolescent does not even know. He may find himself growing faster than his parents can keep him in clothes, he may feel that his friends are looking at him differently, and above all, he does not know how he will finally look in comparison to others. Third, the development


of primary and secondary sex characteristics brings a new way of perceiving and enjoying members of the opposite sex. It seems that at no other time during the maturation of the individual is physical change so rapid and comprehensive in its impact.

For these reasons the seemingly overnight transformation from a child to a young man or woman capable of parenthood requires a new definition of personal responsibility. The adolescent no longer is the recipient of life, dependent on parents, but he is potentially the conceiver of life, responsible for a dependent child.

Besides becoming aware of self as a sexually potent individual, the adolescent must create a new psychological image of self. According to Erikson, with growing sexual awareness the adolescent experiences changing body images. Change in body shape and genital maturity creates a physiological revolution of self. Metamorphosis is so sudden that, insecure in their changing state, adolescents become preoccupied with how others see them and how they see themselves.\(^{31}\) Erikson further explains that the way the adolescent handles himself, and his growing awareness of his physical self image is critical of his emerging self identity. Similarly, Bardwick, in her study of women demonstrates that constitutional differences in men and women lead to their perceiving and experiencing the world differently.\(^{32}\)

Recognition of the importance of imagery as a key to gestalt of how the person codes, understands, and integrates the interrelationship


of concrete physical and affective experiences has resulted in research and writing on the area of human figure drawings to adolescence. After analyzing 1,500 drawings done by adolescents who were patients of the Long Island Jewish Medical Center, the research team, Schildhouse, Shanker, and Sonnenblick, arrived at criteria for analyzing human figure drawings according to the adolescent's personality, sexual identity, and possible physical and mental illnesses. With reference to sexual identity, they write:

Adolescence is, above all things, the time of life when each individual has to come to terms with the implications of his biological gender and the assumption of sex role. This does not imply that he has been in a neuter state all the years before. The psychosexual stages of his development have been unfolding since his birth, in a rhythmic or dysrhythmic pattern depending on the circumstances of his endowment and of his life. Through the processes of incorporation and identification with others he has integrated into his personality countless traits, gestures, movements, vocalizations and thought content which give him his particular style: masculine, feminine or ambiguous.

For the adolescent girl even being able to define a sex role does not resolve the problem of learning to separate an expression of sex and sexuality. As a young child, she was probably taught to play house and plan to have babies. For her at that time, babies were equated with sexuality and love. Now as a physically mature adolescent, pregnancy may result from her inability to substitute other forms of sexuality as expressions of love or love-making. The physical dilemma

33 Mollie S. Schildhouse, M.D., Ronald Shanker, M.D., and Marsha Sonnenblick, M.S., Human Figure Drawings (New York: Brunner/Mazel Publishers, 1972).

34 Ibid., p. 36.
the adolescent girl faces often results in anxiety or rejection of her own sexuality. 35

For as Bardwick writes:

The adolescent girl—her sexuality emerging from the pubertive physical changes—will be confounded by fear and by anticipation of love. 36

She continues:

Fearful of providing a contraceptive, fearful of becoming pregnant, not vaginally aroused, her primary motive for engaging in coitus is not gratification of her own sexuality, but gratification of her partner out of a need to be loved. 37

To emphasize the problem of expressing sexuality as an adolescent girl is not to diminish the significance of this need for adolescent boys. One finds that there is less written about the importance of expressing one's sexuality as a male. Part of the lack of writing on this topic seems to result from two different, but equally important issues. The first is the relative restrictiveness of the concept of masculinity. The male has fewer outlets for expressing "masculinity" than the female has for expressing femininity. Secondly, the socially approved right of the male to express his sexuality through sexual relationships has relieved the male of confronting the separation of sex from sexuality. However, for the reasons mentioned earlier, the adolescent male, like the adolescent female, must expand his means of experiencing and expressing sexuality if he wishes to be a man capable of maintaining a developing family relationship.


36Ibid., p. 11.

37Ibid., p. 51.
How to support the adolescent in learning the meaning of sexuality is a question. The rapidity and awkwardness of physical change makes the adolescent vulnerable to self doubt and rejection. But, according to Bernard, there is a process of heterosexual development that corresponds to personal sexual development. The phases of this process are illustrated in Figure 1.  

An important realization for Family Building is that while the adolescent is moving through these ten phases of heterosexual adjustment, he is also attempting to adjust to changing societal norms of masculinity and femininity. Margaret Mead says that as the adolescent is attempting to experience his or her own sexuality with members of the same and opposite sex he or she must also accommodate. The major source of conflict she experiences are presented in Figure 2.  

Just how the individual adolescent confronts the configuration of forces arising from within with changes from the external culture depends in part on meeting the need for identity discussed earlier as well as meeting the need for cognitive maturity and learning to love. These needs will be discussed next. If, however, the individual chooses to express his or her sexuality, this expression will be a form of communication which will assume different meanings according to the interpersonal and moral context of the situation. Youth can no longer play the traditional role in the traditional way. Youth must be able


1. Seeks companionship with those of the same sex.
2. Is embarrassed in the company of those of the opposite sex, outside of conventional settings.
3. Is modest in discussing sex with adults.
4. Talks to peers about members of the opposite sex.
5. Will not admit interest in members of the opposite sex.
   Will joke about members of the opposite sex with companions.
7. Takes more care of personal appearance.
8. Tends to be loud and show-offish in presence of members of the opposite sex.
10. Falls "in love."

Figure 1

Phases of Heterosexual Development
During Adolescence
1. Conflicting standards of masculinity and femininity.

2. Stress on individual choice and differential values of choice.

3. Earlier imitation of adultlike behavior.

4. Social attitudes of conspicuous consumption (stress on immediate consumption of sex, and premature marriage).

5. Premature domesticity for females.

Figure 2

Major Sources of Conflict in the Development of Feminine Sexuality in Adolescent Girls
to make choices in terms of their behavior and be able to justify those choices according to a value system.

The need to learn to express one's sexuality is, therefore, a recognition of an important dimension of self. To grow into adulthood as a man, an adolescent boy needs to be proud of his personal manhood. To grow into adulthood as a woman, an adolescent girl needs to be proud of her womanhood. To become partners in a family, each one should be confident in his or her capacity to share the differences they represent as a man and woman.

As a personal need and a need for adolescents in Family Building, learning to express one's sexuality is to ensure that sexual liberation results in personal freedom and integrity. It is to ensure that learning to be a sexual adult results in an intimate relationship between family members and friends.

The Need to Actualize One's Cognitive Maturity

The specific meaning of cognitive maturity in adolescents was discussed in chapter two. Cognitive maturity is presented as a need for Family Building because to be able to cope in modernizing society, all persons must develop the capacity to be intelligently in charge of their own lives. Both the need and the potential for a new intelligence for living is demonstrated by what we know about the nature of man, modernization, and the effect of modernization on family life. The purpose of exploring the nature of man here is to determine how cognitive ability is primary skill for maximal development and satisfaction in Family Building.
Estelle and Frank Rathbone write that man is a purposeful creature who seeks meaning in life. Purpose can be conscious and unconscious, social and personal, biological and psychological. Yet man himself is holistic. All purpose is synthesized in forms related to the drive toward self preservation. Self fulfillment, self actualization, being, and other maximal levels of personal development are extensions of self preservation. They are self preservation at a higher level.

Granting that man seeks to preserve life, a necessary question is why some people seem to act out self destruction or at best, inadequate forms of self preservation. According to Estelle and Frank Rathbone, man derives meaning from experience according to the meaning he brings to the experience. Therefore, as an observer one cannot detect what another person's purpose is. Rather, purposes are detected by:

1. The meaning a man derives from experience.
2. The meaning he reads into life.
3. The cumulative result of all past experience as transformed into one's expectations for self in the future.

As a purposeful creature, man is the active creator of his destiny. He brings meaning to experience and takes new meaning away with him. Man may not be able to control the specific experiences he has, but he can be in control of his process of experiencing through the capacity to decide. Decision making according to Maslow is not just


41Ibid., p. 41.
responding to the pressures of a moment.\textsuperscript{42} Decision making is projective not more than it is reactive. It must involve anticipation to look forward to the future, imagination to hold an image of the future, and confidence to act to construct a reality to replace the image.

While cognitive maturity in individuals is vital for survival and necessary for self actualization, it is an imperative for Family Building. As discussed in Chapter One, the modern family is like a social prism. It must refract the rays of the external environment into intensities and hues that can be used as energy sources for the growth of family members. Just how the family unit structures itself to perform the refractory process requires the continual conscious effort of all persons involved according to the responsibilities each assumes. Family Building is a delicate process of constructing mediums, purposes, and processes of interaction, commitment, and responsibility. The basic elements the family has to use in Family Building are listed in Figure 3.\textsuperscript{43}

These are the basic building blocks from which family units are structured. The meaning of each of these elements for Family Building depends on the influence of individual personalities, external forces, vocational roles, cultural norms, and ongoing experiences. As stated earlier, there are no norms for what that meaning could be. The responsibility for working toward the best family unit possible rests on each family member.


1. Two generations which represent different needs, prerogatives and obligations.

2. Two genders which represent different needs for security, love and expression.

3. Erotic and affectional ties that provide a basis for intimate personal relations.

4. Affection and status that is provided through ascription.

Figure 3
The Basic Elements for Building A Family Organization
Primarily because of the shift to emphasizing the family as a support system, cognitive maturity of its members is vital to the success of the family. Family members must, in the few hours they are together, find and interact in ways that are supportive to each other. The dispersal-reunion pattern of coming to and going from the family base means that each person returns from a different base of experience. For some, the day went well; for others the day went miserably. Whatever the day was like, it was processed through the person. So what he brings home is his feeling after the day is over. This is what he wants to share. Each person wants to be accepted despite the day's events.

With the increasing change and fragmentation of the lives of family members, it will be difficult for parents to even sense what the school day was like or for husbands to review lists of persons they contacted. At the same time the impersonalization of the day outside the home will make it more important for the person to find a stable source of acceptance at home. To establish and then maintain a support base throughout the changing age levels and experiences of family members will require the ability to emphasize in order to feel what emotion family members bring home with them. Beyond empathy family members should be able to build an abstraction of the experiences each of the other family members has. This abstraction, in lieu of actual direct experience of the same kind, will serve as a basis for acceptance of the other's absence. It will also help to
guide a partner in combining his daily life pattern with those of the other family members.

