CONFERENCE ON YOUTH

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PROCEEDINGS
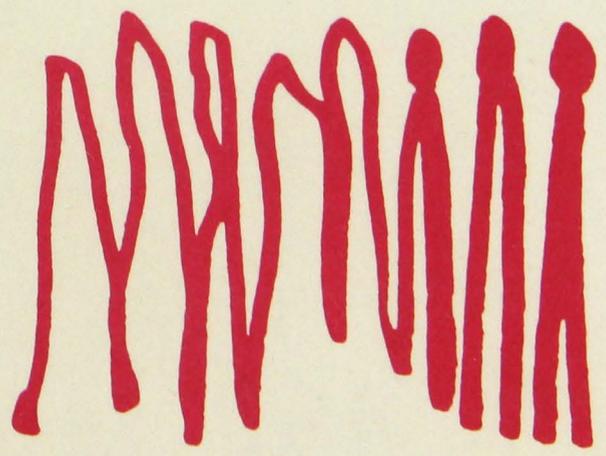
McNeal Hall, University of Minnesota, St. Paul Campus

CONTENTS

HUMANITIES: THEIR RELATION TO THE LIVES OF YOUNG PEOPLE

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It is infrequent that persons with diverse backgrounds and interests come together for the pursuit of ways by which service to youth may be more effectively delivered and understood. I congratulate you for being here. I want to state that my remarks do not refer to institutions such as detention centers or courts or prisons. And my remarks do not address the issue of too little and too late in terms of the attitude that some have about the potentiality of children and youth. I am mindful of the inadequacy with which we deal with youth's problems. I am mindful of your burden of frustration because you do not have sufficient support systems to meet the needs among the youth groups with which you deal. But enough by the way of preface.

Let me begin by stating that, in my judgment, the humanities are important to youth for many reasons. Let me single out three of the points for discussion. I believe all will be known to you. The first is the change in the length of time that society holds youth in abeyance from entering the world of work at a full-time adult level. The second is the demographic and social changes which affect the lives of youth. Third is the attention given the humanities in schools and colleges and other types of institutions.

We would have to go back to pre-depression years to find a time when we did not have a youth problem. Robert Havighurst in the *1975 Yearbook for the National Society for the Study of Education* in his chapter on "Youth and the Meaning of Work" tells us that before 1930, the majority of teenagers went into full time employment or into homemaking at the age of 20 with many of them achieving these goals at much earlier ages. I would parenthetically insert that this might be a very appropriate route for some now if they could sustain themselves.

The intervening years of depression, world wars, and, for America, the war in Vietnam, were characterized by rapid change in the demands upon and the opportunities for youth. Youth indeed found themselves living in a world of adult confusion and uncertainty. "The task," says Havighurst, "of getting started as a young adult is much more complex and the social institutions seem less adequate to many in aiding and guiding youth in these areas." Havighurst goes on, and I paraphrase him, by stating that work appears to be changing in its significance to youth. Some young people who have the abilities to become competent or even outstanding workers seem uncertain about the importance of a career in which one competes for recognition by society. Work for some seems to be losing its primacy as a value compared to its centrality to the lives of youth of previous generations.

For others, of course, the challenge of finding employment in a period of high unemployment leads to frustration, despair, and disillusion. This condition is prevalent in the city and it strikes most directly at minorities and poor youth. Additionally, there are, says Havighurst, young people who express a desire for work settings and careers which will not be boring, exploitive, harmful to the environment or short of opportunities for personal growth and control. These youth, says Havighurst, are to be honored and admired and encouraged.

One gets the feeling from some of the writings about career education, that the idea is to indoctrinate, socialize or prepare the young to abandon their more positive preferences and expectations and to accept work and I might add, accept conditions, as they exist in society. Many of

you have observed attitudinal changes in youth as they contend with inflation, family income deterioration and growing resistance to youth entering any type of labor market.

In addition to high teenage unemployment, there were 17% fewer placements in fields of humanities and other liberal arts last year than in the previous year. A substantial part of this decrease is due to a reduction in federal hiring, a very interesting commentary on the federal government's shifting of priorities. However, the government still accounted for 60% of the placement of humanities and liberal arts graduates in the past year.

It would seem that for the near future, the pattern of late entry into the job market will remain the same until and unless, on a production level, we become much more labor intensive; unless we retire older workers at earlier ages and spread the work load to encourage more workers at fewer hours. This may seem a rather striking assertion for some of us who did not grow up with the concept of the distribution of work and reduction of hours. Nor are we at the moment capable of finding the good alternative consuming activities for the hours that aren't in productive labor.

Our birth rate will, of course, influence the amount of competition for youth in the job market in the days ahead, and I cannot predict that. But this being the case, my hope would be that the humanities in all their diversity, the literature, the language, the logic, the philosophy and the fine arts, both applied and performing, shall become more and more a part of secondary school curriculum and at least hold their own at the collegiate level. For some people, the intellectual pursuit of such subjects seems a snobbery. Indeed, I must say, in my own profession of teaching, there are many teachers of the humanities who perpetuate and perpetuate the idea that these subjects are only for an elitist group, admitting only top scholars to their classes, or designing their classes as college preparatory, or using some other exclusionary tactic. Henry Seidel Canby once said that "arrogance, pedantry and dogmatism are the occupational diseases of those who spend their lives directing the intellect of youth." We should all be on guard as we make judgments as to who is deserving of an exposure to the arts in all their myriad forms. Too often, the humanities are thought of as great books discussions, taking place after school with volunteer leaders. These are not to be disparaged; in some situations they provide some of the few such opportunities students may have. But, I believe, we must see that understanding and solving contemporary problems, and making constructive decisions as citizens requires knowledge of how others before us have acted in the interests of humanity. We need a sense of history to deal with the concepts of justice and freedom, their abuses and their uses over time. We need this unless we intend to reinvent the wheel of human and social progress. There should be a very broad base of our population who know from history and experience that social systems must meet human needs, that people are of unsurpassing worth, and that in the long run, good can triumph.

Our goal must be to shorten the time necessary to achieve this. We must increase the quality of our instruction and the excellence of our standards in the areas of the humanities, as well as make opportunities for a much larger core of youth to at least be exposed to the words of the prophets and the sages of yesteryear. There are special situations in which the goals of the humanities to improve the human condition can play a significant role.

In the report of the Panel on Youth of the President's Science Advisory Committee, chaired by James Coleman of Chicago, there is this quote: "First, segregation from others of different ages has increasingly come to characterize the

social and economic position of youth in our society." Because of the logistics, junior high schools and high schools, have effectively removed teenagers from significant institutional contact with those under age 12 or 13. And high schools and colleges operated to split the youthful age group into two segment 14-17 and 18 and upwards, with members of each group segregated from institutional contact one with the other. There is a declining degree of contact between children and youth, even within the family structure, and the age range in families today does not fully approximate the age range of society as a whole. Today's siblings are usually closer together in age. The other age segregation, says the report, is that of youth from adults. There is a low degree of youth contact with adults in working situations outside schools and families. You know this. You know also that young people tend to meet adults in highly specialized relationships—in schools, for example. Teachers are encountered primarily as instructors in specific subjects rather than as persons. The separation of youth from adults is even more pronounced in their lack of contact with elderly people. Nuclear family structures and formal retirement ages have tended to force the elderly into isolation from other age groups, youth included. These fractures in family structure and separation of ages in schools have called our attention to the attendant problems of lack of dignity, compassion, simple manners, and the caring of one for another. That's the end of the section from the Coleman report which I paraphrased.

Some have recognized the need in schools for meaningful experiences between and among older students and young people and adults. Tutorial sessions, community education involvement, enrolling adults in ongoing high school classes and setting up visits to old people's homes can do something to show that we can act toward one another with respect and affection and understanding. Work opportunities on a part-time basis in day care centers, in hospitals, nursing homes and the like can also help us to see and appreciate the cycle of life. We must do more than we are doing now to permit these opportunities. I am mindful of the program called Action Learning instituted in two Minneapolis high schools. I would urge that this pattern be considered, that faculty from each of your districts be encouraged to observe that experiment, and perhaps to adopt it with modifications for the special interests of your students and communities.

The fractures in society, resulting from the segregation of races because of housing patterns, neighborhood schools and racial biases are other social problems with which youth is forced to deal. News media accounts do not help them very much in coming to an understanding. They are plagued with these problems and others, and our society does not signal reasonable answers and solutions.

The humanities with their lessons in the literatures and religions of all people and races can be a valuable component in human relationship training when school districts and other social agencies and individuals attempt to solve their deficiencies in these areas. I am reminded of Theodore Parker, that great Unitarian churchman, who moving across this great country of ours a hundred years ago made the statement that there were abroad in the land at that time, two models of democracy. One, "I am as good as you, so how can we help one another." That is the motto of the Declaration of Independence and the Bible and things of good and enduring value. And the other motto of democracy is, "I am as good as you, so get out of my way." That is the motto of a baseness which is too often reflected today. I do not mean to imply, nor give the impression that simply giving more and more youth the opportunity to study society through its history and culture and literature

and art will produce more humane and thoughtful people. By no means do I say that. I think, however, that such exposure enhances the possibility of better patterns of behavior.

Let's look at history and some of the chronicles and statements of the past. Our western culture is Greek in origin. By the time of Pericles in Athens, many philosophers had attempted to equate knowledge with virtue and goodness, but they, as we today, discovered that the two aren't necessarily compatible. Our own John Adams wrote some two hundred years ago, "Bad men and women increase in knowledge as fast as good men and women. And science, arts, tastes, letters are employed for the cause of injustice as well as for virtue." So we must acknowledge right away that exposure to or a learning about the humanities in no way guarantees that men and women, young and old, will be humane and compassionate beings. Nor does an exposure to learning mean that a person will become educated. Another early American, Benjamin Franklin wrote "Tom was so learned that he could name a horse in seven languages, and so ignorant that he bought a cow to ride on." I am mindful on frequent occasions of those that have mastered their subjects but have failed to make the proper application in the action sphere of our social, economic and political problems.

I am reminded of Orwell's essay on Dickens in which he writes "Charles Dickens hated the abuses he could understand. He showed them up in a series of novels which, for all their absurdity, are extremely readable and he probably helped to alter public opinion on a few very important points. But it was quite beyond Dickens to grasp the fact that given the existing form of society, certain evils could not be remedied." And in the same essay he says, subsequently, "two viewpoints are always tenable, the one, how can you improve human nature until you have improved the system; the other, what is the use of changing the system before you have improved human nature." The central problem is how to prevent power from being abused, and it remains unsolved. This is a real and universal problem. It is pertinent to us today.

One doesn't have to be a democratic socialist, as was Orwell, to see that what we may call change or progress for society as a whole depends upon the political processes, the executive and legislative and judicial. The intervention of the Supreme Court in the area of desegregation is a case in point. And for those of us whose interest has been the history of government, it is clear that social progress does not necessarily result from the humanitarian outpourings of individuals or organizations, but from the hard fought, skillfully developed battles of individuals and organizations, which finally result in compromise and are reflected in legislative action or judicial review or administrative fiat. Still unsolved also is the problem of peaceful, orderly and lawful transition from the circumstances which have deprived people to those which will enable them to be the beneficiaries of life's reasonable chances. We shall benefit tomorrow if the youth of today have had the opportunity to consider how best to improve the human condition without destroying the economic, the political and the social systems which have great value.

If we know then that knowledge of the humanities and art and history do not guarantee either virtue or wisdom, what can the humanities do for us to make worthy a special effort on their behalf? Edith Hamilton, who is known for her scholarship concerning Greece and Rome, maintained that a student of the classics learns inevitably to see human nature and human life in the broad outline as a fairly invariable constant. She points out that even today people read Euripides and find themselves astonishingly at home with

him. For he is an outstanding exponent of the modern mind, and those who possess it are the people who never feel that pain is commonplace or suffering trivial. That message comes through to us in the great comedies as well as the tragedies, in fine art or music, in poetry, in dance, philosophy, and religion. We learn of the dilemma of ethical and moral choice, and through this we begin to build the personal framework for our own lives. Such should be the opportunity for youth.

In thinking of the humanities and their relationship to youth's undertakings, it is not too difficult to understand how a knowledge and an appreciation of them can enrich one's life aesthetically and improve the quality of one's character. The difficulty lies in the *living a life* of moral character and wisdom. There may not be much in *human nature* that has changed in over 2,000 years, but the *nature of society* has changed dramatically and demands much more of us by way of personal commitment. We need increasing opportunities for youth to try their hands at good service. I referred earlier to Action Learning, student internships, and voluntary service under wise adults. I do not restrict the availability of that service to typical institutions. In the city from which I came, we had students and faculty working each evening in the reform detention centers and in the county jail, assisting those who wished to earn high school diplomas. And that, I might add, is one of the activities that I was not able to get started in Minneapolis, during the years of my superintendency. We did have such a program in Worcester, Massachusetts, and it was good.

The hard decisions concerning justice and civil liberties, racism and sexism, ecology, and war and peace must be considered by you and me as well as youth.

These complex problems are difficult to assess. It is hard to establish action patterns we should follow in responding to these cancers which infest society . . . some of which arise because of our own inconsistencies. It is difficult to practice and easy to preach and history shows us it was ever thus. Take the emperor Constantine, for example. When we hear his name, the image arises of an early and positive convert to Christianity, of the council of Nicea, where he took a large part in establishing the notion of the trinity and of Christian dogma. But within three years of his participation, he murdered his eldest son, drowned his wife in her bath, and had his eleven year old nephew put to death. Jakob Burckhardt, his biographer, notes that this is scarcely an adequate conversion. But I think that there is a lesson in this, and I think it is important for students to understand the role of that man in the evolving of some principles which many here today still subscribe to.

Our own inconsistencies may not be of that magnitude but it is no easy thing to be a person of good character and honor. Too often students have too few opportunities to observe people of good character and honor in a way that observation would permit them to understand. I referred earlier to the fact that students often see adults in highly structured situations. We find it too comfortable to disagree with the crowd when we have strong reservations and youth see our inconsistencies in terms of social issues. It is easier to be a conformist than a nonconformist. The old cliches of not rocking the boat, of not getting involved, and of nonparticipation, are known to youth, but a thoughtful student or a youth in the ken of a wise and good adult may become very uncomfortable with such positions and somewhere, sometime, he or she may face the question out of antiquity—am I my brother's keeper? The classics have one answer and it has never been better stated and that answer is ''yes''. And a youth may also learn that it does *not* profit a man to gain the whole world, and lose his own soul. And there have been recent illustrations of men in high places losing their own souls.