On a larger scale learning how to use the dispersal-reunion cycle prepares children and parents to redefine their relationship later in the family cycle. Just as with the daily dispersal-reunion pattern, when family reaches a new stage of development each person needs to be able to accommodate to changes which have occurred in other family members. Children who come home to mother after a day at school come to her for different needs than they did when they returned from play. Similarly, the married child visits the home of his parent with a different sense of duty, responsibility, self, and purpose than he did before marriage. Therefore, at each major phase of reunion family members must be able to redefine their assumptions, expectations, and roles. Such adjustment can be conscious and planned. If it is not planned, the required adjustment may not occur. The result is that the incongruency and tension created can negatively effect other family members. The resulting disturbance can also destroy the ability of the family to function as a support base for the individual.

Translated into the details of everyday life, adaptation to the changing needs of family members consists of decisions about family rules and patterns, choices about recreational activities: differential use of authority, balancing confrontation with avoidance of confrontation, and the careful use of intervention or nonintervention in the choices of others.
Each person makes hundreds of these kinds of decisions each week. Many are done thoughtfully; most are done as what comes "naturally." Taking what comes naturally is usually avoiding responsibility to be actively involved in the meaning of Family Building. As a basis for building love relationships, Family Building requires consciously aware, active, and intelligent family members.

The freshness of these three qualities—awareness, activity, and intelligence—as experienced during adolescence makes it the best single age group on which to focus on cognitive development for Family Building. From what was discussed as a conflict between cognitive potential of adolescents and the usual social and emotional forces that tend to stifle actualization of cognitive maturity, it seems that this is a need for Family Building.

Lewin calls the cognitive process of reorientation from childhood to adulthood the differentiation of life space.\(^4^4\) It consists of entering an unstructured region, the future. It is unstructured because it is unknown. Without being able to cognitively anticipate and, therefore, structure the unknown, the adolescent becomes uncertain and unstable. Williamson uses the concept integration to describe the task of moving from childhood to adulthood. Integration for the adolescent is a process of learning to control his impulsiveness in ways that honor himself and others.\(^4^5\) Deferring gratification is still


another cognitive process associated with adolescence. The adolescent needs criteria for deciding what things should be postponed to a later time. As discussed earlier, the transition of adolescence calls for a cognitive process of separation. On the basis of the active development of his identity and his analysis of present and future needs, the adolescent has to decide on how he should differentiate himself as a child and then reintegrate himself as an adult into his family of orientation. Without learning how to build a pattern of elements of each area of life into an identifiable self, the adolescent cannot look forward to the future with joy and confidence.

Once again the specific cognitive skills needed by adolescents are not known. What is known is that adolescents should be able to "as if" live in worlds of the future as participant observers. Next he needs to analyze and decide which world is compatible to them and those dear to him.

The Need to Learn to Give and to Receive Love

The expectation of love in close interpersonal relationships is part of modern society. Love is possible as a higher level need. There is no financial, moral, or legal imperative that requires men and women to marry. Yet, without external pressure, young people are marrying and rearing families. This is because in the midst of the stress and complexity of changing modern society, people need supportive human relations. They need to be based on a commitment that bores through the center of human vitality. Commitment ought to
be based on the enduring bonds of men and women. These bonds are anchored in the affective core of personhood. Such mutual commitments can be born out of love, nurtured with love, and shared in the forms of expressions of love.

The ability to give and to receive love is so basic to the future of men and Oraison writes:

> Emotional life is so critical in the progressive integration of self that if education does not deal with it, it must fail.

He continues:

> Living is moving toward progressive, integration of conscious, intellectual, organic and emotional impulses.\(^\text{46}\)

It seems that living requires a progressive integration of the conscious self. This in turn requires the capacity to love. Maslow also equates living with loving. Loving is one of his being values necessary for self actualization.\(^\text{47}\) Loving is not a low level or easily obtained ability. Loving is assumed to be a higher level skill progressively developed as the person becomes more self actualized.

From the above it is clear that love as used here must be differentiated from the popularized concepts of romance, sex, and affection. Each of these is such a broad area in its own right that they will not be discussed here. The difference is that to love others is a responsible activity. Other people have needs; other


people make demands. To love someone, one must be able to determine his own relationship to the other in a way that acknowledges the needs and demands of others, but which allows him responsibility for his own needs and demands. Affection connotes a positive feeling, a warmth toward another. Sex or sexual attraction connotes the purely physical attraction for another.

As unique from the definitions of romance, affection, and sex, love is the conscious and intelligent cultivation of the human capacity to value the life of another. Love is conscious because it requires continual awareness of the meaning of one's relationship to the personal satisfaction and growth of oneself and the loved one. Love is intelligent because it does not just happen; it is not just "natural"; it is not "off the cuff." Erich Fromm writes that love requires four abilities: concern, caring, intelligence, and responsibility. One must choose to be concerned for the other, care for the other's personhood, and know the other. Knowing the other requires a new form of intelligence. This intelligence includes empathy and reflection. It is a process of observation through experience and abstraction from the experience and sense of the other person. Knowing the other is reciprocated by knowing oneself. Through this cycle of knowing self and knowing others, the lover can be responsible. His responsibility is to be his best and to share the beauty of himself with the loved one. The love relationship is a

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relationship of mutuality, equality, personal freedom, empathy, and openness. None of these is possible without knowledge and respect for self and for the loved one.

Love is a human need because conversely to the above statement, personal freedom, equality, mutuality, and empathy also require love. Men love themselves in order to love others. To be able to experience love gives personal security. With personal security men can be open to acknowledging the equality, dignity, and freedom of fellow community members, countrymen, and world neighbors.

More basic, love is essential for the success of the modern family. In modern society the family is the only place where the individual should be unconditionally accepted. It is within the family where the child first learns to experience love and where he learns to first express love. Adults return to the family after an exhausting day at work and for holiday family get-togethers. They return for a renewal of a sense of unique importance to others.

The demand on the family to provide a nurturant base for those who periodically come together, either daily or occasionally, is exceedingly great. As Zelditch writes, the new family is a democratic institution of individuals who possess both personal freedom and mutuality for one another. The capacity to learn to give and to receive love is critical in preserving personal freedom and mutuality

when individuals are changing due to their experience outside of the home, when generational differences increase, and when the basic patterns of family life change as part of total societal change.

A genuine capacity to love can be consciously developed out of growing concern, caring, and greater awareness of the other. It can be more sharply atuned as a responsibility for one's behavior toward the other. Possessiveness or protectiveness which functions in the name of love to preserve one's security in the past is self destructive and parasitic towards others. Romance in the modern family can be an escape from responsibility to work towards happiness. Affection in lieu of love, where love is appropriate, can be a symptom of a lack of involvement with one's family members so that one can remain aloof to evaluate and judge the other. With today's more open attitude toward sex, sex can be an expression of equality and mutuality or it can be a tool for manipulation of others. But mature love--love that is active, concerned, caring, and intelligent--can serve as an equalizer between the needs of self and the needs of others.

The need to learn to express love is particularly important not only as a need for mature Family Building, but also as a need for adolescent development. The significance of this need for adolescents is that society expects the adolescent to act out love relationships at the time when psychologically the youth is least secure, least open, and least giving. Responding to the societal pressure for adulthood and to the glamour of love as portrayed by media, youth do fall in love and many marry.
The adolescent encounters and practices his "love experiences" through peer group interaction and dating. As Bernard discusses it, dating should fulfill the following three functions. Dating, he says, should help establish sexual identity, teach social and sexual etiquette, and provide an opportunity to meet different persons.50 Dating, therefore, is differentiated from courtship in which all attention is focused on a single partner. Dating for the above reasons would be a positive influence on adolescent development. According to Bernard, the problem with present dating patterns is that youth attempt to copy an adult model at a stage when they lack both the readiness for a real commitment to a boyfriend or girlfriend. As part of his need for developing self identity, the adolescent generally is more involved with himself rather than in the mutuality of experience. Another aspect of the search for identity is emphasis on the peer group. Therefore, while it may appear that adolescents can choose dating partners and patterns, the peer group often defines how dating is done and who is dated. As a substitute for seeking meaningful relationships with young men and women, the group defines a set of external symbols that reward participants with popularity and prestige. Anniversaries, semi-engagements, and identity by couples dominates the dating pattern of adolescents in modern United States.51

51 Ibid., p. 304.
Summary

For the reasons presented in this Chapter, sex role identity is proposed as a critical issue for self identity and therefore for Family Building. Also, it is equally evident that it is an area requiring a great investment in the creation of new research models that take into account the capacity of the individual to learn and to change within a social system. Such models should take into account not only parents but siblings and peers. Another area of study must be in the process of continuing sex role training of adults within the family. At present research leads one to assume that once a role identity is established, it remains constant. As it has been discussed, this assumption inhibits our potential understanding of the dynamics of role exchange which is vital to the family.
CHAPTER IV

A STAGE MODEL OF ADOLESCENT DEVELOPMENT
FOR FAMILY BUILDING

The previous chapters have discussed adolescence and Family Building in terms of concepts, characteristics, and needs. This chapter presents specific learning tasks and capacities that adolescents need to learn for increased competence in Family Building. Clustered into groups of capacities that seem to be learned somewhat together, the tasks of development are presented according to stages. Each stage is an aspect of a model of development. That is, behavior is represented as occurring in stages in order to enable the researcher to differentiate aspects of behavior and analyze them as entities rather than as a complex, indiscernible whole. In reality behavior occurs and is observed in the raw, complex form. Stages overlap, repeat, and occur in parallel. The developer needs to conceptualize adolescent development as a holistic and integrated phenomenon. However, to understand the meaning of manifestations of behavior exhibited by adolescents, a conceptual map of probable patterns and stages of development can be useful.


By necessity a model of adolescent development is a one-dimensional static representation of a three-dimensional dynamic, interactive process. What a model seeks to show are traces of an interaction. The traces are what are observed. From the traces one can conclude that a certain process occurred. Adolescent development for Family Building is three-dimensional because we look for behavior (or other external traces of individual engagement with the environment) that is an interaction of two axes: self (interior) and self and others (interpersonal) and time (past, present, future). (See Figure 4)

For the adolescent the global process of Family Building is a process of separation from dependent relationships, typical of childhood, and reintegration of self as an autonomous individual in interdependence with intimate others.

As a cognitive process, Family Building requires anticipating the need for and then arranging vehicles for generating awareness, differentiating the various elements of a situation, analyzing and ordering these elements, and then integrating them into a proposition which indicates a new level of understanding. Affectively, Family Building requires basic commitment to and acceptance of others that is strong enough to sustain the adolescent through periods of anxiety and doubt.

Family Building is a process of self development. It is also a process of actively creating and maintaining an ongoing family system. The latter includes decisions and actions related to marriage, housekeeping, childrearing, work, and other family concerns. Since this study focuses on adolescents, the emphasis is on the skills of "knowing" self and the meaning of self to family life. For the reasons elaborated
<table>
<thead>
<tr>
<th>Stage I</th>
<th>Building cognitive awareness of self; in relation to reference groups, peers and family, affective groups. Searching, identity expansion. Independence.</th>
</tr>
</thead>
</table>

Figure 4

The Predominant Characteristics of the Process of Personal Development for Family Building During Adolescence
In the previous chapters it is assumed that the development of the adolescent's ability to expand his cognitive and affective means for gaining personal clarity on the implications of Family Building to him will better enable the adolescent to be in charge of this future development.

Figure 5 describes the basic steps of the inquiry process of gaining understanding for Family Building. It is a process that is repeated again and again, with each new experience, situation, or problem.

As seen in the preceding chart, the process of personal development for Family Building is not linear. It is a rhythmic cycling of experience, understanding, and again, experience. Although the chart may give the impression that it is a dichotomy of affective and cognitive processes, this is not true. For the reasons discussed in the previous chapters it is important for the adolescent to learn to become aware of and then use cognitive skills and affective responses in interplay with each other.

A characteristic of the process of personal development is that with each projection and reciprocating introspection one penetrates deeper into the past and future. With greater consciousness of experience one gains perspective. A broader base of past experience provides security as well as clues for anticipating the future. Anticipating the future through a richer resource of interpersonal relations enables one to penetrate deeper into the meaning of past experience. One could say that with each new level of conscious experience one centers on the critical aspects of his relative status within an environment. Part of the environment consists of external social, political, and cultural
1. Experience self in family (affective)

2. Reflect on self experience in family (cognitive)

3. Introspect on how one feels about what he has learned about self as a product of past. (affective)

4. Project an image of self as a future family member (cognitive)

5. Become aware of how one feels about the image created. (affective)

6. Decide on how one can change his behavior in order to be more like what he imagines he wants to be. (cognitive)

Figure 5

The Steps of Inquiry for Self Understanding for Family Building
factors; the other part consists of feelings and interpretations of past experience. A following stage of development depends on the depth and fullness of the previous one. Also, it could be assumed that development cannot occur if one dimension of understanding is impeded. For example, if the individual cuts off access to either the past or future or the breadth of experience, balancing, and hence centering, cannot occur.

In order for a developer to prepare for facilitating the process of centering in adolescents, it is necessary to conceive of the total period of adolescence as one period of development. Then particular stages and characteristics of development during adolescence can be delineated. There are three unique but overlapping stages of development for Family Building that occur sometime between the ages of about eleven to eighteen or twenty-one. A description of the characteristics of the process that dominates each stage is presented in Figure 4.

From the description of stages one can see that the major thrust of interpersonal relations is in separating self from the family of orientation and projecting a family of the future. Further, underlying this dynamic change is a process of assessment of self in relationship to and in varying degrees of dependence, independence, and interdependence with males and females of the two generations, the parent generation and the peer generation.

Adolescent development for Family Building is basically a dynamic process of balancing one influence against the other (parent versus peer). The goal is to accept one's parents and to project a place for oneself in the future. Adolescent development is not a step from the family of
the past into the future. Rather it is a process of selecting and building a new identity of self. What is important is that the capacity to change one's orientation to the past requires a complementary experience in the future that precedes motivation for change. The adolescent moves from dependence within a parental environment, to independence asserted through a peer environment, to an anticipation of interdependence in a new set of heterosexual relationships. The vehicle for development is the process of sex role identity. One can conclude that adolescent development for Family Building can be conceptualized in three stages of cognitive-affective reorientation of one's psychological position of dependence, independence, or interdependence with respect to the male-female dyads of parents and peers.

During Stage I the adolescent is becoming aware of self and his imitation of parents. Parents still are a role model and source of authority. In Stage II the parent is psychologically, and perhaps overtly, rejected as a model or authority figure. The adolescent at this time is in a state of role moratorium. In Stage III the adolescent has been able to confront and to come to terms with the past, accepting it but not imitating it. He assumes responsibility for selecting a reference group and acting as his own base of security.

It is assumed that, as indicated by the sequence of the stages, the adolescent cannot achieve interdependence with family and peers without moving through Stage II. However, the time period required, the precise nature of activities and experiences required, and the chronological age of development varies with individuals and circumstances. In most cases an extended period of education and economic dependence,
Increased affluence, and homogenization of individual differences reduces the extent of individually imitated reorientation. Adolescence is, therefore, prolonged. In many cases adolescence is never resolved.

Figures 6 to 8 have been prepared to try to graphically portray the integration of the process of self inquiry and understanding discussed so far. As discussed earlier, Family Building for adolescents is a three-stage process of gaining perspective on the skills needed in directing one's own development by centering on the meaning of family to self. Centering is achieved through cognitively and affectively balancing the two dimensions of time and critical persons. The meaning of the present is crystallized by conceiving of the future in relation to the past. The meaning of self as a family member is crystallized by conceiving of self as a child in a family of the past to self as a parent and partner in a family of the future. To achieve the desired synthesis of each stage, there are qualities of behavior, attitude, and feelings that the adolescent should experience and demonstrate. These are experienced as the adolescent engages in the process of counterbalancing self to critical others and self to the past and future. For adolescents the major groups of critical others are parents and peers. Since identity and sexuality are adolescent learning tasks, both parents and peers are divided in parent and peer of the same or opposite sex.

Progressing from one qualitative level of interaction of self with family and peers to the next level depends on active learning and experimenting by the adolescent. Family Building for adolescents is a cumulative process of developing specific capacities. Each of the three
Stage I: Role Imitation

Parent Same Sex → Peer Same Sex

a. Perceive parent as adult role model.
b. Maintain close relationship.
c. Depend on parent for authority and guidance.
d. Accept parent noncritically.
e. Love with idealization and as a basis of security as sexual person.

Parent Opposite Sex

a. Accept noncritically.
b. Perceive mother as "mother" model, father as "father" model.
c. Love as model of ideal lover.

Peer Opposite Sex

a. Have minimal contact.
b. Begin awareness of sexual development.
c. Experience anxiety in interpersonal relationships.

c. Love not considered as part of relationship.

Self

a. Be aware of own sexuality.
b. Be aware of need for security.
c. Be aware of need for warm interpersonal relations.
d. Begin greater openness to adult world and peer culture.

Figure 6

The Qualitative Conditions of the Experience of Development Stage I
Stage II: Role Moratorium

<table>
<thead>
<tr>
<th>Parent Same Sex</th>
<th>Peer Same Sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Question and possibly reject as adult model.</td>
<td>a. See as major source of competition.</td>
</tr>
<tr>
<td>b. Move away from parent.</td>
<td>b. Sense competition in terms of sexual identity, popularity.</td>
</tr>
<tr>
<td>c. Assert independence.</td>
<td>c. Seek security through group norms.</td>
</tr>
<tr>
<td>d. Criticize and resent.</td>
<td></td>
</tr>
<tr>
<td>e. Girls resent mothers as competitors; boys seek independence from fathers.</td>
<td></td>
</tr>
<tr>
<td>f. Feel guilt over resentment and critical review of parent</td>
<td></td>
</tr>
</tbody>
</table>

**Self**

| a. Experience crisis of sexual awareness and confrontation with values of sexual expression, norms, personal desire. |
| b. Have acute desire for interpersonal support and affection.                   |
| c. Have acute need for assurance of positive body image and attractiveness.  |
| d. Experience crisis of role definition—lack of adequate role model.         |
| e. Become open to alternatives and experience.                                 |

**Parent Opposite Sex**

| a. Question relationship of parents.                                           |
| b. Seek independence.                                                          |
| c. Critically review parent as model of mate.                                  |
| d. Feel guilt over criticism.                                                   |
| e. Lose security with rejection of parent.                                     |

**Peer Opposite Sex**

| a. Tend to pair up for security.                                                |
| b. Utilize others for personal ego satisfaction (exploitation).                 |
| c. Is more self-oriented than other-oriented.                                  |
| d. Is concerned with physical attraction.                                       |
| e. Use sex for manipulation in place of psychological involvement.              |

Figure 7

The Qualitative Conditions of the Experience of Development

Stage II
Stage III: Integration

Parent Same Sex

a. Be able to accept parental role model as role representing the past.
b. Again feel close affinity of parent/child relationship.
c. Resolve conflict between self-identity and socialization of the past.
d. Attain sense of participation and sharing according to selected similar concerns.

Peer Same Sex

a. Select companions according to similar interests, needs, goals.
b. Associate in terms of sharing.
c. Use self as base of security. Share with others in interdependence.
d. Cooperate rather than compete.

d. Cooperate rather than compete.

Self

a. Accept self as physical being.
b. Desire and is able to share in love and friendship as giving person.
c. Be comfortable with personal norms for sex behavior.
d. Select and integrate personal role models.
e. Integrate identity.
f. Feel a sense of fidelity.
g. Be autonomous.
h. Be secure.

Parent Opposite Sex

a. Be able to accept parent as mate for other parent; does not have to see parent as a model for self.
b. Conceive of parent model as a role of the past.
c. Resolve conflict between personal goals and parents' goals.
d. Attain sense of participation and sharing with parents.
e. Unconditionally accept and love parent as parent.
f. Achieve internal security.

Peer Opposite Sex

a. Select companions according to similar interests, needs, goals.
b. Associate with equality and sharing.
c. Use self as base of security; sharing as interdependent persons.
d. Utilize care, respect, knowledge and responsibility in loving others.
e. Understand importance of valuing both others and self.
f. Perceive others "as is" not seeking change.

Figure 8
The Qualitative Conditions of the Experience of Development Stage III
stages of development for Family Building are presented in Figures 9 to 14. They are elaborated according to the knowledge, attitudes and skills which the adolescent should learn at each stage.

Developing Family Builders should be a societal commitment articulated through all channels of social communication. Parents of adolescents need to be supported in learning new roles in fostering the development of their children to be autonomous adults. Community and social service agencies need to learn to support both parents and adolescents as they seek to change. The school in particular has the responsibility to provide the information, cognitive-affective development, and peer support systems necessary for adolescent confrontation and change. Even community influences such as the mass media can accept responsibility for stimulating a creative environment for developing young adults.

The specific ways in which different aspects of the community will assume these roles in facilitating adolescent development for Family Building will depend on a complexity of social, political, and economic factors. In any configuration of factors which potentially could foster adolescent development, there is a set of qualities that are supportive to adolescent development. These are:

1. Unconditional acceptance of the adolescent.
2. The guarantee of personal success.
3. A right to privacy.
4. Psychological time and space to seek out one's own developmental pattern.
5. Boundaries that provide security.
### Stage I: Initiation

**Knowledge**
1. To know the specific socio-cultural, political, economic, and religious influences particular to one’s community.
2. To know community in a historical perspective of community development.
3. To know the persons, individually and by group, which constitute community.
4. To know predominant social norms of community.