This lesson needs elaboration; it needs discussion, and youth should have the opportunity for it. The lessons depicted in the arts and literature show us the stuff of heroes—Socrates, Jesus, Prometheus—who reached the zenith, the very apex, but they also show us the unsung heroes such as Sidney Carton from *A Tale of Two Cities,* Dorothea in *Middlemarch* and Adam Bede, all persons of fine spirit, whose unhistoric lives brought out the good in others. Most of these lessons involve individuals making responsible decisions, using something we might call conscience.

The idea that persons have the ability to make responsible choices fell into disrepute some years ago, when social scientists and psychologists theorized in some of the literature that persons who had been scarred by bad education and environment, by poverty, and by the lack of parental guidance and discipline should not be held responsible for their actions, because essentially they were persons out of control. There is probably some validity in that theory. The arguments surrounding it have not yet been resolved. On the other side, what of the educated person with no such scars, people who were exposed to the character building of religion and culture? Have we not seen recently, in vivid portrayal, many privileged individuals who found it expedient to forget all decency, to perjure, to steal, to defame others?

Lest we lose heart or become too cynical, remember again the wise Edith Hamilton, who tells us that the student of the classics will not be surprised that human nature changes so little. She adds further that there is never an age that is not appalled by its own depravity. This being so, let me suggest that the humanities relate to our lives as much as we will let them, and so should it be for students and youth. If we will permit them the opportunity to stretch their capacities for doing worthwhile things, youth may respond in pleasant and desirable ways. The French philosopher Montaigne once remarked that freedom cannot be handed down from one generation to another, but each must earn it for itself, and that is true of the uncomfortable conscience provided for us by the humanities. Each generation must develop it for itself, and each generation must have an exposure sufficient to understand it.

The point of this paper is to assert that, in large measure, we must provide youth with rich and bountiful experiences, difficult as that may be. They cannot be held to the rigors, rigidity and limitations of the traditional subject matter of schools or social agencies or detention centers. They need opportunities for full fruition. There are no definitive studies that come to my attention which show how much exposure one has to have in the humanistic studies at any level of education. Some levels of youth are fortunate to come in contact with it in a variety of ways. The remarkable teacher every so often is able to tap this area of direct but subtle realization, and thoughtful adults outside the schools can make a difference.

On an informal basis, youth everywhere have opportunities available to them, but they are in need of guidance. Institutions and agencies must shape themselves to this end. The libraries, the museums, theatres, the ballet, the symphonies, the religious institutions. Most importantly, the people within these institutions, who understand them, who are committed to them, and who make them work, are individuals who should have contact with youth. In my opinion, good men and good women abound who would be willing to be tapped for help in the agencies, in the institutions, and in the schools. And there are students of all ages with special competencies who could be called upon to assist in this process. Can you imagine with me the experience of joy, and exultation when under proper guidance the youth,

who had not before been able to find a particular book on the library shelf, learns how to find it. Or the youth hearing an explanation in a museum of a great painting by the painter who translates observable and sometimes unobservable phenómena to the canvas. By such action the student perhaps begins to understand himself or herself a little better and consequently, also, the world.

Can you imagine the thrill mirrored in the eyes of youth who behold the dancer on the stage, interpreting mood and feeling, or the sculptor transforming rock or clay or wood into objects of beauty? Too infrequent is the opportunity for youth to converse informally with theologians, priests, rabbis, and ministers whose search and philosophy exhibits and expands the dimensions of the spirit. Too often great men and women of religion confine themselves exclusively to places of worship and the pulpits. And what of the opportunities for youth who are able to observe the musician and the actor on the stage or even, and this next illustration may be a slight stretch in terms of the humanities, the politician, who by his words performs the valued service of providing choice.

Obviously all of these experiences, if to be most beneficial, must have been prefaced by planned anticipation, by thoughtful teachers, counselors, social workers, or just good friends of youth.

These thoughtful artists and performers, these champions of wisdom and good sense, are prized people who upset our equilibrium, who sensitize our delicate, complex, computer-like mechanisms which are our brains with new ideas and new knowledge and new insight. These thoughtful people can assist us in helping youth find themselves in relationship to others, permitting them better to cope with an unseen future. They are the people with whom our youth should come in contact. And I should add the scientist, who at his bench, or in the laboratory, or at the microscope, deals with new information, quantifies it and fits it into new patterns in the never ending search for answers to the mystery of life. Students can observe these processes and occasionally participate in them. While it may be a stretch in terms of the humanities, I earlier on in this paper referred to action learning, hence I want to emphasize again the importance of providing opportunities for youth to be in the company of thoughtful adults, even though the illustration I use now stretches the imagination in terms of the humanities.

Let us include among those we would ask to serve our youth, the representatives from business and industry. Work opportunities, apprenticeships, and volunteer activity under supervision can provide youth with the chance to appreciate those individuals who by their genius of administration or their competency at the lathe, coordinate a system of manufacture and production of the world's goods. This additional dimension to understanding the beauty and the science and the required diligent application to the world of work can help students really understand that there is a purpose and a rhythm and a satisfaction from gainful employment. There may also be the by-product of a better appreciation of how our economy works and the need for cooperation and collaborative effort in order to produce the world's goods.

For only as there is understanding of the beauty and science of work, can the student really understand that there is a purpose and a role for life.

Who will lead youth to these experiences? My guess is that you here today are remarkable in your efforts. You stretch beyond the mundane and operational. You can make things lively and you can insure youth experiences healthy and of high purpose. You know that it is not easy to keep one's mind open and receptive to ideas which may

on occasion threaten paths of habit. In this volatile world, Kenniston, who wrote about youth, said that for a society like ours there should be constant criticism of what we do and constant proposals for change, constant reminders of unfulfilled promises and unrealized human and social potential. We see this in the youth with whom we work. We must increasingly take the story of that unfulfilled promise to those who are in positions to assist us. There needs to be an audience capable of reacting to new ideas and proposals in a non-threatened manner. We ought to be able to see truth as a great virtue, and thought as a great instrument of man.

To deal with truth and thought is still threatening to many, and perhaps even to some of us here in this room. Youth detects this, for around us are circulating ideas and unsolved problems, and often youth can hear them discussed and participate, and they learn that good sense does not always displace nonsense. Our democratic, free enterprise system is subject to many pressures and counter examples all around the world. If we are to defend it and find a way of modifying it in increments of reasonable behavior, then we must be informed, and we must find people who understand it to work with our youth so they may understand, for only well-trained minds can be productive and assist us in moving in increments of reason.

And so I will state my case on the thesis that while fully half or more of the value of a secondary education and experience must be technical in the broad sense of the word, what should distinguish today from tomorrow must be an application of the humanities with an emphasis on the opportunities that are found in the lessons of the past, the gleanings from the prophets and the great themes and ideas which brought us where we are today. We need adults for tomorrow who have experienced more than many of the parents of today's youth. The background of the liberal arts and history will, I believe, be of everlasting value to students, giving them a base in fact and history upon which to predicate their future behavior.

At the trial of Alice in Wonderland—incidentally, a book too infrequently read and one from which many lessons can be drawn—the white rabbit, about to give evidence, asks, "Where should I begin, your Majesty?" To which the King of Hearts replies gravely, "Why begin at the beginning and go 'til you come to the end and then stop."

I have reached the end with this final quote from Robert Frost: "My object in living is to unite my avocation and my vocation as my two eyes make one in sight. Only where love and need are one and the work is play for mortal stakes is the deed ever really done for heaven and the future's sake."

YOUTH *ARE* PEOPLE

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Only two months ago I participated in some discussions on youth at an International Conference held in Puerto Rico. The chairman, who came from an African country, described with some despair the large unemployment among young people, their hanging around in the streets, and her own government's comparatively low interest until many foreigners were expected in the city. Then her ministry, the youth and welfare ministry, was supposed to "get them off the street."

One person from New York City spoke up, saying that in New York City alone 36,000 children are under public care, and increasingly many of them are adolescents. Yet, she said, "We don't know really what to do with them—we don't understand them." And the quick response from the other side of the table was, "And they are a nuisance, aren't they?" This interplay showed so clearly why I think a focus on youth is so necessary, why this Conference is of paramount importance. The problem is not youth. The problem is attitudes towards youth. It is an attitude that either thinks of young people only as a "problem" or "as the coming glory" instead of as people like you and I in a specific period of our lives.

Let us look at some of them. I will start with a description of a 15-year old, written by the great writer, Irving Stone:

"He liked his friends among the pirates—he wanted them to like him. When they drank he drank. When they got drunk, the 15-year old boy, eager to prove that he was a man, got as drunk as the best of them. Since he had established himself as one of the smartest sailors in the crowd, strong, fearless in a fight, given to gales of gusty laughter, he was accepted as an equal and a pal. But in between raids, when he was tied up to the wharf, he walked to the Oakland library where he had long talks with Miss Coolbrith, and selected an armful of books to take home to the Razzle Dazzle."*

Stone spoke about Jack London, who became a great writer. He describes how young people often act "grownup" to show they can be like all the adults around them, and yet at the same time they keep a secret "I" that is different and sensitive. There are other pictures crowding my mind and probably yours. I only want to share a few:

The 13-year old boy whom I knew many, many years ago in a French village, a "clod" to many; yet who during an air attack led his pregnant sister carefully out of a house, and then stood before her with spread arms as if he could thus protect her against the bombs falling.

The 16-year old girl ("not a brain in her head") who shortly after the Nazis became the rulers of the country came late in the evening to my little room in Hamburg, crying. She told me that she would always refuse to say "Heil Hitler" because the Nazis think they are better than any other people, but the teacher had forced her to walk back and forth before him 100 times so that she should say this, and "what will happen to my parents if I continue the resistance?"

The young Black 17-year old in St. Paul who during the time of unrest discussed with me seriously the problem of Black identification while he also believed in the universality of mankind.

Those are beautiful, responsible, thoughtful young people.

I am no sentimentalist, and I do not close my eyes before reality. I have also seen others:

The drug-dimmed eyes of a 12-year old who talked in high, excited tones of voice not realizing that what she said was quite incoherent.

The youth covered with filth in a city in India. He was not Indian, he was American, and my Indian friend pointed to him with disgust, saying, "Look what you are exporting."

I do not think that all youth are beautiful or responsible. I do not think all youth are disgusting. Once more, they are people, and like all people, we must try to understand them especially when they offend us and try to see that their life becomes more meaningful to them and to others.

For too long, even the so-called "experts" have described adolescence as "the no-man's land between childhood and adulthood." Who wants to be in a no man's land?

This is a special time of life with its special attributes. It is a time where many new parts of the personality are awakening, where new forces invade the individual and new experiences are found. The strongest is the impact of sexual maturity. That is different from being a child, and it is different from having experienced sexuality over a longer period of time. It is a "first", and it must be dealt with. Connected with it is a sense of becoming different from the parent generation, not necessarily always in opposition to it, but different by the necessity of being young and of always changing times.

The searching for values is very strong in this period. There is a strong mixture of hedonism and idealism. One is very concerned with oneself, but one wants also to be part of this wider world and have meaning in life. There is a strong cry among the young to be significant *now*. Yet in our time—and perhaps in other times (I never like to idealize the past)—we have not given enough significance to young people.

Too many of our young people are without work, and work is significant and means hope in life. Not working means not having the opportunity to really participate in life and frequently it means to feel that one is not "somebody". In a very disturbing article, Vernon Jordan, the Executive Secretary of the National Urban League, talks about the sense of "invisibility" of a large number of Black young people. As he says, they "don't even exist in the official statistics."

"About a quarter of black youth between the ages of 18 and 21 are out of school and out of work. They're not in the educational statistics since they are no longer in school. They're not counted in the employment statistics since they're not working. And the government doesn't even count them among the unemployed since many have just given up looking for jobs that aren't there."*

And beyond work, young people in our time need to feel that they have a part in a society that calls itself a democracy and therefore is dependent on participation of its citizens. The heritage from autocratic societies where people had little choice is still with us. Too many adults yearn for the "good old times" where people had to follow edicts. They forget that such attitudes of obedience will only bring us tyranny and dictatorship. We do want our young people to be wide open and to learn how to make choices intelligently and with consideration of their own rights as well as the rights of others. In focusing on youth, we are actually focusing on relationships of a total population. Differences among generations have been and will always be, but society will only move in a positive and more human way if we can cooperate among various groups of the population, men and women, different racial groups, different national groups, and different ages.

In the many contacts that I have had in the last years with young people, the cry for being listened to was one of the strongest. They do want relationships with adults, but they want it as people who are *respected*. They need the right to search, to make, as Saroyan once said, "all the beautiful mistakes that have to be made so that you can learn," but they also need adult support.

One of the girls I interviewed in my last study said it most clearly and most beautifully:

*Irving Stone, Jack London, Sailor on Horseback, Signet Book from New American Library, 1965, p. 35.

*From Twin Cities Courier, August 12, 1976, p. 4.

I am growing, world,
I am reaching and touching and stretching
and testing
And finding new things, new, wonderful
Things.
New, frightening things.
I'm just growing, world, just now.
I'm not tall, I'm not strong. I'm not
Right.
I'm just trying to be.
I'm a person, I'm me.
Let me test, let me try, let me reach,
Let me fly!
Push me out of my nest (but not too fast).
There is much I don't know.
There are things that I want—don't
Hide me from the sight of the world.
Give me room, give me time. There
are things I'm not frightened
To try.
Let me tumble and spring, let me go
Let me be. Wait and see . . .
I am growing, world,
Water me with the wisdom of
Your tears.

Cherie A. Millard
(17, White, urban)*

SEX ROLE STEREOTYPING: THE SOCIALIZATION OF YOUTH

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WHAT IS SEX ROLE STEREOTYPING?

In our vast and complex country populated by males and females we are sometimes confused by the reasons or lack of them associated with what our culture has come to know as what men are "supposed to do or be" or "not to do or be." This is called sex stereotyping. Males are expected to behave in one way and females in another. These behavior patterns are known as roles. When they are combined with expected behavior patterns along sex lines one has *sex role stereotyping.*

Because sex roles lend order to our society, and are familiar, many people are clinging to them and are reluctant to release them in exchange for alternate role patterns. However, since society changes, it becomes necessary for roles to change; they need to allow flexibility that will provide the opportunity for members of each sex to choose those attitudes and behaviors that may yield a role that is not traditional.