**Attitudes**
1. To feel closely identified with and secure in one’s community.
2. To feel supportive of community norms and goals.
3. To feel enthusiastic over community projects.

**Skills**
1. To be able to participate as youth in society.
2. To be able to observe.

---

### Stage II: Role Transition

**Knowledge**
1. To know one’s own values, reference groups, perceptions, and living patterns are a product of and part of one’s community.
2. To know how one’s personal living patterns are part of socio-cultural living patterns. To know how other patterns have emerged in different settings. To know the forces pushing to change in the future. To know what new patterns one believes ought to develop.
3. To know how one’s peers, neighbors, political leaders, industry, etc. influence one’s potential for change in one’s community.
4. To know how one’s personal norms are congruent with and in conflict with social norms.

**Attitudes**
1. To feel alienated and marginal.
2. To feel incapable, hatred with no status, and to lack control.
3. To be apathetic.

**Skills**
1. To be able to experience directly or "as if" different forms of community life.
2. To be able to find answers to questions of how community influences family, by direct research, reading, observation and interviews.

---

### Stage III: Integration

**Knowledge**
1. To know which values, reference groups, perceptions and living patterns one wishes to maintain and those he wishes to change within the context of community orientation and change.
2. To know what one wants as a community member.
3. To know how one will influence changes in living patterns and family building through socio-political forces.
4. To know a pattern of family building for self which accommodates basic social norms while enabling one to assert basic personal values and norms in one’s own family.

**Attitudes**
1. To sense a direction and purpose in community.
2. To feel a capacity of potential accomplishment.
3. To be concerned about community.

**Skills**
1. To be able to convert problem definitions to active resolutions that support family living.
2. To be able to live within a community consisting of alternative family patterns.

---

**Figure 9**

Adolescent Development in Relation to Community: Three Stages of Developmental Capacities
### Stage I: Initiation

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To know what persons one enjoys, what persons one does not enjoy.</td>
<td>1. To accept peers.</td>
<td>1. To be able to seek, out and make friends.</td>
</tr>
<tr>
<td>2. To know one's needs for friendship; to know what one can give.</td>
<td>2. To be open to share friendship and affiliation.</td>
<td>2. To be able to share activities.</td>
</tr>
<tr>
<td>3. To know one's basis for association with different peers of opposite</td>
<td>3. To be aware of and accept sexuality of friends.</td>
<td>3. To be able to listen to others and respond to needs of others.</td>
</tr>
<tr>
<td>sex, when one needs friendship, when one needs love, security or protection (dominance).</td>
<td>4. To develop openness.</td>
<td>4. To be able to have friends of both sexes.</td>
</tr>
</tbody>
</table>

### Stage II: Role Moratorium

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To know that personal preference for peers is a product of past</td>
<td>1. To perceive peers as competitors.</td>
<td>1. To be able to maintain peer groups and friendships while simultaneously observing and evaluating the meaning of them.</td>
</tr>
<tr>
<td>experience and a need for security.</td>
<td>2. To doubt trust of peers.</td>
<td>2. To be able to test different forms of sharing and working together.</td>
</tr>
<tr>
<td>2. To know that peers, other than one's own group can provide other types</td>
<td>3. To be willing to share on superficial levels.</td>
<td>3. To be able to empathize with peers.</td>
</tr>
<tr>
<td>of support, can be a source of personal confrontation and/or</td>
<td>4. To feel no one can understand self or help self.</td>
<td>4. To be able to differentiate peers as unique individuals.</td>
</tr>
<tr>
<td>stimulation.</td>
<td>5. To feel differences in persons means nonacceptance.</td>
<td>5. To be able to date a variety of peers of opposite sex and to enjoy activities for single or mixed groups.</td>
</tr>
<tr>
<td>3. To know that one tends to seek peers who reinforce one's present level</td>
<td>6. To perceive peers as basic social group.</td>
<td>6. To be able to confront disagreement and differences in viewpoints.</td>
</tr>
<tr>
<td>of development; one's own assumptions and one's own expectations.</td>
<td></td>
<td>7. To be able to discover appropriate and satisfactory form of expressing one's sexuality within different peer settings.</td>
</tr>
<tr>
<td>4. To know that one's present selection of peer groups is influenced by</td>
<td></td>
<td></td>
</tr>
<tr>
<td>decisions and arrangements created by parents, community and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>schooling.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Stage III: Integration

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To know that one is secure but that he can build differential</td>
<td>1. To perceive peers as non-threatening individuals.</td>
<td>1. To be able to differentially build and participate in peer groups for different purposes.</td>
</tr>
<tr>
<td>peer groups to satisfy need for support in different, selected areas.</td>
<td>2. To expect trust in peers.</td>
<td>2. To be able to differentially participate in activities according to one's ability to contribute to different activities, with persons of different personalities and skills.</td>
</tr>
<tr>
<td>2. To know of new types of peer groups that would be supportive of one's</td>
<td>3. To be open to help and helping.</td>
<td>3. To be able to assess and modify one's own behavior according to awareness of the needs of others and of self.</td>
</tr>
<tr>
<td>own development.</td>
<td>4. To tolerate and even support differences in individuals.</td>
<td>4. To be able to differentially select areas of activity in which one enjoys male companionship, female companionship and mixed company.</td>
</tr>
<tr>
<td>3. To know in what ways one wishes to use peer groups as support systems</td>
<td></td>
<td>5. To be able to accept others who hold different points of view.</td>
</tr>
<tr>
<td>for the status quo and in what ways one can use peer groups to support</td>
<td></td>
<td>6. To be able to give and to accept criticism.</td>
</tr>
<tr>
<td>change.</td>
<td></td>
<td>7. To be able to give and to receive love from peers of both sexes.</td>
</tr>
<tr>
<td>4. To know what peer grouping from the present socio-community setting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>one wishes to maintain and what new peer groupings one wishes to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>create.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

**Figure 10**

Adolescent Development in Relation to Peers

Three Stages of Developmental Capacities
<table>
<thead>
<tr>
<th>Stage I</th>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initiation</td>
<td>1. To know basic facts of anatomy, genetics, biological functions, physical growth and development. 2. To know basic facts of sexual and psychosexual development of adolescents, males and females. 3. To know one's personal stage and pattern of physical development.</td>
<td>1. To accept change. 2. To anticipate adult figure. 3. To be conscious of change.</td>
<td>1. To be able to demonstrate basic habits of personal hygiene.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Stage II</th>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Role Moratorium</td>
<td>1. To know that part of one's present development is part of unchanging physical development. To know that some aspects of one's physical development are products of habits and living patterns one has developed. 2. To know the implications of sexual behavior of various forms. 3. To know the implications of one's own sexual behavior on peers of the same sex and of the opposite sex. 4. To know basic hygiene related to sexual relations. 5. To know expected patterns of physical growth and maturity from adolescence through old age. To know the influence of self-discipline and health care on one's potential and capacity to be an active family member and marriage partner.</td>
<td>1. To reject self; impatience for change. 2. To feel anxiety over adult figure. 3. To feel preoccupied with self and physical change.</td>
<td>1. To experiment with different ways of maximizing one's sense of physical well-being and attractiveness. 2. To be able to experiment with alternative forms of recreation and physical activity.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Stage III</th>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Integration</td>
<td>1. To know what aspects of physical care and living patterns one needs to change. 2. To know a personally appropriate and socially acceptable pattern and norm of sexual behavior. 3. To know how to behave in order to maintain this pattern. 4. To know a personally appropriate pattern of social interaction that allows expression of one's sexuality within a positive and sharing peer group. 5. To know a personally appropriate routine of health care, especially as related to changes in sexual activity. 6. To know a personally appropriate program for preventive health care and physical development for maintaining of maximum health throughout one's life.</td>
<td>1. To accept physical change. 2. To accept one's own body. 3. To be aware of body image but no extreme consciousness of it.</td>
<td>1. To be able to live in a way that is healthful and satisfying. 2. To be able to maximize one's physical strengths and to minimize one's problems.</td>
</tr>
</tbody>
</table>

Figure 11
Adolescent Development in Relation to Physical Development: Three Stages of Developmental Capacities
**Knowledge**

1. To know how one feels.
2. To know what gives one joy, satisfaction, and sorrow.
3. To know one's expectations for self; to know one's assumptions for self.
4. To know what one can do and cannot do.
5. To know one's dreams and hopes.
6. To know biographical information about self.

**Attitudes**

1. To accept self as is.
2. To feel good about self.
3. To be open to questions about self.
4. To be aware of sexuality.
5. To accept sexuality as part of self.

1. To feel dissatisfied with self as is. To angrily reject the past.
2. To feel that oneself is the most important person.
3. To be defensive to questioning or correction.
4. To be defensive and protective of one's own sense of emerging sexuality.
5. To be able to confront personal responsibility for change.
6. To be able to cognitively differentiate elements of the complex problems of family building, past, present, future.
7. To be able to differentiate personal needs, peer needs and society needs.
8. To be able to be sensitive to one's own feelings.

**Skills**

1. To develop awareness of self.
2. To develop introspection.
3. To develop an ability to explicate assumptions.
4. To be able to confront personal responsibility for change.
5. To be able to cognitively differentiate elements of the complex problems of family building, past, present, future.
6. To be able to differentiate personal needs, peer needs and society needs.
7. To be able to be sensitive to one's own feelings.

---

**Stage I**

**Imitation**

- To know how one feels.
- To know what gives one joy, satisfaction, and sorrow.
- To know one's expectations for self; to know one's assumptions for self.
- To know what one can do and cannot do.
- To know one's dreams and hopes.
- To know biographical information about self.

**Stage II**

**Role Moratorium**

- To know that earlier socialization is an accomplished fact, but that one can participate in further socialization of himself.
- To know by experience that one can feel differently in different situations, or one can experience joy in new ways; one can experience sorrow in new ways.
- To know that one's expectations for self and emotions for self are a product of prior socialization; individual cognitive structuring of experience and defense mechanisms.
- To know, by experience, that one can have other expectations for self and different assumptions of life.
- To know that one has the capacity to learn to be different.

**Stage III**

**Integration**

- To know which assumptions and expectations one selects as core values and areas of faith on which to build a life.
- To know that one is working on changing certain aspects of personality, values, life style.
- To know how one encounters a life situation; what one takes for granted and what one questions.
- To know how one will go about learning to change and for what goals one wishes to change.
- To know how to seek satisfaction, to find happiness, and to confront conflict and sorrow.
- To know in what areas one is competent.
- To know self as a sexual person.
- To accept self as basically who one is. Accept need to change what one can and wishes.
- To feel a unity with community and society.
- To be open to questioning.
- To be open to questioning role of parents.
- To see life as changing.
- To be able to accept the meaning of confrontation through converting problems to constructive planning.
- To be able to integrate new understandings of self into ongoing process of development.
- To be able to integrate one's own needs with needs of others and needs of society.
- To be able to act and respond as a unique person, spontaneous and sensitive to one's own experience with others.
- To be able to own self.

---

**Figure 12**

Adolescent Development in Relation to Self Identity: Three Stages of Developmental Capacities
<table>
<thead>
<tr>
<th>Stage I</th>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initiation</td>
<td>1. To know expectations of parents for self.</td>
<td>1. To accept parent as guide, resource and authority figure.</td>
<td>1. To be able to function within family.</td>
</tr>
<tr>
<td></td>
<td>2. To know biographical information of parent.</td>
<td>2. To accept parent as basis of security.</td>
<td>2. To be able to accept demands.</td>
</tr>
<tr>
<td></td>
<td>3. To know when one can experience joy with parent, satisfaction or sorrow.</td>
<td>3. To be open to questioning and observation.</td>
<td>3. To be able to share emotions.</td>
</tr>
<tr>
<td></td>
<td>4. To know parent's own conception of role identity.</td>
<td></td>
<td>4. To be able to initiate, model, and empathize with parental role.</td>
</tr>
<tr>
<td></td>
<td>5. To know the meaning of parent as an example of marriage partner.</td>
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| Stage II | Role Meratorium | 1. To feel angry at parents for being who they are. | 1. To be able to function within family while confronting meaning of one's analyses of family life. |
| | 1. To know that one's parent's personality, values and role definition are products of that person in his culture. | 2. To feel guilty for questioning parents. | 2. To be able to critically listen to what parents say. |
| | 2. To know that the parent had certain choices which he used in his own development and potential choices he did not use. | 3. To feel parents are unable to provide guidance. | 3. To be able to "as if" parental role in order to assess the meaning of it. |
| | 3. To know that a parent's expectations for oneself are perceived through his own assumptive base. | 4. To be defensive about questioning role and performance of one's parents. | |
| | 4. To know that one's parent has needs; to know these needs in relation to self. | 5. To experience conflicting drives for independence and dependence. | |
| | 5. To know in what ways the parent has been a role model and socializer of self. | | |

| Stage III | Integration | 1. To accept parents as they are. | 1. To be able to differentially change one's own needs and expectations to support parents in their role. |
| | 1. To know that one's own personality, values and role definitions are unique. To know in what ways one can share with one's parents so that these two aspects of the persons harmonize and complement each other. | 2. To accept the legitimacy of questioning the meaning of parental behavior. | 2. To be able to constructively listen and participate in family decisions. |
| | 2. To know for oneself what options for continuing development are open that were not utilised by one's parent. | 3. To accept parents as potential guidance agents in certain settings. | 3. To be able to differentially accept parents in their roles while building a new role for self. |
| | 3. To know the meaning of parental expectations for one's future behavior. To know which expectations one seeks to fulfill and which one does not seek to fulfill. | 4. To accept parent as an autonomous adult with his or her own life to lead. | 4. To be able to love one's parents as free, conscious and voluntary emotional involvement. |
| | 4. To know how to be an autonomous person, considerate of parental needs, but not used as a dependent object for their need fulfillment. | 5. To be open in questioning role of one's parents. | |
| | 5. To know what aspects of one's parental role model one seeks to imitate and which one seeks to reject. To know what and in what ways one seeks to change the product of past socialisation. | | |

Figure 13

Adolescent Development in Relation to Parents:
Three Stages of Developmental Capacities
<table>
<thead>
<tr>
<th>Stage I</th>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
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</table>
| Initiation | 1. To know the persons (their personalities, their values, ethnic influences, socio-economic characteristics and roles) which constitute one's nuclear and extended families.  
2. To know the historical development of family as a social institution, with cultural, psychological, economic, and religious background.  
3. To know one's personal definition of family.  
4. To know society's present definition of family.  
5. To know the various alternative families available in terms of their meaning for self within socio-cultural communities. | 1. To have a sense of belonging.  
2. To accept family as is. | 1. To be able to assume one's responsibilities as a youth in the family of orientation.  
2. To be able to assume necessary responsibilities outside of home.  
3. To be able to observe. |

<table>
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<tr>
<th>Stage II</th>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
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</table>
| Role Moratorium | 1. To know how one's own self (personality, values, attitudes, role identity) is an initiation and/or internalization of socialization and modeling of family members.  
2. To know that one's self could have been different in certain ways, given different models and situations.  
3. To know how specific manifestations of one's internalized "family" are products of historical influences on the role of one's family on his development.  
4. To know the fundamental differences in external family patterns and internal "families" of parents and peers. | 1. To feel marginal to family group. To feel alone.  
2. To feel rejected by family and unable to change the meaning of it for self. | 1. To be able to "as if" different family roles.  
2. To be able to compare one's present family with possible alternative families.  
3. To be able to differentiate male and female roles of present family from required roles of the future. |

<table>
<thead>
<tr>
<th>Stage III</th>
<th>Knowledge</th>
<th>Attitudes</th>
<th>Skills</th>
</tr>
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</table>
| Integration | 1. To know what aspects of one's past socialization he will keep and what he will change.  
2. To know how to remain a member of one's family of orientation while preparing for the future.  
To know how to differentiate roles and behaviors.  
3. To know how to integrate one's own "family" of the past to one's ongoing process of participation in building the future.  
4. To know that one must find a common basis for commitment and association with family members while assuming differences in "family." | 1. To feel a unique position within family as well as marginality to it. To feel a will to participate.  
2. To sense control over meaning of family to self. | 1. To be able to act according to one's differentiation of responsibilities and roles in family of orientation and family of procreation.  
2. To be able to change roles and duties within family.  
3. To be able to listen.  
4. To be able to discuss problems and dreams.  
5. To be able to hypothesize future family needs and to plan the present in order to work toward the future. |

Figure 14
Adolescent Development in Relation to Family: Three Stages of Developmental Capacities
6. The availability of persons in whom one has confidence and trust.

7. The gradual experience of frustration and resolution of frustration.

8. Love.

9. Crisis experienced with the support of persons able to provide security and guidance.

10. The right to error.

11. The availability of mature, competent, and loving adult models.

12. The right to change your mind.

13. The challenge to become more than one is.

14. The opportunity to actualize the opportunity.

15. The experience of competence.

From the above list of qualities necessary for supporting the development for Family Building, it seems that the topic could be personal development in general.
CHAPTER V

IMPLICATIONS OF FAMILY BUILDING
AS A GOAL FOR SECONDARY EDUCATION

The previous chapter contained capacities, listed according to knowledge, attitudes, and skills, that it is assumed adolescents need to develop for gaining autonomy from their present families and for building their future families. That chapter also included a list of conditions considered necessary for the acquisition of the capacities listed. The need to specify a social system that can assume responsibility for developing those capacities was also discussed. The assumption that is elaborated in this chapter is that the institution of schooling can and should be the appropriate system for fostering adolescent development in Family Building.

Before going on to the particular findings generated through experience working in a high school in developing an approach to Family Building, it is important to address the question of whether the school is an appropriate setting for Family Building. The immediate answer is that the school currently intervenes in Family Building every minute it operates. The school tends to ignore the fact that adolescents daily come from home and return to home; the school functions as though in

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1 As explained in the Preface, a program in "Career and Personal Development" was designed and tested in the Tri-County Joint Vocational High School, Nelsonville, Ohio, during the school year 1972-1973.
isolation from families. By treating people in this way, the school intervenes as a disruptive force; its effects, by neglect, become negative.

Consider the following:

1. All rules and regulations for student attendance and performance, as well as for teacher hours and duties, are prescribed with no consideration to personal needs. No differentiation is made for unusual family circumstances that may require an adjustment in scheduling or work load.

2. Few schools are aware of the need to gather relevant information about the student's home situation unless a crisis brings a problem to their attention. Student files do not generally provide basic family data, e.g., the family, whether the parents are divorced or deceased, whether the student carries unusual responsibilities, or other family problems that could affect the functioning of the child in the school. And teachers generally do not attempt to know students well enough to obtain such information themselves.

3. Every school makes decisions about student grouping and classroom assignments without consideration of the meaning of this grouping to the individual's social and personal development. The implications of differentiated interaction of students with men and women is not considered in planning programs. Young men and
women are placed in social environments that are affecting their social development, personal identity, and conceptions of adult life as men and women without the school responsibly assessing the meaning of this experience.

4. Whether in basic curriculum, in special courses in social studies, health, sex education, or government, whether in vocational and educational counselling or in social activities, students are encountering ideas that both support and contradict the norms of their families. The student can ignore the conflict and thereby learn to ignore the challenge of ideas that confront the meaning of one's personhood and family, or he can attempt to cope with the conflict on his own. The school, however, functions as though the problem is how well the adolescent can assimilate what is taught. It totally ignores the reality that the content of a cause may seriously disrupt the psychological base of security for a particular student.

5. School is the one social institution that is given responsibility to educate youth. There is a basic assumption that what is taught in school is what is important to learn. Schools are failing to recognize that there are areas of personal life and family that are important aspects of learning. If school treats family life as something that is not important to understand and to learn about, one cannot expect that society as a whole
should perceive family life to be an important concern. More importantly, one should not expect young men and
cwomen to conceive of the family as something worthy of
time and energy, of planning, analysis, consultation,
and education.

6. Schools hold families responsible to schools, but they
do not hold themselves responsible to families. They
often refer to the influence of family in explaining
either the poor or good performance of a student, in
accounting for community support of education, or in
rationalizing the program offered in a particular com-

munity. Schools give lip service to recognition that
the support of parents and the type of family environ-
ment provided are critically important to the student's
attitude toward school and his potential for success in
school. However, schools do not take responsibility
for dealing with the meaning of the influence of home
for particular students. Neither does it help parents
to support their children as students.

7. School is the primary resource for heterogeneous social
interaction of adolescents. Private parties, social
activities, work experience, and limited social inter-
action occurs outside of the school. But most of these
occasions are limited to highly segregated and defined
peer groups. Therefore, the school can intervene to
broaden norms and purposes of interpersonal cooperation and socializing.

8. The purpose of education should be to educate a whole person who lives in a community. But the function of the secondary school as it now operates is to enable students to develop the academic and vocational skills necessary for continuing education. Schools are beginning to prepare students for the world of work. However, in counselling and training the individual student is generally treated and learns to conceive of himself as if he will live his adult vocational and educational life as a single person with no obligations or involvements with other persons. It is assumed that conscious confrontation with the meaning of the complex of personal and community demands would help adolescents make better decisions and therefore limit the later frustration and unhappiness.