WHAT FACTORS HAVE LED TO SEX ROLING?

From the time our country was founded several hundred years ago, and as long as it was primarily an agricultural state, the division of labor along sex lines was reasonable and necessary for survival. Even as recently as one hundred years ago, the division of labor by the sexes was only seriously questioned by a minority.
What is the effect of Title IX on Sex Bias?

Jane Hoyt's (1974) article provides a review of the events leading to the enactment of the Title IX legislation:

. . . Department of Health, Education, and Welfare regulations based on *Title IX* of the *Education Amendments* of *1972* would deny Federal assistance to a school guilty of . . . any . . . form of discrimination on the basis of sex.

The law . . . was not abruptly arrived at, having originally been introduced in 1971 as an amendment to the Civil Rights Act of 1964. There followed the usual give and take of Congressional debate and the changes and refinement inherent in such discussion. The law, ultimately signed on June 23, 1972, emerged not as an amendment to the Civil Rights Act but as a title of the Education Amendments of 1972, a broadscale bill covering a wide range of Federal assistance programs.

During that gestation period individuals and organizations from all sections of the country were reporting the findings of various studies of the situation, and the picture they portrayed was one of consistent treatment of women as second-class citizens. For example:

A study of 144 elementary school textbooks made by the New Jersey chapter of the National Organization for Women (NOW) showed that boys were the focus of 881 stories, whereas only 344 of the stories centered around girls. Similarly, adult males were featured in 282 stories, women in only 127. There were 131 biographies of famous men, 23 of women. Time after time, the report declared, girls were portrayed as passive, dependent, and incompetent; boys as active, self-reliant, and successful.

Evidence concerning physical education activities indicated that women and girls can expect to be short-changed. A school in a Midwestern district, for example, spent ten times as much on boys as on girls. In another case, rules in one particular State forced a high school to deny its best tennis player both coaching and a chance to compete on the school's tennis team because that athlete was female.

A national survey conducted in 1970-71 by the National Education Association showed that while women constituted 67 percent of all public school teachers, they accounted for only 15 percent of the principals and 0.6 percent of the superintendents. Most of the women holding administrative positions were confined to the elementary school level. Specifically, women represented 19 percent of the Nation's elementary school principals but only 3.5 percent of the junior high principals and 3 percent at the senior high level.

A study by the Office of Education's National Center for Educational Statistics revealed that as of 1973, women college faculty members received average salaries almost $2,500 less than those of their male counterparts. The study also showed that 9.7 percent of female faculty members had achieved the rank of professor, contrasted with 25.5 percent of males.

It was against the background of this ferment that DHEW's Office for Civil Rights set out to draw up regulations carrying out the nondiscrimination principles set forth in Title IX. The draft that was ultimately submitted to Secretary Weinberger applies—with certain few exceptions—to all aspects of education programs or activities carried on by federally assisted school districts, institutions of higher learning, or other entities receiving Federal education aid. In particular it covers the broad areas of admissions, treatment of students, and employment.

Minnesota was ahead of other states in initiating policies that would encourage equality for both sexes. The follow-

ing statement was enacted by the Minnesota State Board of Education in 1972:

> The State of Minnesota is committed to providing equal educational and employment opportunities for women. Despite some progress in assuring women equal protection under state and federal laws, there is still deep-rooted discrimination against women in our society.

In this position paper by the Minnesota State Board of Education, adopted September 11, 1972, affirmative action is proposed to provide equal opportunity for women and to eliminate sex-biased practices in our educational system. The board's proposals focus on recruitment and promotion of women in professional and managerial positions in education; ending sexual stereotyping in the elementary and secondary schools through changes in instructional material, in-service training of educational personnel, and assuring that there will be equal programs available for both boys and girls; and providing equal opportunity for women as students and faculty members in high education.

As an example of the importance of the position that the examination of the sex roles is occupying, noted social scientists looked at the changes in men's and women's roles and the effect these changes are having on family stress at a public forum June 27, 1976, sponsored by AHEA. At this forum, Jessie Bernard suggested that girls are so well socialized that as wives they even resent questions about their state of marital happiness. They have been so thoroughly conditioned to their dependency and passivity that the very suggestion of change toward independence frightens them.

WHAT ARE THE CHARACTERISTICS OF SEX ROLING AND HOW ARE THEY LEARNED?

Sex roling is accomplished by a socialization process that begins at birth and is perpetuated by each succeeding generation. The socialization process is accomplished by the modeling of roles that children begin observing at infancy. These roles can be observed as soon as they become aware of the adults around them, in the books they see, on television and from friends and their friends' families. Children observe and draw conclusions based on these observations.

Some of the observations they make perpetuate the role stereotyping. Men are strong, leaders, and the authority, while women are weak, followers and look to someone else for direction. These observations also serve as the foundation for the formation of their attitudes toward sex roles.

Beginning at infancy girls are handled delicately and cuddled when they fall; while boys are bounced and wrestled and told "big boys don't cry" when they fall. Cartoons and children's books reinforce this division of roles and the concomitant learnings from these sources serve to perpetuate the sex roling. From children's books they learn that men protect and provide as demonstrated by Wonder Boy and Prince Charming and women must be protected and provided for as observed from Cinderella and Little Red Riding Hood.

As young children observe their mothers seek money from their fathers, they learn that daddy provides for them. Young men are responsible for the expenses of dating, then the car, and the house. They are urged to carry sufficient insurance to guarantee financial security for their wife and children in the event of their death or inability to work.

Young girls learn they are to ask their daddy for treats and this behavior carries over to their husband. They learn

to expect they will be financially comfortable even in the event of death or divorce.

What is learned in childhood and during the years of our youth may affect our ability to determine what we can do. This conditioning may limit the parameters of our perspectives. A person's intellect alone may not be enough to insure that an individual can weigh the alternatives and determine an unbiased position when emotion laden sex role conditioning has been an unchallenged portion of the socialization of our youth.

Expectations of the individual and of others may be based on sex rather than on the abilities of the individual. During their youth boys become competitive, assertive, ambitious and learn to strive for success. In this socialization process success may be equated with winning. As youth mature, the pressure to win at sports is transferred to the desire to be promoted up the professional ladder. These promotions become the winning that is essential to maintain masculinity and self esteem.

In subtle ways, fathers may encourage their sons to explore professional careers and ignore the opportunity to encourage this intellectual growth and development exploration process for their daughters.

Because girls have not grown up with the idea that they may need to be prepared to support themselves for the rest of their lives but rather that a woman's success is measured by the success of the man she is able to lure, many women are not prepared to earn enough to support themselves. This socialization has convinced girls that desirability is of primary importance and academic achievement may be a threat to this objective. In order to display her desirability she spends the major portion of her time primping, in a supportive role as a spectator or cheerleader at male sports activities and suppresses any desire to be competitive, aggressive, ambitious or to lead. Since she is not prepared for anything, she finds herself in the role of homemaker and/or responsible for raising children. These may be jobs for which she may have no aptitude and no knowledge or skill.

While young men search for a future career young women search for a future mate. Both men and women have needs that they can learn to accept and acknowledge if they have the opportunity during their youth to explore alternatives and to choose among these without being cajoled into one role or another by such indefensible logic as "piano playing is for the sissy." While both men and women want to feel self sufficient they also like some protection and to know that someone cares for them.

Women who have never been employed can empathize with men who have lost their job either due to technology or incompetence. Both experience feelings of uselessness when their traditional roles and responsibilities no longer exist. If we were socialized to consider this leisure time a luxury that could provide the opportunity for growth, redirection or the development of interests and talents these changes in roles could come with ease and dignity.

WHAT ARE HOME ECONOMISTS DOING ABOUT SEX ROLING?

Home Economics has been *accused* of perpetuating the *traditional role* for the *female*. Have we been *falsely accused? Let's look* at some of the examples of sex roling that are being *used* by our *youth* in *home economics classes* in public schools.

If, as we have been accused, we have been perpetuating a different role for each sex, *how* do we do it? Let me suggest we do it *very* subtly; almost always indirectly and by many the conditioning is the result of an act or effort related to some other activity; the concomitant learnings that

different sexes do different homemaking tasks are there, never-the-less.

How are females and males portrayed in home economics curricular materials? What messages are communicated to students about the characteristics of men and women? Are females shown as fulfilling certain roles and responsible for different types of tasks? These questions need to be considered as curriculum materials are reviewed prior to their use.

Are males portrayed in a stereotyped manner that shows them independent, assertive, action-oriented and competent? The football or basketball team scene is a typical example. Some of the home economics text materials have included sex stereotyped phrases such as boys enjoy playing games and boys will be spacemen. Similarly, sex stereotyping of characteristics is strengthened when females are described in contrasting terms such as, little girls play house, dress up, and make believe they are Miss America. The pictures in text and curriculum materials as well as the words communicate a message as to the expected behavior of girls. Have you ever asked yourself: to what extent do pictures show girls and women as on-lookers engaged in passive activities? Are they depicted as dependent, fragile persons?

When men are shown doing a given task are they depicted as calmly and intellectually attacking the problem or issue while the female is shown as frantically reaching an irrational decision? A picture of the woman with a distressed facial expression who has spread before her several food ads from the newspaper does not communicate that women are logical, competent, or intelligent. Or take the cartoon that has the caption, "Go Steady, I'd Love to, Who is This?" The communicant learnings are that going steady is the most important thing in the world for young girls. In fact, it doesn't really matter with whom you go steady, first that you have been asked to do so. Ideally, home economics curriculum is designed to acquaint young people with roles which they may choose as family members and wage earners or both.

Another concern to which teachers should be alert is showing girls and women in homemaking roles and failing to show males in similar roles. This tends to limit the view of both sexes as to appropriate roles for them. Sex stereotyping of characteristics and traits tends to limit development of potential.

Curricular materials often do not give equal attention to the interests of men and women in life tasks in which both participate equally. Women continue to be in the foregound when cooking, baking and child care scenes are shown. Men, if they appear at all, are in the background in these scenes and often appear only as on-lookers.

An even more serious concern is not portraying men as having homemaking roles as part of their life style. Men may be interested in clothing and are capable of caring for it themselves. Women also perform a variety of homemaking tasks and are competent, efficient and experience a sense of satisfaction in using tools skillfully to make home repairs.

Both men and women should be concerned with the welfare and care of their children. Parents and children should be pictured in activities they enjoy together.

Dr. Alberta Dobry compiled and presented guidelines for home economics teachers who are planning and promoting coeducational classes along with a reference list on Sexism in Education. Two particularly important suggestions (1976) she includes in the suggestions for home economics curriculum are:

Develop objectives and learning activities which are unbiased to include needs and interests of both male and female students.

Re-define the term "homemaker" to include both males and females or focus on another term such as home manager.

The home economics teacher will enhance human growth and development when females and males are shown in a wide range of roles where all possess human qualities. Sex stereotyping of characteristics may result in feelings of lowered self-worth when either a boy or a girl, or a man or a woman does not value his or her sex. Home Economics curriculum which presents boys and girls, women and men as individuals of varying interests and capabilities can help to remove stereotyping which otherwise limits development.

It is the intent of this presentation to make you more aware of the ways to aid in the elimination of sex role stereotyping and sex bias.

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ADOLESCENT HEALTH ATTITUDES

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Two Workshops with this title were held. In each, the intent was to stimulate participant thinking about the *idea,* "the health of youth."

The participants were asked to think about this idea and then to draw it. The drawings were a circle and a tree.· Health was visualized, had the image of a closed circle.

Next, participants were asked to hold their bodies in a way which captures their image of health. Bodies were held straight. Some people smiled. The idea of illness and sickness was transformed into body posture as "bent over" or as slouching.

Sensitized to the idea and the image of health, participants were told of a research finding at the Institute of Humanistic Medicine, San Francisco. It was found there that youth defined health as "playing chess," "walking alone," and in similar terms. It was suggested that these definitions were different than typical adult responses; indeed, these were on a different plane of reality.

This difference, it was noted, was a cross-cultural difference between youth and some adults. The principal difference was that these conceptions of health were oriented towards something—some sense or some feeling—"good." In contrast, for many adults health is the absence of illness and in that sense it is *not* oriented directly to the achievement of a positive affective state.

An implication of this youth view is that health is something to strive for and achieve because it "feels good" and is pleasant.

"Health" as a reality for the individual and as a cross-cultural reality was shown to be similar to the ideas found in recent novels and reports such as the work of Carlos Castinadas (Don Juan—the Yaqui Indian Medicine Man) and Lawrence Durrell's *Alexandria Quartet.*

This conception of health as a personal reality was related then to the Twin Cities study of Adolescent Health Atti-

tudes, Knowledge and Behavior (Korlath, Baizerman and Williams, 1976). It was suggested that this study was limited because it did not attempt directly to learn the youths' definition of health. Second, the idea of "attitudes" is from a different model of health-seeking behavior than the phenomenological conception studied at the Institute of Humanistic Medicine.

It was noted that this latter conception, while it does make sense as a research and teaching orientation, is hard to apply in everyday practice—particularly in high school classrooms with their large class sizes. In response, others noted that to learn youth's conceptions of health is an example of the principle of "starting where they are." This is done simply *by asking youth.*

The *idea of prevention* was the last subject. The Workshop leader presented the following five sets of facts and ideas:

First, there are data from large-scale studies which suggest that the chronological age at which the onset of menarche occurs has dropped over the last 100 years, and is now in the range of 9 to 11 years.

Second, there are concepts in the literature about adolescence which suggest that this period of life is characterized in part by a sense that certain things "which could happen to others won't happen to me."

Third, there is a set of rules about statistical probability theory which contribute to a philosophical world view. This view sees the world "probabilistically"—as in the idea that this *may* happen and in the idea that the odds that this will happen are greater than the odds that this will not happen.

Fourth, there is a huge literature on adolescent cognitive development. Following Piaget, adolescence is in part that time during which the individual can for the first time do certain mental operations which he could not do before.

The fifth set of items is about the idea "prevention." In public health, prevention can be primary, secondary or tertiary. The idea can be divided in other ways.