9. The nature of adolescence as a developmental stage means that all staff members of the school, all media used in instruction, and ideas discussed are used as representations of adult life. Adolescents eagerly search for and mimic adult role models. Potentially, the adults who make up the school staff can provide alternative role models to parents, television characters, or peer idols. Teachers who are adequately trained, basically secure, and open can provide positive examples of
alternative life styles. Whether consciously or not, teachers and other staff members represent visible and easily accessible role models.

10. Whether or not the school works to become a positive influence, it is a setting in which adolescents test their sexuality and capacity for love. Either actively or indirectly schools communicate assumptions about appropriate modes of sexual expression for young men and women as well as the meaning of love in a social system. At a time when adolescents need to learn the meaning of love, the failure of the school to acknowledge that it is dealing with it just means that adolescents will look elsewhere. Where they receive help in understanding the meaning of a love relationship could be from parents, media, or other sources.

11. What happens to the adolescent while he is in school affects how he will behave in the home; it affects how he will get along with his parents and how he will participate in family activities. Schools generally are ready to place blame on the home conditions of students who are problems in the classroom. However, schools do not take responsibility for the meaning of their grading systems, scheduling, demands, and goals on the role of the student at home and on the acceptance of students by parents. Through the selection, placement, and training of staff, evaluation, social activities,
administration, and in parent communications, the school significantly intervenes in both the present family life of adolescents and the assumptions adolescents crystallize about their future families. The question, therefore, is how school can become accountable for its influence on Family Building.

If schools do confront the reality of their impact on the present and future families of adolescents, the task is to convert concern and good intentions for facilitating Family Building in adolescents to concrete operational goals and processes for schooling. This conversion is a difficult task. The initial problem is that at present educators do not know how to conceive of the school as a social system. They do not know how to conceive of the school as a social system. Similarly, they do not know how to conceive of adolescent development in such a way as to work toward achieving long-term and transferable learning in the area of personal development. The creation of a social system of professional educators who can function as facilitators of Family Building requires learning how to conceive of the school as a social system capable of anticipatory socialization of adolescents.

One of the basic generalizations derived from the experience of implementing one approach to Family Building within school was the inability of school to meet new demands because it was locked into traditional means of dichotomizing authority and responsibility, planning and evaluation, teaching and learning. Therefore, in discussing implications of confronting the meaning of Family Building in schools it is necessary
to use these categories: Person Systems, Support Systems, Instructional and Learning Systems, and Diagnostic and Home-School Systems.

**Person Systems**

The person system of the school is composed of all persons who work and interact within the boundaries of the school and all characteristics pertaining to the interrelationship of those persons. Administrators, teachers, students, secretaries, psychologists, physicians, custodians, resource persons, tutors, and others who work together in the operation of the school are part of the person system. The characteristics inherent in personhood, which then are also part of the person system, are the characteristics of personality, needs, perception, and role definitions. These characteristics, as presented and articulated through individuals, become important elements in the person system.

**The School as a Social System**

When one begins to work with Family Building and to question the mode of interaction between men and women, adults and adolescents, two major findings are apparent. The first is that the school is a social system, and the second is that all persons bring to the school certain needs for which they seek gratification within the setting of the school. One sees that a change in the behavior, norms, attitudes, or goals of one part of the social system demands a change in the other. If other parts of the social system will not change, conflict results and pressure is exerted on the person seeking to change. He must resist the pressure or give up. If students in one sector of the school begin to change their behavior, they exert pressure on the rest of the social system to
change. If this change is not reinforced elsewhere, students resist the change being fostered. Therefore, students resist behavioral and attitudinal changes that are not rewarded in the total system of the school. In the same way students require repeated reinforcement of the desirability of change in behavior and attitude from all persons of the social system which are important to them. Therefore, a change fostered by a facilitator that is not a change supported by the peer community probably will not emerge. In the same way changes pushed by peer groups that are not supported by adults who are important to the adolescent are not likely to succeed. One can conclude:

1. Changes in behavior and attitude demand responses from significant others in the social system. An attempt to change behavioral and attitudinal dimensions of adolescent development require systematic and comprehensive development articulated through the entire social system of the school. Teachers need to learn to interact differently in order to support students both inside and outside of the classroom. Peers need to be helped to confront the informal social system of the school in order to make it supportive of the desired change.

2. Changes in the interpersonal experiences of individuals are the product of mutual questioning and cooperative efforts at defining an improved social system. Changes emerge through the efforts of all persons in the system working out the meaning of desired changes to their behavior, interaction, and roles. Teachers also seek
social reinforcement and rewards from their peers and those whom they perceive as authority. To expect a teacher to jeopardize his security as a professional without the support of his peers is to expect that teacher to do the impossible. One can conclude:

a. To attempt to change the behavior of teachers in the school requires systematic and comprehensive work at changing the total social system of the staff and students. All teachers need to begin to experience behavior and attitudinal changes and to learn to support each other in the process of change. Whether or not all teachers intimately become involved in the specific changes related to the program, they must become aware of and, to the extent that is possible, support the changes attempted by their colleagues. Students also need to know that they can support teachers who want to change, just as teachers can support them.

b. Just as teachers learn to work with students in redefining social norms, they must work with each other and other staff members in testing the meaning of desired changes. In this process each person as a unique personality offers a different perspective on the meaning
of the different ways of working with staff
and students.

The Social Climate of the School

The necessity of working with individuals in order to foster
change in some sectors of the school population refers in part to the
need to recognize the influence of the social climate of the school.
From the teaching staff to the clerical staff, all persons are part of
and contribute to a social atmosphere. That atmosphere may be supportive
to all persons or to a selected group of them. It may be fostering
competition or cooperation. It can recognize the dignity of persons
or it may not. Whatever the norm, each individual functions within
the social climate, contributes to it, and in return is affected by it.
Therefore:

1. Acceptance, support, personal growth, autonomy, and
   attention to the emotional development of persons—
   these need to be nurtured to be part of the social
   climate of the school. Individuals cannot be expected
to compartmentalize themselves so that they can be
   persons who think and feel in one situation when they
   are treated as feelingless objects in another. Not
   only teachers and students, but clerical staff, admin-
   istrators, and other school personnel need to be con-
   tributing members to a general environment of trust
   and acceptance.
2. A necessary component to accepting the social system is that one has the potential to criticize and evaluate the participation of other members according to basic norms agreed upon by all members. What is meant by an accepting social system is not one that says that persons do whatever they wish to do no matter what it means to others or to the system. Instead, persons consciously act with knowledge that their behaviors do affect others and the social system as a whole. In order to be a part of that system there are basic guidelines that these persons agree to follow. But, as persons work to build the social system together, they recognize that each one has his own needs and personality and that he contributes to the whole enterprise in a way consistent with these personal characteristics. On this basis, he is accepted as a member of the social system.

Personal Needs Within the School

In the preceding set of observations, general needs of persons were mentioned. But, in a classroom or other situations in which the persons involved are confronting the meaning of their own expectations for their future lives, each person and his ideas must be respected and valued. When people begin to value and to respect others, the experience is both exciting and threatening to teachers and students. When persons begin to actually pay attention to one another, two things occur. First, the
person asserting himself senses responsibility for his idea. Since others are listening and attempting to confront the meaning of the idea the individual feels a need to be careful. Also, the individual who feels that his ideas are valued begins to feel that he is valued. His behavior will change and he will become more assertive and open. Those who are listening to this person need to learn how to accept his ideas as the current thinking of the person, not as irrevocable statements.

Teachers and students tend to want to hold a person accountable for what he says. They do not know how to enable or to free the person to utilize the interchange as a vehicle of communication in the process of growing. Both peers and teachers are uncomfortable with changing ideas, mistakes, and role playing. Therefore, students and teachers generally assume a rigid pattern of thought and communication. However, if students are to be open to confront alternatives in Family Building, there must be ways and opportunities for them to try out new ways of expressing themselves, new ideas, and new role definitions without the fear that those with whom they interact will reject them, castigate them, or be dishonest with them.

In addition to giving consideration and value to the other person it is necessary to anticipate the importance of a second form of respect. When students begin to confront what they value, what roles they wish to build for themselves, and their expectations for each other as adolescents, both fundamental and superficial differences between adolescents and their friends will emerge. To be able to maintain a friendship and to still tolerate certain differences in attitudes and goals requires first being able to differentiate the meaning of the friendship from
the total complex of one's own life and that of the friend. Secondly, it means respecting the right of and importance of that person's unique qualities. It may be that some students will decide that they do not wish to continue a close friendship. However, when that occurs, they must still learn to work together and cooperate in the total social system of the school, again respecting differences.

Unless schools which seek to foster Family Building anticipate that students need to develop this higher level of maturity in building friendships and associations, they should not expect students to honestly and freely confront alternative family patterns, ideas, values, and role definitions. Instead, they should expect student groups to move through a cycle of paying attention to one set of values that the group determines they should, never allowing real differences to emerge among students who consider themselves to be friends.

Another reason for the importance of consciously anticipating and preparing means for respecting and valuing the person is related to the recognition of the importance of persons as members of cultural settings. In a homogeneous school setting neither the facilitator, the developer, nor the students themselves can know and be aware of the meaning of the particular cultural background of individual students in relationship to the activities or situations they take part in. What individuals can and need to be aware of is the possibility that different persons will bring to a situation different perceptual biases. There ought to be vehicles prepared in advance for persons to become aware of differences
in perceptions, expectations, and assumptions and to learn to accept these differences as legitimate manifestations of different cultural contexts.

The next reason for explicating the meaning of respect and value in dealing with Family Building is that one individual may not be able to understand the reason another person responds to a situation the way he does. At the same time it may be important to respect that person's right and need to respond in that way, even though it may appear to be contrary to expected behavior. The problem of differentiating in what ways persons are expected to share and in what ways they can choose not to share is a difficult one. However, it seems that it is necessary for students and teachers to confront this problem together. One cannot expect that just because they have raised the issue as a team that they will succeed in making the best decisions when problems arise. But, if they are consciously working to be supportive and respectful of each other while fostering confrontation where necessary, they will be at least learning how difficult it is to work out problems between persons. Also, and importantly for the developing adolescent, they will learn to accept the actions and criticisms of others towards them rather than personalizing a comment or assuming that criticism means rejection.

The Persons of the School

Recognizing that the school is composed of persons means that we must also recognize that these persons have their own personalities. Personality variables may not be factors for traditional courses, but they can be a very important consideration in courses in Family Building.
While individuals can and must learn to overcome many types of personality conflicts, the school needs to be aware that in some cases students and teachers may not be able to work with each other because of problems related to personality differences.

In anticipation of differences in personality characteristics, schools can consciously build a staff that is diverse in the types of personalities represented through school personnel. A diverse staff should be coordinated so that adjustments can be made to enable students to have access to different personalities.

Another interpersonal variable is sex. Students who are studying Family Building must be given the opportunity to work with both men and women. If there is only one facilitator, a distortion of the class can occur. A class headed by a male facilitator will open some options for the boys in the class while closing others. Similarly, it will affect the way girls perceive the experience and participate in it. Throughout comprehensive activities in Family Building supportive staff administrators and facilitators should be hired and placed with consideration to balancing the distribution of men and women.

The last major variable to consider in planning the interpersonal relationship of students and staff in a program of Family Building is age. The assumption seems to be that because teachers are young they can relate better to students. While youth in Family Building can be a positive factor, it seems that there are several other considerations that need to be taken into account in assigning facilitators. For some adolescents a young teacher can be perceived as a competitor or as someone who should be a fellow adolescent. Both of these perceptions can
distort and limit the role of the facilitator with the adolescent. On the other hand some adolescents need a model which provides an alternative to what their peer group provides. A young teacher can be helpful in this way. The usefulness of an older teacher can likewise be a role model for an alternative parent or adult. Also, for some students an older person may be perceived as less threatening, more knowledgeable, or more receptive.

In summary, it is not simply a question of selecting a teacher who is a certain age or who is a man or a woman. Rather, it is a problem of creating an available group of persons who can be used when needed, either for the group of students or for individuals. Some of these adults may be teachers, some may be community members, and some may be parents. But together there should be a variety of persons with different personalities, of different ages, and of both men and women who are trained to be available to assist in a program of Family Building.

Related to the need to provide a diverse social community is the need to redefine the purposes of grouping and assigning student-facilitator dyads. Individuals need to learn to play many different roles according to their capacity to contribute to the task at hand. Outside personnel used as consultants, counsellors, tutors, or facilitators will also be playing changing roles and roles that are different from those played by those persons who are considered to be regular staff members within the school. Therefore, a basic consideration to planning a program in Family Building is to anticipate and to plan the various types of role differentiations that must be made. This is not to say that persons will always fill prescribed role definitions. On the contrary, one should
expect that staff members, students, and resource persons who are engaged in Family Building will assume differentiated roles. Without conscious preparation to differentiate roles, staff and students become confused when they do not know about how to function in different situations, and will, therefore, become frustrated and disappointed with each other.

The Reward System

The last implication of Family Building in the person system is a need to redefine the meaning and form of personal reward. As schools seem to function, rewards are not critical considerations. More importantly, we seem to know very little about what types of reward systems are meaningful and developmental for both teachers and students.

As with the other topics mentioned, it is not possible to provide a definition description of the appropriate reward system for supporting Family Building activities. However, certain observations of how students and teachers seem to react when rewarded can be made.

Teachers are rewarded for their ability to fit into the smooth functioning of the school. This includes the ability to keep classes orderly and to avoid problems.

Another source of reward is the ability to get along with the administration and faculty. While we assume that a well-functioning school must be one in which persons cooperate toward common goals, the expectation of conflict must be part of a school community in which persons are confronted with the meaning of Family Building. Family Building is a personally important, culturally based, and often a religious issue. As described earlier, it requires confrontation with both the cultural and
familial norms of the past and of the future. This probability includes confrontation with the expectations of both parents and staff members within the school. At the least, it requires conflict with the various viewpoints and needs of adolescents.

Therefore, unless the school anticipates the implications of making Family Building a goal of the school and prepares its merit system to reward the ability of staff members and students to constructively work through the problems involved, it cannot expect participation.

Related to the previous problem is the issue of what constitutes a viable and meaningful reward system. Perhaps the easiest form of reward that can be mentioned is financial remuneration. While this is generally not a mode of rewarding adolescents, it can be used to reward teachers for the additional effort that may be involved because of their participation in the program. A second form of reward that is important to both students and teachers is time. This is discussed as a separate topic. A third form of reward is one that is more difficult to provide. That is that teachers and students both need vehicles and resources provided that allow for and support personal endeavors in the expression of personal expertise. This includes not only resources for further self education and practice but also the means of sharing what one has developed with an appreciative audience. Persons can learn that there is no one way to learn about Family Building. One does not pass or fail. But each person can and should learn to utilize his own capacities in a systematic manner for dealing with the issues of Family Building. This process should be rewarded by the institution of the school and by the individuals in the school.
Implicit in the previous item is that the reward system utilized in support of Family Building should reward the process of development rather than the product of an activity. It is impossible to assume that all students who engage in certain activities related to Family Building should produce a product that can be evaluated according to a grading system. In ludicrous terms, one cannot expect to pass or fail a student for confronting his concept of masculinity. Yet, unless school provides an alternative system of reward, students will expect and, therefore, seek some type of qualitative judgment. And out of their need for security in meeting this expectation of students, teachers will provide some type of grade.

The Support System

Person Support

Before seriously considering Family Building for adolescents, schools must provide adequate support systems for their students and staff members. A support system is the planned association of a network of personnel and resources to help the individual in the midst of the development process and to help in finding additional assistance that may be necessary for meeting problems under consideration. Family Building is not something that a person can deal with as an objective topic external to himself. Rather, it is confronted as a problem that is personally relevant and intimate to one's own future. Also, opening the issue of Family Building opens a variety of problems that could require psychological and psychiatric counselling, medical care or other forms of professional or material support. It is both ethically wrong
and useless to expect adolescents to seriously work on Family Building unless the resources that they will need in working through the meaning of the problems they encounter in the process can be provided.

Similarly, teachers must have access to personal and professional counselling and other social support systems that can assist them in meeting problems that arise as they work with students and other teachers. The school should not underestimate the amount of energy and emotional involvement required to act as a facilitator of adolescents. To care is a very different task than teaching subject matter as a discipline. It requires continuous involvement and places demands on teachers' capacities as professionals and as men and women. Therefore, it is both irresponsible and unprofessional to put teachers in this role unless they, too, can have the support for improving their means of fostering student development that is needed.

Material Support

Just as there is a tendency to not perceive or to adequately provide for support in the form of personal counselling and assistance, there is a tendency for schools to underestimate the extent of material support required for activity in Family Building. If the assumption is that it is a cheap program to be carried out without financial and other forms of material resources, it is better that the programs not be attempted. The necessity to have the best possibilities for resolving issues, for being able to have a comprehensive understanding of a problem, and for being able to have the expertise available for helping students and staff work with particular areas of concern is a primary requirement for such a
program. For while it may not be necessary to teach alternative ways of learning a language, the school cannot assume responsibility for enabling students to cope with choices when the school is not in a position to present the choices available in a comprehensive and accurate form.

Schools see themselves as having limited resources. Therefore, there is the need to confront the problem of supporting a program of Family Building by utilizing the resources provided by other agencies and institutions in the community. A school cannot provide the necessary support for Family Building on its own. However, by working out a network of support systems with other community resources, it may be possible for the school to serve as the responsible learning system which uses the resources of other services. Having created a support system, the school should then honestly analyze what it is capable of covering. If an important area of support cannot be provided, the school can limit or redefine its concern so that it does not risk putting students or staff in situations which will inevitably lead to unsolved frustrations, failure, and other forms of negative experience.

Once schools begin to pay attention to the needs of students in Family Building, the demand for support grows in geometrical proportions. Effort to meet one concern brings several more to the level of awareness and the need for attention. Therefore, unless the school anticipates that it will have to invest in manpower, finances, and managerial activities, it will find activities in Family Building to be problematic and frustrating rather than challenging and rewarding.
A critical form of support for teachers and students is what will at present be called "time and space." As a support element, the implication of time is to guarantee that the individual adolescent or teacher who feels the need to further pursue an area of concern, who needs further discussion and counselling, or who has the need to raise another question will have the opportunity and assistance. In order to expect teachers and students to go beyond the minimal or superficial level of engagement the school must support this effort by providing time for this work.

The term "time" requires adding the related term "space." Space is considered a concommitant element with time. In one sense time-space refers to the provision of rooms or other facilities for independent study, group work, teacher preparation, or for discussions and counselling. Still another use of the concept of space is in the sense of "psychological space." Psychological space is the feeling of being free of being pushed or confined. It requires an emotional climate of openness and legitimacy.

Providing time and space for teachers means that teachers need time for three purposes that generally are not recognized as part of the teacher's day. First, teachers need time for continuous education and staff development. In order for teachers to be able to keep up with the emerging demands of their students, they need to continue to be learners. They need time for a continuous program of staff development and continuing teacher education.

A second area for which time is important for students is in having time set aside for regular consultations with counselors, other teachers,
parents, and community persons concerned with the development of individual students. It takes a great deal of time to systematically review student progress. In a program such as Family Building the need to review and redefine the meaning of the program for individual students and on that basis to make modifications in a student's program is particularly important.

Another use for time as part of a training system is that time be used by students as they need it. There needs to be some time that students know is open for special consultation. This is not to say that counselling cannot occur at other times. However, reserving time for this purpose makes teachers accessible to students as needs arise. For students, time also performs many of the same functions that it does for teachers. If students are expected to follow through studying family life, they must have the time available that it requires. For example, if students are expected to spend time in the community, the school should make this time available as part of the curriculum. It is not appropriate for the school to assume that curriculum in Family Building should be pursued after school or on Saturdays.

Also, students need to be able to meet informally in groups or in special groups to discuss the meaning of their study in Family Building. Again, it is not appropriate to expect that these discussions should be carried out during time that is used for other social purposes. It may be that adolescents will use additional time to further pursue their experience within the school. But the school cannot hope that that will occur without legitimizing this activity within the school day itself.
Responsibility and Trust

Another factor to consider in conceiving of schools as support systems is to plan for persons to be able to act responsibly and to trust each other. Persons should learn to be responsible for different situations according to their different roles. Through responsible role taking it is assumed that trust can develop. Without trust, it seems that a meaningful program in Family Building cannot evolve.

Working toward an operational understanding of responsibility in a program for Family Building also is necessary in order to provide security for both teachers and students. Without a way to provide both accountability and also a boundary for intervention, it is very difficult for teachers to know when their role stops and the role of another professional begins. Responsibility in role definitions helps teachers to separate the work they do from that done by a physician, a counselor or a psychologist.

Similarly for a student, knowing what a teacher is responsible for and what he himself is responsible for gives the adolescent a framework to work within. Just as with the other consideration about persons and personal characteristics, the lack of this type of structure and guidelines forces the person involved to simultaneously create guidelines while trying to work within assumed boundaries. What seems to occur in this situation is that the group can never move beyond the initial problem of creating a context in which to function productively.
Learning and Instructional System

The Learning and Instructional System is a systematic and planned synthesis of materials, teaching techniques, and instructional objectives. It is an integrated system of learning, objectives, media, and processes facilitating specified capacities in adolescents.

From the experience in planning, implementing, and evaluating the meaning of the mini-course entitled "Career and Personal Development," observations can be made about the Learning and Instructional System from the point of view of the schedules, the process of learning, the method of instruction, and the teaching skills needed.