(a) Do x to make y happen

(b) Don't do x to make y happen

(c) Don't do x to keep y from happening

For 'x', one can substitute a variety of health and medical practices from brushing one's teeth or taking a prescribed or proscribed drug to using a contraceptive. Similarly one can substitute a variety of outcomes, diseases, or disabilities for 'y'.

Now to put these together and to show the source of the question.

To rephrase the original question:

Do girls before or just after the onset of menses have the cognitive developmental ability to understand the probabilistic nature of primary pregnancy prevention?

To rephrase the idea another way:

Do 9-11 year old boys and girls understand the idea that if the odds are 10:1 that they will become pregnant if contraceptives are not used *(ceritus parabus)* during sexual intercourse, this does *not* mean that they can have unprotected sexual intercourse 9 times without getting pregnant?

If he is correct, youth—particularly young adolescents (12-14 years old) may not understand the very ideas which are core to all of health education.

In summary, the workshops were an opportunity to think anew the very central idea of adolescent and youth health.

RIGHTS OF YOUTH

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The purposes of this session were to: 1) briefly examine the major issues regarding moral and legal rights of youth, 2) summarize the landmark cases, particularly related to public schools and correctional institutions; and 3) discuss incidents in which the rights of youth come into conflict with current societal arrangements.

I. An Overview of Major Youth Rights Issues

Discussions about the "rights of youth" always take contradictory tacks. On one side, some would argue that adolescents should have "rights as full human beings" no different from those of adults, that they should be allowed to vote, leave home or choose whether to go to school or work. To the contrary, others argue that adolescents should have very special rights and immunities because they are young; their rights should fit their "stage of growth". Advocates for this position emphasize the need for a "moratorium" (Erik Erikson's term), in which youth could experiment with roles, values, and ideas without having to sustain the full consequences of their mistakes. Both views advocate an extension of youth rights, but for very different reasons.

On the other hand, there is a body of thought and literature that asserts that youth have too many rights. For example, in an address to school administrators in 1976, B. Frank Brown, author of the *Reform of Secondary Education,* criticized the current emphasis on student rights and stated: "I have never seen a student rights statement that was not 95 per cent rights and 5 per cent responsibilities." He and many others have recently pointed to the lack of responsibility and obligation demanded by our society of teenagers.

How is one to understand these contradictory points of view? One might suggest that these positions merely are indicative of conservative and liberal viewpoints on the issue of youth rights. While that is possible, these seemingly antithetical views occur over and over again in discussions of rights of children and youth. I think there is another explanation for the disagreement. It is that youth, persons below the age of majority are simultaneously the most indulged and most oppressed part of the population.

On the indulged side, at the present time, both the civil and criminal law accord minors special considerations and shield them from the full legal consequences of their actions. For example, after the age of majority, a young person's delinquent record is sealed; he does not have to tell an employer that he had a delinquent past. Youth cannot be held liable for contracts into which they enter. The trend in the delinquency field has been to divert youth committing illegal acts from the justice system in order that they avoid being labeled as deviant or delinquent.

On the oppressed side, until reaching an age proscribed by law, they are compelled to attend school, excluded from work, denied the right to drive a car, prohibited from buying alcoholic beverages and cigarettes, barred from what some think are the most interesting movies, not allowed to be on the streets after certain hours, and deprived of countless pleasures and liberties available to adults.

There are many paradoxes. For example, we all can think of examples within the family in which an adolescent might exercise strong, if not dictatorial control. Yet that same adolescent, within society, is officially powerless.

Before continuing to elaborate some of the youth rights issues, I should define some terms. So far, I have been us-

ing the word, "rights," both in terms of moral and legal rights. There are some important differences. A legal right is something which is enforceable in court; a legal claim that uses the power of the state to remedy an abuse and provides a remedy such as paying damages or imprisonment. A moral right on the other hand, is a general proposition in terms of a particular set of values or a particular ethical framework. An example of moral rights are contained in the Bill of Rights that was written by delegates to the White House Conference on Youth in 1970. Among these moral rights were: "the right to preserve and cultivate one's ethnic and cultural heritage" and "the right of an individual to do his/her thing, so long as it does not interfere with the rights of another." There is a complex interrelationship between moral and legal rights. During the session today, we will be shifting between the two, but will attempt to label these shifts.

In order to make sense out of the issue of legal and moral rights of young people, it is helpful to examine some of the arguments for the limitation and extension of youth rights.

From the adult viewpoint, many of the limitations imposed on youth stem from affection and consideration, not tyranny. Adults wish to spare youth from making mistakes with irreversible or profoundly scarring consequences. For example, if we did not have minimal ages for marriage, for using dangerous drugs, for living without adult supervision, wouldn't the consequences that might result be extremely detrimental to young people? There is a long and respected tradition that emphasizes that the important point to be regarded in thinking about youth rights is the benefit of the person under legal age. In 1816, Samuel Wilde, a Supreme Court Justice in Massachusetts, argued that "the object of the law is to protect the imbecility and indiscretion of the child from injury through his own imprudence and by the craft of others." Recently, it has become common in liberal educational circles to denounce protective child labor laws and compulsory education as merely a way to keep young people off the labor market. While there may be some truth in this allegation, these laws did and do protect young people from exploitation. Apprentices were, in fact, treated as the property of the master. Compulsory education, also, tried to counteract the arbitrary decisions of parents to withhold education, and thus opportunity, from their children. Currently, affection and consideration for youth may motivate those who wish to restrict youth from attending X-rated movies. (Personally, I think we ought to protect unsuspecting teenagers and children from paying exorbitant ticket prices to see such uninspired acting!)

The response to this argument for limiting youth rights runs something like this: It is through experimentation, risk-taking and making mistakes that young people develop into effective adults. By denying them certain kinds of growth-producing experiences (which may appear to be dangerous to young people but are not perceived that way by youth), we handicap them in making the transition from youth to adulthood. John Holt, for example, would argue that the disadvantages of overprotecting youth far outweigh the advantages; and that youth today are treated as "charming pets," not individuals who must learn to make decisions and accept the consequences of those decisions.

Another argument for limiting youth rights is based on the view that as a society we have become too narcissistic and self-indulgent; and that youth, as well, are too self-interested. There are those who wonder whether we have not moved too far toward safeguarding the rights of youth to the extent that the rights of others are disregarded. For example, on an issue such as whether a teenage girl should keep or give up her baby, some would argue that we have

been overly concerned with protecting the rights of the teenager to make her own choice. In doing this, the rights of her parents (who may end up raising the child) and the right of the infant to a good life have been disregarded.

A final limitation for extending youth rights has come from the immaturity of youth to make rational judgements which are in their best interests. It has commonly been argued that they do not have sufficiently developed intellectual, emotional, and ethical capacities to allow them to act in rational ways. However, current information about adolescent development would cause us to revise these views. The research of Jean Piaget and Lawrence Kohlberg indicated that children from very young ages think about questions of justice, morality, and fairness all the time. Rather than seeing them as mindless or empty-headed in thinking about moral issues, we have evidence to suggest that during adolescence, young people become, in a sense, moral philosophers. They are very much concerned about issues of right and wrong.

One of the findings of developmental psychology is that certain conditions are needed to ensure that people reach their highest levels of moral and ethical development. One of these conditions is that young people have the opportunity to be confronted with moral dilemmas and attempt to resolve them. Secondly, the research indicated that having the experience of living in democratic or "just" environments also has the consequence of promoting higher levels of ethical developments. The implication of this finding is that the family, school, and community environments that are perceived as fair and just can strengthen the young person's ethical thinking and development. Thus, the provision of legal and moral due process can promote the moral growth of the young person. By moral due process, we mean that children and youth should have in·their relationship with all adults the right to know, to comprehend, to challenge, and to participate meaningfully in all the decisions that vitally affect their lives.

II. Landmark Cases

The primary arena for decisions which have given substance to the debate over the rights of children and youth has been in the courts. Barbara Campbell in a *New York Times* article states: "A movement has arisen, not one of marches, petitions, and boycotts, but one of constitutional arguments and legal theories. It is a movement of the courtroom and legislative chambers, aimed at reaching beyond patchwork protection against child abuse to establish clearcut constitutional rights for American children." She goes on to note that a spot check of 24 states by that newspaper disclosed that every one of their major cities had some legal group fighting for children's rights. J. Harrie Wilkinson, a professor of law at the University of Virginia, says that "Children's rights is a frontier area of legal thought, and it will be a major concern of the United States Supreme Court in the next decade."

To date, most court decisions have addressed the "procedures" which have been followed in conducting various actions against or on the behalf of children, i.e., juvenile court hearings, school suspensions, commitment to mental hospitals, etc. Further, it is interesting to note that the court and legislators have been more willing to intervene in the case of a dispute between a child and social or educational agency than they have been in issues related to decision making within a family, especially "intact" families. Ellen Goodman in an article, *"Children vs. Parents"* notes that "so far the children's rights cases have come out of troubled families. But the question now is whether the trend will move in the direction of penetrating the operating family."

What have been some of the major cases which have helped shape the direction of the children's rights movement?

The landmark case which addressed the extension of legal due process to juveniles was In re Gault, 387 U.S. 61 (1967). Gerald Gault, age 15, was accused of making an obscene telephone call. His trial took place without any charges being given to him or to his parents. The petition stated the minor status of Gerald and his need for the protection of the court, and pleaded for a hearing regarding the case and custody of Gerald. The complainant did not appear in court; therefore, she could not be cross-examined. Gerald was not advised of his privilege against self-incrimination. No record or memorandum was made of the proceedings. Gerald later was found delinquent and sentenced to up to six years in the State Industrial School in Arizona. The decision was appealed. The appeal went to the U.S. Supreme Court which overturned the decision, using as a justification the violation of the "due process" rights secured under the Fourteenth Amendment.

The following comment from the majority opinion states a view of the role of due process in the judicial system of the United States:

Justice Fortas: Failure to observe the fundamental requirements of due process has resulted in instances, which might have been avoided, of unfairness to individuals, inadequate or inaccurate findings of fact, and unfortunate prescriptions of remedy. Due process of law is the primary and indispensable foundation of individual freedom. It is the basic and essential term in the social compact which defines the rights of the individual and delimits the power which the State may exercise.

As a result of the Gault decision, children in juvenile court were entitled to.due process guarantees previously available only to adults in criminal court. These guarantees included:

"(a) notice (to both parent and child) adequate to afford reasonable opportunity to prepare a defense, including a specific statement of the charge;

(b) right to counsel and if the child is indigent, provision for the appointment of counsel;

(c) privilege against self-incrimination: and

(d) right to confrontation and cross-examination of witnesses."

The public schools, the largest social system affecting youth, have not escaped serious examination by the United States Supreme Court. Lawyers have effectively raised the issue of whether school administrators have adhered to students' rights to due process. It appears that the courts do require schools to demonstrate due process procedures; however, schools are granted more flexibility than the juvenile court. Minimal requirements seem to be that school rules be "fair and reasonable" and that a hearing be granted before disciplinary action is taken (the student/parent generally is required to request it). Such hearings do not have to be formal.

As concern rises about the number of students leaving school and about expulsion policies, particularly as they affect racial and ethnic minorities and poor youth, we might anticipate opinions from the Court which would further specify the due process procedures required of School administrations, especially with respect to expulsions/suspensions/discipline proceedings.

Two very significant students' rights cases were decided by the Supreme Court in 1974 and 1975 and provided the court with the opportunity to review the entire practice of using suspensions and expulsions as disciplinary measures in the schools.

The first case, Goss vs. Lopez, raises the issue of whether notice and hearing are required prior to student suspensions lasting no longer than 10 days. The second, Wood vs. Strickland, involves the related issue of the standards of proof needed to suspend a student, and also the question of whether school board members can be sued personally for money damages for participating in the improper suspension of a student.

In Goss, it was held that a student may not be suspended without a hearing of some sort, however informal. The basic requirement of a hearing was clarified in Strickland, where the Supreme Court also held that school board members may be sued by a student if they act officially in violation of the students' constitutional rights or with malicious intent to injure him. This means that damages will only be appropriate if the school board member's actions cannot reasonably be characterized as being in good faith.

Dixon vs. Alabama State Board of Education (1961) was one of the first cases which addressed the issue of expulsion. Several college students were expelled because they had participated in civil rights demonstrations. A notice of expulsion was sent to the students but it did not state the charges against them. Instead, the general term "the problem" was used in giving the reason for expulsion. The U.S. Court of Appeals overturned the lower court decision, stating:

"The notice should contain a statement of the specific charges and grounds which, if proven, would justify expulsion under the regulations of the Board of Education. The nature of the hearing should vary depending upon the circumstances of the particular case. . . . This is not to imply that a full dress judicial hearing, with the right to cross-examine witnesses, is required. . . . The student should be given the names of the witnesses against him and an oral or written report on the facts to which each witness testifies."

The authors of Schooling and the Rights of Children indicate that the Gault and Dixon decisions provide the basis for the recognition of "juveniles as persons under the Fourteenth Amendment." To them "It seems evident, therefore, that secondary schools must form policies regulating student behavior that are fair and reasonable." However, they acknowledge a gap between procedural rights outlined for juvenile proceedings and for those affecting student procedural rights.

"There has been no Supreme Court ruling that dictates rules of conformity to every school district in the country, but there do exist strong state and federal court decisions following the guidelines set down in Dixon. The strictness of adherence to these guidelines varies with each state; it seems generally accepted, however, that secondary students should be afforded the rights of fair and just procedures, although these procedures may be informal."

Another category of children's rights issues which is currently receiving more attention due to the large number of children in out-of-home placements is that of the right to have/not have treatment/placement. Similar to the juvenile court and school rights cases, the issue is one of "procedures" used in the placement of a child.

Lee Coleman and Trudy Solomon in "Big Brother Knows Best," Psychology Today, November 1976, state:

"The 'right-to-treatment' movement has its legal roots in the relatively recent judicial finding that involuntary hospitalization without treatment constitutes punish-

ment. As Federal Judge David Bazelon ruled in 1966, without treatment the mental hospital becomes 'a penitentiary where one could be held indefinitely for no convicted offense.' Coleman and Solomon question further the concept of "right-to treatment."

"The 'right' in the right-to-treatment doctrine is also a fraud. By definition, rights confer some moral or legal claim to privilege or immunity. Right implies the freedom to have certain things like free speech, and the freedom to be spared other things, such as unreasonable search and seizure. It makes no sense whatever to label as a 'right' anything forced on an individual, and we see no reason to allow coercive psychiatry to be an exception. The right to treatment conveys neither privilege nor immunity. It is instead being used to justify and further extend state interference when it is not wanted.