Scheduling

The mini-course in Career and Personal Development was tested as a forty-two minute course given five days a week. For purposes of student inquiry, discussion, and independent study the forty-two minutes allowed was not adequate. More importantly, forty minutes was too short a time for students to relax and attempt to be more open than they were in other classes. The first ten minutes of the class and the last ten minutes generally were spent getting used to the class or in getting ready to leave. Also, those activities that were meaningful to students required longer periods of attention. A forty-two minute period was too short a time for panel discussions, field trips, or guest speakers. A more significant problem was that forty-two minutes did not provide the necessary "psychological time and space" that was necessary.

Time and space were discussed as part of the Support System. What was found in the mini-course framework was that it was too draining for
a teacher to meet with the class five days a week and several class periods during the day. Similarly, having the class meet daily did not allow and, therefore, encourage students to think about the meaning of their experience outside of the class. In other words, the net result was that Career and Personal Development was something that was turned on for forty-two minutes and then turned off the rest of the day. A forty-two minute class reinforced the separation between "real life" and school.

Focus

In questioning the appropriateness of Family Building one question is the utility of a course in Family Building. Experience shows that the focus of any such course needs to be at the level where students do not find marriage and future career questions interesting. However, within the classroom young men and women are acting according to how they believe they should behave in school, at parties, and at home. Also, they are concerned with family problems which interfere with their own activity.

An alternative is to conceive of Family Building as a comprehensive system of teacher training, student diagnosis, and curriculum development for the entire school program. It is ineffective if in one course a student attempts to confront alternative roles when in all his other classes a traditional concept of women's roles or men's roles is promoted and reinforced. As noted earlier, teachers in the total school can serve as valuable counselors and role models to students. Teachers can be helped to understand the importance of this role to the development of
the student and to the student's capacity to utilize the information or skill being learned in the particular class they teach. In the same way athletic programs, clubs, and activities can be planned to reinforce the meaning of a course or series of courses in Family Building. The school needs to work as a unit toward developing students who are capable of being present and future family members.

Learning Process

As indicated in chapter four, the primary element of the process of learning about self as a Family Builder is that it is an active process of discovery, differentiation, clarification, and integration carried out in partnership with others.

The adolescent experiences the meaning of actually inquiring into the meaning of the questions that he and his classmates raise. To answer these questions, adolescents use external sources of information such as literature and sources of authority. Also, they use internal sources such as their own feelings and experiences.

An important means of learning is self generated research. This learning teaches that one can generate his own method of understanding the world and that he can learn to be his own source of authority. In this active learning process students learn the skills of cognitive and affective differentiation of elements within a problem, of different problems, and of the influence of past experience and personal need on one's perception of the problem. Having learned to differentiate what they study, students can learn to determine priorities and, finally, to integrate the meaning of their study into their own lives.
Since personal integration of the meaning of the experience is important to the long-term effects of Family Building courses on student development, the learning process needs to be conceived so that each student must individually confront and integrate experience into his behavior. Just how this can occur is another area for research and experimentation. One method that is not useful for initiating personal learning is to focus on the student, on problems, or on his own family. To focus on the student's problems results in his psychological withdrawal and his distorting of the purpose of the course. An alternative approach that seems to work is to focus on a task or goal that requires students to confront basic questions about themselves, their family, and their future. Making sure that the confrontation and required analysis of these issues occurs properly requires a highly skilled teacher who can control group process, who is an expert diagnostician, and who is an expert in adolescent development.

In order to be a facilitator of student development, the role just outlined, an adult needs to be able to provide security to the class, to generate maturity from a base of his own internal maturity, and to assure success through a basic environment of acceptance and love. This teacher (facilitator) must be able to be a counselor in many ways. But in addition he must be able to anticipate the needs of his students and to direct the process of activity so that these needs will be confronted and the necessary skills and information acquired.

In summary, the following generalizations concerning Learning and Instruction can be derived from experience in the mini-course:
Learning

1. Adolescents are eager to explore avenues through which they can reveal the wholeness of their existence to themselves. When given the opportunity, they respond.

2. Adolescents are extremely perceptive to the reality of the fit of the person taking the role of the facilitator and the requirements for that role.

Instruction

1. The teacher or facilitator is above all a learner. He must work in partnership with adolescents, continually learning more about the meaning of Family Building for those adolescents with whom he works.

2. One cannot take for granted that caring about and paying attention to the personhood of adolescents is the way teachers, parents, or the adolescents themselves conceive of life.

3. The facilitator needs to consciously differentiate the form in which he knows the meaning of Family Building and the form of the product through which adolescents will be able to learn.

4. The facilitator needs to relate to the adolescent from where that person is, not from where he wants him to be. The first step to development is to acknowledge the legitimacy of the person as an individual who at present is the best he has been able to make of himself.
5. An adult who assumes the role of facilitator and who is not more developed than the students will become a threat to himself and to the students. Therefore, the facilitator must be consciously continuing to question the meaning of his role, evaluating his functioning in that role, and seeking ways to be a more effective facilitator.

6. There is a particular characteristic of the role of the facilitator that may differentiate him from other teachers or from counselors. It seems that there are many reasons adults become teachers. Many teachers have a need to give out knowledge. The facilitator needs to be a person who "needs" to generate autonomy in others. If he "needs" others to "need" him, he will not generate autonomy or security in his students. Rather than "needing" students, the facilitator should "need" companions for inquiry and understanding.

As a summary to this section on Learning and Instruction, it should be stressed that in whatever medium Family Building is approached it is a personal quest for meaning in relation to one's own life. The primary question that students need to learn to ask of themselves and that facilitators need to learn to observe in their students is how students feel about what they experience.
Diagnostic Systems

For either a comprehensive approach to facilitating Family Building in adolescents or a separate course on some aspect of Family Building to be relevant and meaningful to students, the meaning of it to students needs to be continually assessed through some form of diagnostic system. The creation of such diagnostic systems is an area that requires research and testing. From the initial testing of some approaches to a diagnostic system the following conclusions are drawn:

1. Both students and facilitators need to have access to a diagnostic system. Part of the diagnosis should be public, and part of it should be private. Learning to diagnose one's own progress is critically important in learning to be in control of one's own life.

2. Diagnostic tools should be easy to use and easy to evaluate. They lose their potency if they take a long time to analyze.

3. The use of forms of self generated responses are particularly useful in allowing students to discover what they feel and for helping teachers sense what the student is using as a frame of reference. For example, life assessments, interviews, and open-ended art projects such as making collages were particularly helpful to students and teachers. Here the emphasis is on determining the meaning of the student's confrontation with his product and as assessment of the meaning of it.
4. The particular diagnostic domains being assessed depend upon the nature of the situation. Cumulative records of diagnosis and evaluation of student development should be kept to provide a sequential analysis of the student's development in such areas as self concept, self identity, life purpose, interpersonal social skills, attitudes toward family and school, and internal security and autonomy.

5. In addition to the measures discussed above, schools need to have accurate information about a student's family size and composition, family history, student health, and his social history. Records should also include notations about special aptitudes and capacities. Just how information is utilized and how teachers have access to information are questions that individual schools need to confront. However, it is difficult for schools to assume that they can educate students without having a basic understanding about the potential meaning of an education to that student.

School and Community

At present there is no term or phrase that captures the intended meaning of the implication of Family Building to the relationship of the school and the community. The meaning implied is that if the school takes Family Building as a goal or as the subject area of a course, it must change its perception of students, its mode of operation, its style of teaching, and the assumptions behind curriculum development. Students
should be seen as both direct products of and producers of the life in a particular community. Generally, activity in the home and community are treated as separate areas of experience from school. However, confronting Family Building requires that students, family, and community be seen as parts of a system. The implications of this conception for teacher education, curriculum development, and the definition of schooling within the community is discussed below.

Teacher Education

Teachers cannot conceive of themselves as isolated professionals who operate within the confines of a special institution called school. Teachers need to understand and be able to comprehend their role as members of a community. This means achieving the following:

1. Teachers who facilitate development in Family Building should be knowledgeable about the life style of the family members in the community in which they are teaching.

2. Teachers need to learn how to generate support from parents for students.

3. Teachers need to be aware that they do represent and are responsible to a community. Teachers may or may not see themselves as part of the community with which the adolescents identify themselves. Still the teacher needs to be able to understand the meaning that community has to his students.
4. To the extent that it is possible, teachers should participate in the activities of the larger community outside of the school. If one assumes that communities change, this participation is important for keeping the teacher aware of the changes in the community. Also, participation gives him credibility as someone who cares what happens and who has a right to work with a particular group of students and their parents.

Curriculum

One implication of recognizing the role of the community in adolescent development is to use the community as a source of information and experience. Through field trips, outside speakers, individual research projects, and similar approaches the community can serve as the content for a course in Family Building or as a network of experiences for an entire school program.

Another implication of looking at the role of the school as it relates to community is to determine the scope, the dimensions, and the emphasis on which the process of learning can occur. Scope refers to what is included as part of the school's business. For example, in Family Building the problem of early pregnancy with teenagers can be an issue. In a school which has a goal of facilitating Family Building, unwed pregnancy can be an academic question, a problem of counselling, and a reason for community work. Also, aged persons and a preschool could be considered part of the curriculum.
The dimensions of the curriculum refer to the need to conceive of the student and his learning as a continuum from the past to the present. Curriculum as generally prepared does not enable the teacher and student to conceive of the totality of school experience. Adequately preparing students to learn to act as persons who can separate themselves from the past and work toward anticipating a future requires a new method of articulating the materials and learning goals of the school.

Emphasis refers to the need for the adolescent to learn to be able to acknowledge the community but at the same time hold open for himself the role position of non-participant observer. Taken as an optional position, this role can be used as a way to gain perspective on the meaning of what is happening, to evaluate it, and to make decisions about one's desired future role. Such analyses should be part of the curriculum for students individually and for the school as an institution.

**Conclusion**

There are presently more questions than answers about the meaning of Family Building as a goal of schooling. Research into the meaning of different instructional processes, grouping, and diagnostic instruments should be carried out in a variety of communities.

Finally, it is important to realize that family life is not a neutral academic term such as mathematics or English. Everyone reacts in some way to the term "family." Similarly, using the term "sex" such as in sex role evokes a person's perceptual set for that term. The listener may or may not be open to accepting the intended meaning of an
emotionally charged and familiar term such as family or sex. Unless all understandings of the meaning of such programs are clarified continually the program will probably become distorted.

Family Building requires a long term and responsible commitment on the part of the developer, the school, the teachers, and the students. Whether as a comprehensive approach or as a mini-course, Family Building requires intelligent caring, professional and personal commitment, and partnership of students, staff and community.
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