"We feel the only valid way to distinguish between bona fide treatment and *parens patriae* 'treatment' is to ask whether the individual is a truly voluntary patient."

Two cases pending before the Supreme Court address this area of treatment without due process consideration. The first case, *Krements vs. Bartley,* questions whether parents should have the right to institutionalize their child without a hearing. The plaintiffs no longer believe that we should trust to the parents' perception the best interest of the child. The second case, *Organization of Foster Families vs. Dumpson,* will decide whether children can be removed from foster care (to be returned to their biological parent in this case) without a hearing.

The following comments by Coleman and Solomon gives evidence of the areas of conflict which might exist in the future about the rights of children in the area of "treatment".

"There is a great danger in our increased reliance upon the *parens patriae* doctrine (the state as parent) to make therapeutic interventions in the lives of individuals considered too disordered to act on their own behalf.

"With such relentlessly benevolent motives, the state now forces its help on wayward youths, the mentally disordered, drug addicts, and convicts. Since the intervention is labeled as 'therapy' rather than punishment, the due-process rights that are considered essential in criminal trials are not considered crucial in *parens patriae* civil proceedings."

III. Critical Incidents Regarding Youth Rights

To apply the legal principles enunciated by the courts and the moral values we hold regarding the rights of youth was the final part of this workshop. The following situations are merely illustrative of the kinds of problems we must address:

A fourteen year old girl is pregnant. She goes to a doctor who can legally terminate her pregnancy, as for an adult in the same situation. However, this fourteen year old girl says she wants to keep her child. Her parents say, "No, you can't impose this burden on us. We will be ultimately responsible for raising your baby. This will create a variety of emotional and financial handicaps for us." Should the parents have recourse to seek state relief or an enforceable right to terminate the pregnancy?

A student has skipped an auditorium assembly called to commemorate Memorial Day. She sits out on the lawn instead. The principal becomes violently angry, tells her she is a "disgrace to the human race", and that she disgusts him. He forbids her from attending graduation exercises. What recourse should the student have?

A local program which matches adults with children and youth of the same sex has had a known history of not accepting known homosexuals as adult volunteers. A homo-

sexual was denied the right to become a friend to a boy because of his sexual preference, and in turn sued the organization for rejecting him. Does this policy protect the rights of children in need of a mature companion? Does it protect the rights of the parent of the child to select appropriate companions? Does an agency have the right to use *any* criteria to exclude a person who it feels does not serve the best interests of the child?

A local judge was presented with the following situation. The court is asked by a 16-year old young man, John, and his legal counsel to grant a name change for John. He wished to assume the last name of his stepfather. John had lived with his mother/stepfather for four years. John and his stepfather had a good relationship. The name change idea was "initiated" by John. John's "natural" father protested the action. He lived in another state. He felt his rights were being violated if the court would allow the name change. You are the judge—What would you consider in your decision? What would be your decision?

YOUTH CUES: ENERGY, FUTURE

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This is the theater of the involvement.
The time: 1976 to 1985.
The title: Youth Cues: Energy, Future.

The dictionary defines cue as: anything said or done on or behind the stage that is followed by a *specific* line or action.
  Another point: anything that excites to action;
  Finally: give instructions, information, or news.
  In the last 10 years, the U.S., the most powerful and technically advanced society in human history has been confronted by a series of ominous, seemingly intractable crises, so begins the book the *Poverty of Power* by Barry Commoner. He goes on to say that complex interactions among the three (3) basic systems—the ecosystem, the production system and the economic system has left us with knotty problems. The rational ideal is that the governing influence should flow from the ecosystem through the production system to the economic system. In reality, the relationships among the great systems on which society depends are upside down. What confronts us is a basic defect that lies deep in the design of modern society.

Energy plays a decisive role in the interaction among the three systems. Energy derived from fuel powers nearly every production process. The intensified use of energy is responsible for the rapid drain of fuel supplies and for much of our present environmental pollution. The intense application of energy to production processes is closely associated with two of our main economic difficulties: unemployment and the less visible but equally dangerous shortage of capital.

There is no easy answer to these problems but Commoner calls for a great national debate—to discover better alternatives to the deeply faulted institutions that govern how the nation's resources are used. To begin that debate, we need to understand how the ecosystem captures energy, how the production system uses it, and the economic system governs what is done with the resultant wealth.

To penetrate the chaos that surrounds the subject of energy, there is one essential, if difficult, tool available to us—

the science of thermodynamics. While this is complicated subject matter, the *Poverty of Power* is designed to trace this web of connections in the conviction that the link between energy and the rest of our lives can be understood and painful steps can be taken to correct it! This book has been reviewed as MUST reading for everyone before entering the voting booth in November.

The first law of Thermodynamics states that energy can be neither created or destroyed—or the energy of the universe is constant. The second law states: the entropy of the universe is constantly increasing. Entropy is a measure of the unavailability of energy for doing work. Energy is valuable only insofar as it is used to generate work, to produce power. What inevitably diminishes is not the world's constant stock of energy, but its ability to do what we value—work. We can measure both the amount of energy and its ability to do work. It is the Second Law—how to maximize the amount of work or power out of a given amount of energy that ought to govern the campaign to conserve energy.

Generally, energy that is transferable at high temperatures is readily available for mechanical work and is, so to speak, of high quality. Energy is efficiently used when the quality of source is matched to the quality demanded by the task.

For example, electricity is a thermodynamically efficient way to drive the motor that agitates the clothes in a washing machine. It is not a thermodynamically sound way to heat up the washing machine water. It is much more efficient to heat water from fuel burned directly in a water heater than from fuel used to drive a power plant to generate electricity. A power plant can only convert about 1/3 of its fuel energy into mechanical motion which creates the electricity. If electicity is used to provide heat, 2/3 of the original fuel energy has been wasted.

Thermodynamics, properly perceived, calls us to base the use of energy on the definition of the tasks that we wish it to perform. The best energy can then be applied either as electricity, fuel or solar heat to match the task. We can avoid the enormous waste of using high quality energy for low quality energy tasks.

At this point, let us look at the primary or non-renewable energy sources being used in the U.S. and Minnesota—now and until 1985, based on a geological survey. Keep in mind that the young person now just 13 or 14 years old by 1985 will be 22 or 23 years old—ready to join the work force and possibly establish his own home. These young people have a high stake in our energy future.

I would now like to introduce David Thimsen to tell us about solar energy and Ourborous.

If the entire U.S. output of electric power was produced by solar energy at 30% efficiency, it would require 780 square miles of collectors or .03% of the land area for farming—or 2% of the land area used for roads in the United States.

Conservation.

Can we reduce our energy consumption by conservation or will we really need to make great changes in our standard of living?

Germany, with approximately the same per capita national income as the United States, has a per capita energy consumption approximately 49% of that in the United States in 1972.

Some potential savings may be found by observing housing techniques that reduce energy consumption.

Action-Summary.

Youth's cue—and we're all young at heart—is action to reduce the intensified use of energy responsible for the rapid drain of our non-renewable fuel supplies. A research study at Michigan found that in spite of families' awareness and experiences with the energy problem which effects their belief in the problem, evidence is not strong that belief affects actions (behavior and life style changes) toward reduced energy consumption (Morrison 1975).

Programs designed to curb energy consumption in the residential sector must be focused both on the residents and on the dwelling unit.

Sigurd I. Olson imparts a final note for us—The only alternative is to reverse our dominant attitude toward the earth and in our use of it recognize that man is part of nature.

HOME LIVING AND ADOLESCENT BEHAVIOR

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Winston Churchill once said, "We shape our buildings and then they shape us."[6] This statement, true when he said it, is still true today. The use of buildings and interior space does affect how we feel and how we relate to others. Home living space has a great impact on the values, attitudes and emotional satisfaction of youth in today's society. Today we will explore the significance of this impact.

Feelings about home are formed at an early age. A story has been told of a family who was moving to a city in another state. A friend of the family was talking to the little boy and asked him whether he liked giving up his home. The little boy replied, "We're only giving up our house; we're taking our home with us." The adult friend had good reason to stop and think about the child's statement.

Here are some things for us to think about. Would you believe that—

—the physical arrangement of rooms that separate adults from active participation with their children can contribute to indifference and antagonism of these children to other segments of society?

—there is a relationship between good housing and good mental health and bad housing and poor mental health? This relationship is transmitted through others, usually the mother, in childhood.

—personal ties with the past have a subtle and psychological value all out of proportion to their monetary worth? These ties can help to stabilize and furnish security for youth in our mobile, tension-filled society.

—if the need to be creative is not met, it can cause emotional disability?

Only recently have people sensed the importance of the environments in which people live, work and socialize. These environments have the potential to add meaning and enrichment to life, to influence the development and behavior of individuals and families, and to shape their quality of living. Rudolf Moos has written that "The optimal arrangement of environments is probably the most powerful behavior modification technique which we currently have available."[9]

The home, whether a house, apartment, mobile home, school dorm, or whatever, is among the most important of these environments. The amount of space and privacy, arrangement of furnishings, use of colors, types of smells, levels of noise and other environmental elements within a

home help young people develop a sensitivity to the people and beauty in their surroundings, form values and build a philosophy of life.

Dr. Milton Greenblatt, Massachusetts Mental Health Commissioner and professor of psychiatry at Tufts Medical School, feels that people are "genetically programmed" to need plenty of room, clean air, a varied green landscape, and the sounds of animals, birds, trees, and water. Overcrowding often means less attention to human needs. This in turn may result in alcoholism, psychosis, and behavior deviations. Dr. Greenblatt has found more cases of mental illness in the overpopulated inner city and fewer cases toward the edges of the city and into the suburbs. In other studies, researchers found that patients in mental hospitals were discharged sooner when they were given their own bedside table, their own locker, and some living space of their own.

Each individual, whether a child, teen-ager, parent or grandparent, has need of space to call their own. Young people, for instance, need a place to daydream, to think about life. They need a place to talk privately with friends. This place may be a room of their own or a corner of the basement, or it may simply be time when no one interrupts or bothers them. (For example, have you ever turned on the television set to avoid conversation?) They also need a place to keep personal treasures, a place that is respected by little brothers, sisters, and parents. This may be a drawer, a closet, or simply a locked box, The important thing is—it is theirs to do with as they like. Privacy is so important that many researchers feel that a lack of privacy in the home can be far more devastating on one's psychological well-being than the physical condition of the oldest building.

A home environment must also be planned for family conversation and activities. Placement of furniture, screens and entertainment centers (television set, stereo, pingpong table) help divide a room into group and private areas. The size of the family, amount of space available, interests and activities of each family member and the closeness and cultural heritage all should be considered in planning these areas. We've all been in family situations where some members are extroverted and like people and activity around them, while others may be introverted and need "peace and quiet". Living areas should be planned with this in mind.

Color influences all people, including youth. Research has shown that intelligence, imagination, and emotional stability can be affected by the colors around them. One study found that the proper selection of colors could raise the average IQs of a random sample of 473 children by twelve points.[2] This was accomplished by testing the children in rooms that were painted light blue, yellow, yellow-green or orange—colors the children had selected as "beautiful." Tests were also given to children in white, black and brown rooms. Results of test measurements showed lowered IQ scores and dulled creativity and alertness. Many other tests have been done to show the significance of color in our life.

Lighting and color go hand in hand. Proper lighting helps create a warm, cozy feeling in a room. Poor lighting creates eye strain, unpleasant atmospheres, and possibly bad tempers.

As noted earlier, traditions, heirlooms and other ties to past generations help to make a house a home. These ideas, family rituals, furnishings handed down each generation, and other "carry-alongs" enrich the present home and give a feeling of security and permanence to family members. This is especially important in our mobile society where the average person will move at least 14 times in his

lifetime. These ties give young people a sense of belongingness . . . a place in the world. They also give identity and character to a home.

Decision-making is important in youth development. As more and more alternatives in living become available, quality of living depends on constructive decision-making as well as creative ability. Decisions may include choice of residence, choice in use of time, choice in purchasing market items, choice in furnishing a home, and choice in use of space. Youth must be encouraged to use their creativity and imagination when making decisions about their living environment.

After considering the effects of environments on people in general and the special implications for youth, the University of Minnesota Agricultural Extension Service developed a new 4-H and youth project called home environment which includes several subject matter areas—housing, interior design, household equipment, home care and management, and family relationships.

This project deals with people and their relationships to their living space. It contains "learning" and "doing" activities to help youth develop an appreciation for their surroundings, become more aware of design, and learn skills in making, buying, and caring for things in their home. Discussions on personal values, family relationships, etiquette, and sharing with others are integrated into the project.

The project emphasizes an appreciation of natural materials and surroundings in the environment. Wood paneling, plants, and nature-inspired colors and designs are some examples of natural things in our homes. Natural resources are needed for energy, heating and furnishings for our homes. The project aim at increasing understanding and appreciation of these materials will in turn help in the use and preservation of these resources. An appreciation of nature can also enrich the quality of life. We, as educators and leaders, must not become so involved in selecting or making a pair of draperies that we fail to see the bluebird perched on the window sill.

Other activities are designed to develop an awareness of design. When planning a living environment, it's no longer a matter of hard and fast rules about color combinations or furniture arrangements. Instead the challenge is to create an environment that can help each individual grow and develop to his or her fullest potential. To do this, living space must reflect the personalities of those who use it and be arranged to fit in with their activities and interests.

Another emphasis in our home environment project is on care of the home and furnishings. Whatever kind of home one has, however many or few possessions one has, one needs the knowledge and skills to care for these items.

Buymanship activities are also included. Many items on the market today have a direct appeal to youth. These young people will soon be buying home furnishings for their first home away from home. Simple, thought-out purchases such as a hair comb, a study lamp, bean bag chair or whatever, help youth learn good shopping habits and prepare them for larger purchases in the future.

The project includes many ideas for making things for the home. Members are encouraged to make what they need, rather than project requirements. They may decide to make place mats, a pair of curtains, a home tool kit, a hanging macrame table, a flower box, or refinish furniture. Some members may want to make furnishings from low-cost or recycled materials, or restore grandmother's picture frame. Ideas are limited only by the member's imagination and creativity.

We hope that this project will help youth learn the basics in furnishing and caring for their present and future home and will help them better understand and enjoy living with

others in their family and in their community. I would like to leave you with this short poem, written by an 11-year old boy.

MY SPECIAL PLACE

I have a very special place
Where I can go and hide,
And do all the things I like to do,
As long as I'm inside.

4-H MATERIALS SHOWN AT WORKSHOP

Publications:

4-H M-1	Home Environment—Unit 1, Member's Guide
4-H M-2	Home Environment—Unit 1, Leader's Guide
4-H M-4	Home Environment—Unit 11, Leader's Guide
4-H M-260	You and Your Surroundings—Unit 11, Member's Guide
4-H M-261	Designs in Your Home—Unit 11, Member's Guide
4-H M-262	You in Your Home—Unit 11, Member's Guide
4-H M-263	Your Resources, Decisions, and Dollars—Unit 11, Member's Guide
4-H M-109	How to Finish Fabric and Stitchery for Wall Hangings
4-H M-255	Introduction to Architectural Styles
4-H Ext. Bulletin 76—Helps for Starting your First Home Away from Home	

Film:

#3161 *Evan's Corner.* Available from the Audio-Visual Aids Library, Coffey Hall, University of Minnesota, 1420 Eckles Avenue, St. Paul, Minnesota 55108

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STYLES OF EATING AND THEIR IMPACT ON NUTRITION

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Norge Jerome, nutritional anthropologist at the University of Kansas, described the food selection methods of the American city dweller and the ancient fruit and nut gatherer as being remarkably similar. Both are reduced to eating "on-the-run" with or without their families on a highly individualized basis. This high degree of individual food selection means that family or household diets may not be a reliable indicator of each person's diets. Individualized information is needed.

Evaluating the nutrient content of the food each person eats is biased by the traditional views on nourishing foods and lack of information or knowledge of the nutritive value of many foods. The use of interactive computer programs is one tool that allows youth to analyze the nutrient content of the foods they eat and help teachers evaluate the alternatives to healthful food selection considering each person's lifestyle.

The following two examples illustrate the variability of food selection and nutrient intake:

1. Bob, 12 years old
   1 cooked egg, 1 Danish pastry, 1 cup milk
   2 cups spaghetti and meatballs, 1 cup milk
   3 oz. ham, 2 slices bread, 1 cup milk
   1 brownie, 1 cup root beer

	Bob's Diet	Recommended
Kilo Calories	2110	2800
Protein	99 grams	44 grams
Iron	13.2 milligrams	18 milligrams
Calcium	1231 milligrams	1200 milligrams
Vitamin A	5230 I.U.	5000 I.U.
Vitamin C	50 milligrams	45 milligrams

2. Kathy, 33 years old
   ½ grapefruit, 1 tablespoon protein supplement* in cup 2% milk
   carrots, celery, broccoli snack
   1 cup fruit flavored yogurt
   3 oz. cheese, 2 slices whole wheat bread
   2 cups lentil soup, tea
   2 cups brown rice casserole with vegetables
   2 cups lentil soup with 1 slice whole wheat bread
   melon (watermelon and cantaloupe)
   12 oz. root beer, ice cream cone

Kathy's Diet		Recommended	
Kilo Calories	2225	2000	
Protein*	102 grams	46 grams	
Iron	17.8 milligrams	18 milligrams	
Calcium	1768 milligrams	800 milligrams	
Vitamin A	24,098 I.U.	4000 I.U.	
Vitamin C	324 milligrams	45 milligrams	

*Protein supplement not included in analysis

The nutrient content of one day's food cannot be used to determine the nutritional health of a person but it does provide a tool for helping person's eating habits, it is necessary to learn more about their lifestyle. What is important to them? What influences their food choices?

The lyrics of a song by Larry Groce reviews some of the food choices made by young people today. During the day, he is "Mr. Natural, as healthy as he can be" and at night, "a Junk Food Junkie." The song's message is not in the lyrics, however. The song conveys the feeling that what other people think of what he eats is very important to him and influences what he eats, where he eats, and how he feels about what he eats. These types of feelings must be identified to help people understand why they eat the way they do.

In their study of St. Paul teenagers, Dr. Margaret Doyle, Department of Food Science and Nutrition, University of Minnesota, and Susan Barker, Nutrition Consultant, St. Paul Public Schools, found that eating alone at home and unfamiliar foods influenced food selection. The fruits and vegetables that are important sources of nutrients are not eaten when no one prepares the fruit for breakfast or salads and vegetables at other meals. The dark-green leafy and deep-yellow vegetables that are important sources of vitamins were supposedly disliked by the teenagers. These same foods were the ones that they were not familiar with and had not tasted.

To help people understand why they eat the foods they do, the following discussion questions might be useful.

1. What foods that were new to you in the last couple of years do you now eat routinely? Why do you use these foods?
2. In what situations do you eat "the best"?
3. If you were to eat the way you should, how would you eat?
4. What could you do to improve your nutrition? Where did you get the information to know what to eat?
5. How does your schedule affect what you eat?
6. How does eating alone or with other people affect what you eat?

There are many lifestyle factors that influence eating habits and nutritional health. Only a small percentage are highly motivated to select foods because of health reasons. The people in this group might include professional nutritionists, health food advocates, people responsible for feeding family members, and those who want to eat natural or organic foods.

At the other end of the population spectrum is another small group that does not know that food selections influence their health. They eat what is available to satisfy their hunger.

Food choices of youth throughout the population are influenced by many factors. The following ideas may be identified during a discussion:

1. availability of food; convenience
2. sociability of events or groups
3. time to eat or cook
4. traditions of religion; ethnic food practices; holiday and leisure time activities
5. skills and equipment available to prepare food
6. money; source of income, unemployment and inflation
7. concern about appearance including weight, physical fitness, skin, hair, nails
8. use of drugs, alcohol, vitamin pills, protein supplements
9. athletic conditioning
10. stamina or vitality

What is good nutritional health? Besides evaluating the food that is eaten, professional nutritionists conduct clinical examinations and biochemical tests. Short of such a thorough examination of each person, people working with youth can help them understand that food selection can influence the following:

1. Proper weight for height, fitness and stamina.
2. Resistance to infection. Food cannot guarantee that a disease will be prevented or cured. Good nutrition can shorten the length of time of the illness and decrease the severity of the symptoms.
3. Dental health.
4. Appearance and condition of skin, hair, nails, eyes.

Teaching "three square meals" is not relevent to today's lifestyles. Adults working with youth must find ways to provide them with information to evaluate the food choices available to them in the lifestyle they choose.

Regardless of one's way of life, food choices can be made that are healthful.

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VOLUNTEERS IN YOUTH PROGRAMS: RECRUITING, TRAINING AND SUPPORT

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A 1974 survey by the Bureau of the Census indicated that one out of every four Americans over the age of thirteen does some form of volunteer work, and that they averaged nine hours a week at their volunteer tasks. In total numbers, this is the equivalent of 3,500,000 people working full time for one year.

Effective utilization of volunteers should be approached

from two perspectives, the needs of the agency and needs of the volunteer. Volunteer directors need to consider why they need volunteers, and why people volunteer.

Agencies need volunteers for one or more of the following reasons:

Limited resources—either professional staff or money
Program expansion—multiplication effect of using volunteers to reach more people
Expertise—volunteers may have skills that professional staff members don't
Better time management
Opportunity for self-development of the volunteer
Gain public support and understanding of the program
Fund raising
Better understanding and relationships with clientele group

The reasons why people volunteer are probably as diverse as the number of volunteers that are available. Some of the reasons include:

Special skills they want to share with others
Personal satisfactions received from volunteering
Knowledge gained
Family involvement
Status and prestige of the volunteer position
Challenge offered
Change of pace from other activities or work
Social contacts
Altruism
Feeling of being wanted

In the 1974 Census survey, the following in priority order, were identified as the major reasons for volunteering:
Wanted to help other people
Enjoyed volunteer work
Had a sense of duty
Had a child in the program
Could not refuse when asked

Effective utilization of volunteers depends on a staff commitment to volunteers and recognition that they can help, as well as insight to their motivation. Agency goals should be realized by meeting the needs of individuals.

The essence of recruitment, training, and support of volunteers is in the identification of the volunteer tasks or jobs to be done. These jobs, listed in priority order, then serve as a guide to begin recruitment. Not only the job, but clear specification and description of the task is needed. A high percentage of volunteer turnover is not because of the lack of jobs to be done, but the breakdown in delineating expectations.

A key to any volunteer program, therefore, is a job description for volunteer positions. The job description can clarify relationships between volunteer roles, help each volunteer understand the job assigned, and help select new volunteers and introduce them to their jobs. It can also serve in identifying training needs of volunteers, assure agreement between volunteers and "supervisor" on the important elements of the jobs, and establish standards of performance against which performance can be measured.

Essential elements of a job description include:

VOLUNTEER POSITION: Job title, i.e., Local 4-H Club Organizational Leader, County Project Chairperson, Driver, or Receptionist

DESCRIPTION: General Statement of tasks. What will this volunteer be doing?

SUPERVISOR: Who supervises the work of this volunteer?

TIME NEEDED: 2 hours per week, 1 hour per month, etc.

LOCATION: Specific agency site, community or geographical area

SKILLS NEEDED:

Specialized, Practical or Technical Skills—such as knowledge of nutrition and food preparation for a 4-H Foods Project Leader
Human Relations Skills—what other people will this volunteer have to deal with, i.e., coordinate project activities with all other 4-H club leaders
Managerial Skills—what is required for getting things done through others, such as delegating responsibilities to other club leaders

TASK ANALYSIS: Doing statements using action verbs that identify the specific tasks a volunteer will be performing, such as:

advise	assign	attend	guide
teach	develop	participate	recruit
train	prepare	represent	recognize

END RESULTS: Expected outcomes of this task that will serve as a basis for evaluation. Did this happen?

RESOURCES: Human resources this volunteer may call on material resources available for reference
Training resources that will help this volunteer in his or her role

Although job descriptions should be specific, they must also be flexible to reflect some individual creativity in doing a task. This is somewhat related to the degree of responsibility related to the task. The simpler and less responsible task may have rather specific requirements in how it should be done. However, the more responsible tasks incorporate more opportunity for individual decision making.

With a job description a volunteer director can recruit for specific jobs and also plan training programs that develop the skills needed for a job.

Any agency should have a definite recruitment plan which may primarily be based on a good public relations program. In fact, many volunteer jobs may be filled because of public relations and what the volunteer has heard about the agency and its goals. However, when a specific leadership position needs to be filled by a volunteer, then the agency needs to plan and carry out recruitment.

An initial step in recruitment, after the job desciption has been prepared, is to brainstorm possible recruits with the staff. Staff members, through other contacts, may already know someone who could be recruited for the job. In addition, the agency may go to the existing leadership in a community and question them about who might be an appropriate person to recruit. Potential leadership may also be identified through sociometric techniques.

From the list, a potential pool of recruits is established, and the next step is to prioritize it. This gives the agency a definite starting point, instead of randomly deciding whom to recruit. A meeting should be set up with the potential recruit with some indication of why the person is being contacted. The person should also be made aware of the need, and interest in the position should be stimulated.

At the interview the potential recruit should be informed of the details of the job, the satisfactions to be gained, and why he or she was identified as the potential volunteer for the job. If recruited, the person should be placed in the job as soon as possible. If a refusal is received, then the reasons should be identified, if possible. A conflicting commitment at the same time may be the reason, and the person might still be willing to volunteer at another time.

In relation to youth programs, a number of untapped sources of volunteers can be identified. Teens themselves

can serve as capable volunteers, and can grow with the responsibilities. Senior citizens are also sources of volunteers and have a wealth of experience to share. It also helps them to feel needed and wanted. Business men may be difficult to recruit, but with specific, short-term responsibilities, may prove to be more accessible. College students find volunteering a worthwhile service activity, a chance to explore careers, and in addition may get college credit for it. Civic clubs, in fulfilling community service goals, are also sources of volunteers.

A key to successful recruitment is "Hot Buttons". This entails finding out what a person is interested in and relating that interest to a volunteer activity.

After a person is recruited, he or she will expect guidance and training. In fact, this is the right of the volunteer. Training may begin in a pre-service interview with emphasis on objectives, scope of program, functions, and relationships. This is the time to incorporate the basic philosophy that supports programming efforts. The next training stage is that of start-up support. At this point the volunteer needs to know the specific things needed to do the job. Ongoing training emphasizes maintenance of effort and helps the volunteer grow in the job and solve problems that come up after starting the work. Periodic review and feedback give the volunteer the feedback that answers the question "How am I doing?" The last stage may be transition training which helps the volunteer to move to other jobs.

Continued support is given to volunteers through guidance, helping in problem solving, personal growth factors, motivation, recognition of accomplishments, evaluative feedback and progression of responsibilities.

Volunteer involvement in youth programs is still "alive and well." Many societal factors imply that volunteers are available and capable. Volunteer directors, in turn, need to take an evaluative look at how they are managing a volunteer system.

In the opening chapter of her book on volunteer administration, Marlene Wilson states:

> If we can learn how to recruit good volunteers, design meaningful jobs for them to do, interview and place each one carefully and create a climate in our agencies that allows them to function effectively and creatively— just think of the astounding inroads we can make into the problems that confront our communities today!

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FACING THE CHOICE OF VARIANT FAMILY FORMS

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As students, parents, and workers with youth, we are all interested in the impact that variant family or relationship forms have upon our young people. This impact may stem from several sources: the young person himself choosing a variant form, his friends' participation in a nontraditional lifestyle, or his parents' choice to live their life somewhat differently. This could involve anything from a teen-ager deciding to live with his girlfriend, finding out his best friend is gay, or watching as his parents try to deal with two careers and him. Unlike the past, today there are many forms from which to choose for relationships and families. Some of the options that have been talked about most include: the voluntarily childfree couple, the dual career family, the single parent, open marriage, communal living, swinging, nonmarital cohabitation, homosexual relationships, and singlehood.

Many reasons have been set forth as to why there have evolved so many variant family forms. Both personal ideals and societal phenomena have helped in our understanding. On the personal level there are sometimes unrealistic expectations for a traditional marriage. Some of these myths include the notions that there is one best person to fulfill all my needs, that marriage will alleviate loneliness, that my spouse knows what I feel, that sex comes naturally, and that as a parent I have the responsibility to meet all needs of my children. Many people become disillusioned with traditional marriage because of these expectations, and consequently seek an option which might better realize some of the expectations.

Our society is changing. We have many large cities and large universities where it is difficult to be more than a number. We have smaller families and because of mobility less ties with our families of origin—our grandparents and our heritage. Children often have their own rooms and engage in little family activity. On the personal level those who try variant options say they need intimacy. In the past decade the development of highly effective birth control has made parentage easier to determine. Colleges have dropped their policy of "in locos parentis". These factors have helped facilitate the experimentation with relationships. At the same time movements such as the ones for women's liberation, civil rights, and gay liberation have highlighted the desire to be fully actualized persons in a world which denies some people that right. Those who are involved in variant family forms say they desire gender equality or authenticity in a relationship, and they feel they could not obtain this in a traditional marriage.

From the number of choices, there seems to be permission to create an option that best fits your needs. This permission, which seems to be evident in some parts of society, does not necessarily imply acceptance in society at large. Most, if not all, of the options are looked upon with disdain by one or more segments of society. Therefore, with the choice of a variant family form comes the necessity to accept the consequences of that choice. Let us consider two choices, their consequences, and some of the ways those consequences have been handled.

First let us consider the choice of the couple who decides to live together without marriage. This couple faces possible disapproval and rejection by parents. Denial of financial aid from parents may be a byproduct of that rejection. Their employers may decide that they can not retain someone who "lives in sin" or "does not own up to his/her responsibility." They may not be able to find a place to live without lying to their prospective landlords about their marital status. Neither member of the couple can claim their intimate other than as beneficiaries in insurance claims. They cannot file a joint income tax return, and thereby certain financial benefits of legally married couples are denied them. There are certain issues, such as overinvolvement in the relationship, that they will define as more problematic than married couples. Last but not least are the decisions which

must be made concerning the conception of a child in a nonlegal relationship.

A second option, which does not involve the legal complications of nonmarital cohabitation, is the voluntarily childfree lifestyle. The consequences of this option focus mainly upon dealing with that decision with self and others. In dealing with self and others, you must deal with the myths about deciding to be childfree: that it's selfish; that wanting children is the most natural desire in the world, or its counterpart that not wanting chilren is unnatural; that children are a testimony to one's sexual competency, inferring the importance of motherhood for female gender identity and virility for the male; that the lack of children in a relationship implies immaturity and emotional maladjustment; and that a marriage cannot be complete without children. Dealing with self, parents, friends, associates, and employers about the myths they have about you because of your decision is not an easy task.

How do participants in a variant relationship or family form deal with these consequences? I believe Veevers (1975) gives us some insight in her discussion of the voluntarily childfree, which may be generalized to participants in other lifestyles. First, they selectively perceive their environment such that they give special attention to those perceptions which are congruent with their beliefs, they ignore perceptions which suggest contradictory conclusions, and they interpret ambiguous evidence as confirming their beliefs. For instance a nonmaritally cohabiting couple may look at the divorce rate as indicative of the lack of viability of the institution. The voluntarily childfree may interpret the battered-child syndrome as support for the notion that the dislike of children is more common than supposed and that the consequences of forcing women to have children is child abuse. Second, they associate and identify with others who share their beliefs along with disparaging those who do not. There is support for this notion in that there is a National Organization of Non-Parents for those people who are childfree or support the option. Although there is no comparable organization for nonmarital cohabitors, in my research (Budd, 1976) I obtained most of my subjects simply by asking for referrals to friends who were cohabiting. Third, couples actively structure social situations so that their outcomes support their beliefs. For instance, a nonmaritally cohabiting couple might choose to compare themselves and their relationship to a married couple who they perceive as having a less satisfactory relationship. Or the voluntarily childfree couple may help some friends out by keeping their children for the weekend without realizing how the change might have affected the nature of the children during the weekend. Fourth, they capitalize on the ambivalence of the divergent larger culture towards their beliefs. There is hardly any viewpoint or option of which society as a whole disapproves; therefore each variant form may capitalize on this ambivalence. For instance, with the rapid population growth the voluntarily childfree may be interpreted as unselfishly choosing to sacrifice the privilege of parenthood so that others may enjoy it more often.

As parents and/or workers with youth, it is our responsibility to try to understand the choices that people of today face, their reasoning for their choice, the consequences of that choice, and some alternative ways to deal with those consequences. If we truly educate ourselves to the above, we will not only be able to help others in their decision-making process but will also be able to help ourselves. We will be better able to deal with our children as they choose a nontraditional family form and/or our employers, relatives, and neighbors as we choose to vary from the norm.

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THE SYSTEMS TRAP: STEREOTYPES AND LABELS

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As introduction to our discussion today, I would like to give a perspective on the vulnerable status of adolescent young people in our society which I think has some serious consequences for the way in which we provide services for them. Hopefully we can together explore ways in which we as concerned and influential adults can re-evaluate our roles as we work with our constituencies of young people. A common human tendency is to organize and cluster our observations about the world around us so that we can move more comfortably and with greater certainty in a complex world. This process, however, can lead to unfortunate consequences when generalizations about groups of people develop into stereotypes which became the basis for decisions affecting that group. This is particularly prominent when we consider adolescence.

Adolescenthood in our culture seems to be considered a deviant status. There are few clearly defined roles for the adolescent (other than perhaps occupying a classroom seat) and behavioral expectations are often vague and ambiguous, an exhortation "to behave." When adults are asked to respond to the term "adolescent," perjorative words consistently appear: unpredictable, angry, difficult, emotional, irresponsible, selfish, lazy, impulsive, etc. These words themselves became very interesting when we look at the major "normal" systems which touch the daily lives of adolescents—family, school, voluntary organizations such as Girl Scouts, 4-H, etc. The expectation we seem to have of these systems is that they somehow change or alter the adolescent from unpredictable to predictable, from lazy to productive, from impulsive to self-controlled, from irresponsible to responsible, etc. The general view held of adolescence seems to carry with it an admonition for change, to move the adolescent somehow along toward more "adult" or "mature" behaviors.

When a young person fails to move as quickly as expected toward this behavior change, or when cumulative behaviors too often fit negative stereotypes, some "corrective" or "protective" or "treatment" system may be involved. Such systems—juvenile justice, mental health, welfare—can be considered extra-normative, i.e., deal with behaviors considered problematic rather than normal.

Thus some members of the deviant group "adolescent"

acquire the additional deviant status of "sick," "poor," "neglected," "bad;" and the whole stereotyping process as it relates to adolescenthood tends to be reinforced.

What I am suggesting is that many behaviors of young people are interpreted on the basis of negative stereotypes, and that as a result, a "problem" emerges which must then be dealt with by some extra-normative system. For example, a young person repeatedly misses classes. Since adolescents are "irresponsible", missing school means the young person is failing to use effectively a system designed to move him to responsible behavior. The failure is not within the school system itself since other "irresponsible adolescents" are indeed responding responsibly. Therefore, additional helps are required to move that adolescent into a more responsible role vis a vis, the school system. What other "helps" are involved in this process often has little rational basis, but is dependent on the professionals available, the young person's social status, or perception of the meaning of the behavior, or the personal attitudes of the adults in the decision-making positions.

There is a very crucial and significant step in this process that has implications for those providing services to young people. This step is at the point of involving the young person in an extra-normal system where his behavior may be formally "problemized."[1] Normal systems can increase sensitivity to the range of normal behaviors of adolescent young people. Part of this process is the recognition that many behaviors which have been considered negative are indeed positive and growth producing not only for the individual young person, but for the various normal systems with which he engages.[2] "Irresponsibilities" about school attendance may be responsible exploration of a range of alternatives to a non-responsive system. Angry outbursts rather than indicating lack of control may be positive response to stereotyped requirements. Unpredictable responses may generate a re-examination of the situation which insists on predictability.

Extra-normal systems can establish more effective filters or screens so that inappropriate referrals are not accepted, and professional expertise lent to normal systems to provide more competent and responsive services. Some young people do indeed need special helps, but many are shunted into further stigmatizing situations because of failures within their social systems, not because of their personal failures.

What does this mean for us as teachers, volunteers, youthworkers, concerned adults? It means careful examination of our own attitudes and feelings about adolescents and their behavior. Do we respond with enthusiasm to the questions and concerns with which they confront us, or do we retreat too quickly to an authoritarian stance? Do we respect the struggles and strengths reflected in adolescent behaviors, or do we too readily "problemize" the behaviors? Most important of all, can we relate to young people as human beings, with warmth, compassion, trust and sensitive knowledge about the problems which can arise in their lives?

As a final note, when a group of 100 young people, part of a leadership conference of voluntary youth-serving organizations, were asked to respond to the word "adult," the predominant descriptive words used were "demanding," "nagging," "over-protective," "narrow-minded," "contradictory," and "stubborn."

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YOUTH'S CLOTHING: CONFORMITY OR INDIVIDUALITY

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The concept of *youth* identifies an emerging stage in the life cycle of an individual in the psychological literature as well as a social category or collectivity in the sociological literature. Traditionally, the term "youth" has been used to refer to either the late adolescent or the young adult in society. Keniston, however, views *youth* as an emerging and transitional phase occurring between the life cycle stages of adolescence and adulthood. It is comprised of young men and women of college and graduate school age rather than teen-agers. Youth has been further characterized as (1) having an awareness of potential conflict and disparity between one's own identity and integrity and the demands of the existing social order, (2) critically analyzing earlier social and cultural learning and (3) emphasizing change and movement rather than maintaining the status quo (18, pp. 9-14).

As a social category, youth comprises a plurality of persons not necessarily organized in a group but who tend to have a collective consciousness and who share selected interests and values as well as maintain a sense of solidarity with other youths (26, pp. 60, 384). In Keniston's words, they tend to band together to form "youthful counter-cultures characterized by their deliberate cultural distance from the existing social order . . ." (18, p. 15). According to Flacks, the emergence of a youth culture and movement is an indicator of an impending social transformation or a challenge to socially institutionalized values and norms (12).

To help identify who youth are, attempts have been made to provide an age-grade definition for this stage. Little, if any, agreement concerning the age range of youth is evident in the literature. Keniston includes the eighteen to thirty year old (18, p. 22). For Fabian, the age range of eighteen to twenty-four identifies the young adult (11, p. 61). Havighurst using the traditional conception of youth, identifies the age of adolescence from twelve or thirteen to eighteen, and early adulthood from eighteen to thirty-five years old (14, p. 10).

There are more than 42 and one quarter million young people between the ages of fourteen and twenty-four years old in America today. This age group comprises about 20% of the total population (29, p. 4). Knowledge of total money income distribution according to age and sex (29, p. 35), provides significant information for the apparel marketer. Although not all expenditures are for clothing, teen-agers as a market segment spend approximately 30 billion dollars annually (28, p. 51). The male population, according to Dedaelus, is a 19 billion dollar apparel market with the greatest expenditures in 1974 for the twenty-five to thirty-four year old (5, p. 41). For women, per capita expenditures for clothing are higher than for men at all age groups, with the largest clothing bills for the sixteen to twenty-four year old (9, p. 15). The four million college students in the youth-market spend approximately 22% of their incomes on apparel (1, p. 29) and, according to other survey reports, the male spends about 13c out of every dollar for apparel while the female spends approximately 32c (6, p. 39).

Characterizing Clothing Actions of Youth

Similar to the more general literature, reflected in the

study of youth and their clothing are (1) conceptualizations of youth as a stage in the life cycle and as a collectivity, (2) traditional classifications of youth and (3) lack of agreement as to age-grade definition for youth. Prior to considering clothing conformity and individuality as significant constructs about youth's clothing in home economics, emphases of clothing educators and researchers pertaining to selected aspects of youth's actions with respect to clothing will be taken into account.

Clothing and appearance were found to be of great importance to adolescents and college students in the early research history of youth's clothing. Major attention, however, was focused on the nature of economic actions concerning clothing, such as planning, buying and care practices. In writing about the early adolescent of twelve to fifteen years old and the adolescent of fifteen to twenty years old, Ryan focuses on youth as a developmental stage. The nature and importance of the physical, emotional and social development of young people in relation to actions such as acquisition and use of clothing is a part of her consideration (22, pp. 241-45, 269-70) as well as that of Tate and Glisson (25, pp. 279-83, 308-10). Alluded to by both as a potential source of conflict between parents and young people are the activities of buying and wearing of clothing by young people.

A part of youthful development is a growing awareness for the use of clothing and appearance by others, as a basis for making judgments, and as one criterion for acceptance into friendship groups and entrance into occupational roles. Focus on conformity in the use of clothing by young people was of limited significance in the early 1960's, although there seemed to be a belief that young people have both a desire and need to conform to the dress of peers; hence, a motivational orientation. Ryan expresses this notion as a reason for wearing clothing of a certain type. She says that the slavish following of fads and fashions is a result of a young person's desire or need to conform to peer group dress (22, p. 275). Following fads and fashions is a characteristic attributed to youth's enjoyment of change coupled with a desire to experiment with a developing self-image. An emphasis on the young person's evaluation of his image, clothing and appearance and this in relation to a judgment of other's clothing is basic to a conceptualization of clothing deprivation as a significant construct in the field.

When considered as a subcultural collectivity, the youthful group of adolescents has been said to maintain their own styles of clothing and grooming. Sebald believes these styles are a way of overt identification with an ethos different from the established culture (23, p. 218). According to Roach, the clothing of adolescents performs two functions: (1) it wins peer group approval for them and (2) it identifies and separates them from other age groups (20, p. 396). Flack provides a detailed characterization of the hair and fashions of youth as an emerging subculture. Youth of the 1970's tended to follow a Bohemian pattern in their appearance and dress: men seemed to neglect clothing and appearance; work clothing was the style and facial hair became prevalent; long hair and little or no makeup was for girls. They also wore handcrafted jewelry and clothing. An emphasis on naturalness and comfort were the characteristics sought (12, p. 66). Distinction between the sexes blurred. Youthful fashions were reported by Thomas and others as symbolizing a direct challenge to societal norms and deeply held cultural values (27, p. 110) concerning sex roles, the work ethic, sensuality and efficiency in the use of time and money (12, p. 67). The differently dressed individual was labeled "hippie" or "radical" or "militant" and was compared and judged in appearance (of which cloth-

ing is a part) with the "traditional" or "conservative" youth. Subsequent reaction to differently appearing (and dressed) individuals has been reported in terms of the verbal and physical abuse encountered, in the formation of stereotypes and as recipients of prejudice and discrimination in many communities, from many sources and in different ways. Some young people who adopted new fashions were ostracized and experienced reactions and punishments similar to those experienced by racial minorities, such as black Americans, in urban inner-city situations (12, pp. 67-68).

Other emphases in the 1970's have been on (1) empirical studies of the similarities between young people's attitudes toward clothing and appearance and conservative (or liberal) political attitudes and (2) the results of legal challenges by youth to discriminations in work, school and athletics based on hair styles, dress codes and other aspects of clothing and appearance. Currently marketers believe a change in appearance of youth groups is occurring. The college age individual has been showing (1) greater interest in clothing and garment attributes such as comfort, practicalness and casualness, (2) a neater appearance, (3) the wearing of dresses and wedding gowns, (4) a focus on "quality" in clothing and (5) a desire for uniqueness in appearance. Because of limited money for clothing expenditures, emphasis is on replacement buying, and jeans (of varying colors, styles, fabrics and construction) have become a classic and a large part of clothing inventories of young people. Versatility, coordinates and accessorizing characterize today's apparel market emphasis (1, 5, 6, 15).

Clothing Conformity and Individuality

"Conformity" is a term found in the vernacular as well as the social science language system. It has been defined in sociology as behavior that is in accord with the norms and expectations of a social group or an individual's own membership group (26, pp. 71-72). Behavioral responses that are similar to others' behavior or that are prescribed by norms provide evidence of acquiescence to rules. To conform is to comply, to imitate and, according to one suggestion made, the term should not be used without reference to the social context in which conformity occurs.

When "conformity" is used in conjunction with "clothing," reference may be made to "the individual's attempt to dress, more often than not, according to the accepted clothing norms of the reference group" (24, p. 721). Other definitions of "clothing conformity" may be found in the home economics literature. Morrow defines "conformity in clothing use" as "showing correspondence to a recognized or required group standard" (4, p. 81) and Creekmore states that "clothing conformity means dressing and thinking and feeling about clothing like the majority of the group or sub-group" (4, p. 65). Complete conformity may be seen in the wearing of a uniform, for example, by different age, religious and occupational groups.

Individuality in clothing is conceptualized in the clothing literature as (1) an aspect of personality—a search for identity and (2) a way of using or wearing clothing that differentiates oneself from others. In its latter usage, it may be considered an antonym of clothing conformity. It means not looking like everyone else—wearing distinctive jewelry, unusual eye glass frames, unique garments or different colors and fabrics in clothing designs. Individuality means rejecting fashions that don't represent the uniqueness of an individual (17, p. 20).

Non-conformity and *deviance in dress* are also conceptualized as antonyms of *clothing conformity* in the home economics literature. The two terms thus become synonyms of "individuality in dress." Interchange in the use of terms

leads to vagueness and ambiguity in the language system of a field of study. Horn says that non-conformity is deviation from established clothing norms (13, p. 201). Another clothing researcher defines "clothing non-conformity" as "the individual's attempt to dress, more often than not, differently from the accepted clothing norms of the reference group"(24, p. 721). Two social aggregates may be labeled as non-conforming in the use of clothing: (1) fashion innovators, leaders or influentials and (2) marginal groups—a term used by Horn (13, p. 201). Empirical research indicates that for the former type, life-cycle has a strong relationship to characteristics as a fashion leader. The results of an empirical study by Katz and Lazarsfeld showed that in successive life-cycle positions (defined by age increases), fashion leadership possibilities declined. The greatest number of fashion leaders was found among the class of girls, while the least number was among the category of matrons. In other words, the effects of age, marriage and motherhood decreased a woman's chances for leadership (16, p. 249). Male fashion innovators have also been found among youth.

Illustrative of the marginal subcultures are religious, racial and adolescent groups according to Horn. They are described as alienated from the general social structure and show greater tendencies to violate conventional dress modes. Their desire to achieve recognition and full acceptance in society causes them to establish counter norms of dress. Reflected in their refusal to meet standard clothing requirements is the subcultural group's aversion toward societal norms (13, p. 201).

Regardless of disagreement in nominal definitions of "clothing conformity" as well as differences in contrasting terms to label and describe opposite or non-conforming actions in the use of clothing by individuals and groups of individuals, ways of measuring the construct in a particular social setting are, however, limited. First, norms or appearance expectations must be identified. Establishing a modal pattern of dress for adolescents in a high school setting was one way created by clothing researchers (19, pp. 4-5). Dress mode was a typical pattern of dress of a given reference group comprising a list of dress categories and variations in dress details that might occur. The degree of clothing conformity (or non-conformity) was operationally defined as the difference between the individual's dress score and the dress mode score. Thus, the use of clothing was described as more-or-less conforming (or non-conforming). Although differences were evident between sexes, the findings generally indicated that sociometric classifications were significant for conformity in the dress of adolescents. They tend to conform more to the small group (the mutual pairs or reciprocal friendship groups) to which they belong rather than to the class as a whole (8). The results of Thomas' investigation of the appearance and dress of college males on a dimension of radical-conservative showed that few individuals could be classified in either extreme. The majority of campus males wore several different modes of dress. Thomas concluded that his sample tended to reject the societal norms and values depicted by the conservative dresser and were attempting to define themselves as a group separate and distinct from both extremes (27).

A second way of establishing patterns of dress, which may be indicative of societal rather than small group clothing norms, is through the research technique of content analysis. Since fashion magazines have been found empirically to be a source of information about clothing for youth, Heisey's findings from an exploration of the use of the technique follow (see insert). Youth's adherence to societal clothing norms may be observed through a series of fashion counts at different points in time.

CONTENT ANALYSIS OF *VOGUE, MADEMOISELLE, SEVENTEEN* AND *GENTLEMAN'S QUARTERLY*

A content analysis is a research technique by which one attempts to describe and analyze a form of communication, systematically, objectively and quantitatively (2). In addition the analysis should have generality, meaning the findings should be more than merely descriptive. They should have some theoretical relevance to characteristics of the intended recipient of the message (1).

The focus of this analysis was the detection of possible norms. Norms are implicitly expressed by magazines both in articles and advertisements. Rarely are they stated explicitly. Evolution of norms over time and the variation of norms in different strata of society can be traced and identified through a content analysis of periodicals. Several periodicals from the same year are needed for an analysis of varying audiences at a fixed time. A comparison along the parameter of time can be made if publications are used from two or more years.

The September issues of four fashion magazines: *Vogue, Mademoiselle, Seventeen, Gentleman's Quarterly,* for both 1975 and 1976 were analyzed. These publications were chosen because of general format, apparent audience, and availability. The September issue was used because it is usually the issue that places the greatest emphasis on fashion. *Vogue*, in particular, has made a tradition of its September fashion issue. It is realized that the sample size in this analysis is very small. Any conclusions made must be viewed with this in mind.

Two main categories were analyzed, cosmetics and clothing, both verbally and pictorially, with a focus on possible norms. Subdivisions of the two categories were:

Cosmetics	Clothes
Hair	Shirts
Nails	Sportswear (defined as
Scent	pants for women,
Make-up	leisure suits, and
Skin treatments	casual wear for men)
	Dress wear (defined as
	skirts and dresses for
	women, and dress suits
	for men)
	Evening wear
	Coats
	Furs
	Shoes and boots
	Accessories

All cosmetics, shoes, and accessories were recorded by one tally per advertisement, or article, with a separate tally for each page of multiple page ads. Each major garment was tallied in clothing "ads" and articles. In addition, descriptions were examined for any mention of a designer's name and or place of purchase (i.e., department store).

After completing the tabulation of the different variables, two trends could be seen. Designer names are definitely important to the woman who reads *Vogue*, and they become more important for September 1976, rather than for September 1975, with an increase in frequency by almost one third. The same trend can be seen in *Gentleman's Quarterly*, accompanied by a nine fold increase. (See Table 1.) A similar trend can be seen for advertisements that feature a specific place of purchase. Again the place of purchase seems to be most important to the reader of *Vogue*, but the analysis of *Gentleman's Quarterly* also revealed a substantial

emphasis on this variable. An increase of approximately 30% was noted in the 1976 *Vogue* and 300% in *Gentleman's Quarterly*. *Seventeen* and *Mademoiselle* exhibited an awareness of purchase locations in 1976, but not in 1975. Since all publications examined show an increase along this variable within the year, it is suspected that society, in general, is placing more emphasis upon the purchase of fashion items from prestige outlets.

These were the only major trends that were found. If the study were continued over a longer period, or extended to more publications, more norms should become apparent.

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CONTENT ANALYSIS OF
Vogue, Mademoiselle, Seventeen & Gentleman's Quarterly

CATEGORY	VOGUE 1975	1976	MADEMOISELLE 1975	1976	SEVENTEEN 1975	1976	GENTLEMAN'S QUARTERLY 1975	1976
COSMETICS	16.90*	21.13	28.20	33.60	29.60	27.90	6.67	12.40
CLOTHES	54.16	50.77	17.82	14.80	14.30	11.80	3.45	43.69
DESIGNER	20.80	23.71	00.00	00.00	00.00	00.00	.56	4.80
PLACE OF	23.08	29.68	00.00	1.17	00.00	1.17	1.67	5.82

* Values are: Number of tallies X 100 / Pages in issue

Conclusions

Currently, the question of whether the use of clothing by young people represents *conformity* or *individuality* can not be answered. Several reasons for this inadequacy seem to exist. In the first place, the terms lack clarity of meaning among researchers and educators. We only have an idea what is meant and how to measure the conformity (non-conformity) constructs. The terms "individuality" and "deviance" are vague and ambiguous in contexts and should, therefore, be eliminated from the language system. Limited empirical study shows us that the use of clothing is more-or-less conforming (or non-conforming) among and between small friendship groups of adolescents in the high setting and among males on college campuses.

Secondly, descriptions and reactions to clothing and appearance of youth considered as different types of social aggregates—adolescents, ethnic and religious groups—reflect writers' personal biases and value judgments, rather than the results of empirical investigations. Such material written in textbooks and research reports only perpetrates more prejudice and stereotyping. It fails to take into account the more widespread use of varying hair styles and appearance by people of different ethnic and occupational groups who, on occasion, provide the dress norms which influence individual and social behavior regarding clothing use. It also raises the question of whose clothing and appearance norms establish the evaluative criteria.

Next, clothing researchers, especially in home economics have not explained theoretical assumptions. Underlying much of the writing is the concept of developmental stages of adolescence, youth and adulthood. The use of this concept implies orderly change through life cycle stages. With respect to clothing, the dimension of clothing conformity—non-conformity once clarified, might be viewed over time,

that is, from one developmental stage to the next and in different social settings, since individuals use clothing differently in different places. In other words, degrees of conformity (or non-conformity) in the use of clothing will change over time and in different settings for the same and for different individuals considered at the same and at different stages in the life cycle.

Finally, conformity (or non-conformity) in the use of clothing must be viewed as a human action in which the individual (or groups of individuals) is actively, deliberately, consciously or rationally involved in determining his behavior with respect to clothing under varying situational conditions. Clothing conformity is not mere passive response to a stimulus—the model dress pattern—but an active involvement in an increasingly more complex organization of behavioral response in different settings as growth and development occur.

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TEENS TEACHING NUTRITION

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The University of Minnesota Agricultural Extension Service represented the North Central States in an evaluative study to determine the effectiveness of USDA Extension Service's Youth Nutrition Series. A North Carolina University research team carried out the study for the USDA Extension Service.

The series was designed for low-income youth within the age range of 8-12 years. The content emphasized nutrition concepts appropriate f for the age, interest, and abilities of the youth.

The resources for each lesson included a leader's guide and a funsheet for members. Each leader's guide included specific objectives, activities to help youth accomplish the objectives, list of resources needed, and suggestions for evaluating the lesson. Some of the activities were from "The Bag of Tricks." These activities may be appropriate for more than one lesson. The member's funsheet included selected nutrition concepts and some learning activities. The variety of activities included simple experiments, games, puzzles, songs, and food preparation.

One phase of the evaluative study was to determine the effectiveness of the materials in the formal classroom setting. To accomplish this phase, Minneapolis Public Schools cooperated with the Agricultural Extension Service. Home economics, health, science and social studies teachers identified teenagers from selected junior and senior high schools. These teenagers, after participating in a training program, were assigned to teach a group from one of the selected elementary schools.

The training program for the teenagers was held at the Hennepin County Urban Extension Office. Since the materials to be tested were developed for youth ages 8-12, we assumed the teenagers already knew the basic nutrition facts they would be teaching. Our primary objectives for the training program were for the teenagers:

(1) to become familiar with the materials and resources that they would be using in the teaching situation;
(2) to plan teaching strategies;
(3) to practice teaching in pairs to other teens; and
(4) to practice filling out forms required as part of research project.

There were two phases to the training program. During the initial phase, which totaled 9 hours, the teenagers:

(1) received materials;
(2) participated in learning activities—both as teachers and learners;
(3) began to develop lesson plans; and
(4) participated in filling out forms.

The second phase was during the time teenagers were teaching a group of elementary youth. During this phase, the lesson plans were turned in for review, lesson materials reviewed and non-perishable supplies picked up.

Thirty-two teenagers, or 16 teams, taught a total of 164 elementary school children. The youth were divided into groups of 10-14 members. Each team taught one group, one hour a week, for six weeks using the USDA Extension Service Youth Nutrition Series.

Did the elementary youth taught by the teenagers increase their knowledge? Change behavior? The research team designed evaluation instruments to measure knowledge, attitude, and practice changes. When the mean differences between pre- and post-knowledge scores for the 8-12 year old youth taught in the formal setting were compared, the increase in knowledge was greater for the Minnesota elementary youth than for youth taught in a similar setting in other states. There was also a slight, but significant, change in eating practice.

While not fully documented, the teenagers did learn nutrition facts. The teenagers seemingly enjoyed this experience. Not more than one-third of the teens received school credit. About 50% were missing other classes and had to complete those class assignments. They also had an opportunity to develop leadership skills, to be responsible, and to grow as individuals.

Involving teenagers in meaningful nutrition experiences may be one way for them to recognize the importance of nutrition to health. Hopefully, with this recognition, the teenagers will evaluate their eating practices and improve them as needed.