THE SELF-OTHER CONCEPT AS REVEALED THROUGH AN ANALYSIS OF A SELECTED LIST OF CHILDREN'S BOOKS

Thesis for the Degree of Ed. D.

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George E. Winsor

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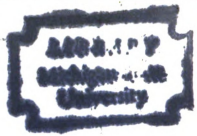

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presented by

George E. Winsor

has been accepted towards fulfillment of the requirements for

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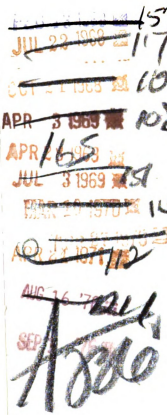
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ABSTRACT

THE SELF-OTHER CONCEPT AS REVEALED THROUGH AN ANALYSIS OF A SELECTED LIST OF CHILDREN'S BOOKS

by George E. Winsor

This study is an attempt 1) to define the components of the self-other concept; 2) to review the research relative to the effects of reading, and; 3) to ascertain whether or not children's fiction first copyrighted within the United States in the twenty-year period preceding 1961 are books that could be expected to, or not to, contribute to the development of the self-other concept.

In this study it is hypothesized that:

1. The content of the books that children read will provide ideas that may contribute to the development of the self-other concept.

2. The content of the books that children read will provide ideas that may contribute to the understanding of others, may give social insight.

3. The content of the books that children read will provide ideas that may contribute to values, to ideals, to a philosophy of life, which, as children develop, becomes an integrating factor

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The Children's Catalog, published by the H. W. Wilson Company affords a list of books about life in the United States. The list consists of fifty books. Children's books used in this study are taken from the 1961 edition of the Children's Catalog and deal specifically with American children. All books comply in every respect with the following limitations: (1) all books have been copyrighted in the United States from 1941 to 1961 inclusive, (2) all books are classified in the Children's Catalog as fiction, (3) all books are indicated as suitable for grades four through six, though they may also be suitable for grades three through nine, and (4) all books appear under the subject heading, life in the United States, from Sears List of Subject Headings. No book which falls within the above mentioned limitations is omitted.

This study employs the technique of content assessment.

A review of the literature by authorities in sociology and psychology reveals their thinking about man's relationship in the contemporary world. Four components of the self-other concept were determined. They are:

1. The realization that personal status and style are an essential part of the self-other concept.
2. The realization that effective interpersonal relationships are an essential part of the self-other concept.

3. The realization that aspiration or expectation of adequacy is an essential part of the self-other concept.
4. The realization that a moral sense is an essential part of the self-other concept.

Each of the four components of the self-other concept as it appears in the children's books is treated in a separate chapter in this study.

The examination of the content of the selected list of children's books does not reveal that children are concerned with physical status and personal style, although there are a few instances which indicate that girls from various parts of the United States are concerned about their dress.

The books that comprise the selected list used in this study do provide content that is concerned with interpersonal relationships.

The third component of the self-other concept, the realization that aspiration is an essential part of the self-other concept is found in many bits of information in the content of the books in the selected list.

With very few exceptions the leading character in each story adheres to or makes an effort to adhere to the following standards of behavior: family affection, kindness, honesty, cooperation, pride in

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country, responsibility, courage, and kindness to animals.

Stories about children in the United States do, with some limitations provide ideas that emphasize the social and moral values of our culture, ideas that may develop a moral sense necessary for the development of a self-other concept.

Almost without exception the stories of children in various parts of the United States describe some kind of relationship that the book child has among his peers. Relationships between parents and children are also revealed.

The careful investigation of the selected list of books of fiction appropriate for the intermediate grades reveals very little information about the teacher's role in the development of the self-other concept.

Though the books used in this study do not individually or as a group meet all the positions as defined by the four components of a self-other concept, it is conclusive that in many respects they are very satisfactory.

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By

George E. Winsor

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CHAPTER I

INTRODUCTION

Reading is among the school subjects most discussed by educators and laymen. It is written about in journals and books, spoken about on radio and television, and heard about in conferences and meetings.

One of the significant emphases in the modern reading program is the extent to which it affects the wholesome growth of children. At one time it was believed that the ability to read was acquired in the elementary grades. Formal reading instruction was for the purpose of developing general reading ability. Teachers at the present time are still concerned with developing reading abilities as such, but the aim of the reading program extends beyond the acquisition of certain abilities to include the effects of reading upon the whole pattern of personality development of the child. The values of such reading are obvious:

> It insures a growing body of concepts and ideas, the validity and the relationships of which are clearly recognized in so far as they can be determined by the reader. It aids, also, in the development of attitudes, ideals, and appreciations that are products of discriminative thinking. Furthermore, critical reading may enable a reader to change advisedly his outlook on life, to modify his purposes

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> and intentions, and to chart new courses of action with care and discrimination. [1]

Gates suggests that "In whole hearted reading activity the child does more than understand and contemplate; his emotions are stirred; his attitudes and purposes are modified; indeed his innermost being is involved." [2]

Hildreth has pointed out that reading plays a role in shaping the emerging personality of children and young people. "By bringing the child into contact with lives and deeds portrayed in literature, books can enhance his personality and help a thoughtful child develop a sense of values." [3]

It has been stated by Smith and Dechant that:

> Reading can and often does have a great influence on personality; it may be used as a tool for promoting personal growth, and it has been advocated as a means of furthering personal adjustment. [4]

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[1] William S. Gray, Promoting Personal and Social Development through Reading, Supplementary Educational Monographs, No. 64, (Chicago: University of Chicago Press, 1947), p. 2.

[2] Arthur I. Gates, "Character and Purposes of the Yearbook," Reading in the Elementary School, Forty-eighth Yearbook of the National Society for the Study of Education, Part II, (Chicago: University of Chicago Press, 1949), p. 4.

[3] Gertrude Hildreth, Teaching Reading, (New York: Henry Holt and Company, 1958), p. 7.

[4] Henry P. Smith and Emerald V. Dechant, Psychology in Teaching Reading, (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1961), p. 313.

As an example of the possible effects of reading and literature upon children's development the suggestions of Dora V. Smith should be noted:

> 1. Reading can help young people gauge themselves accurately, to understand the motives of human conduct in general and their own in particular.
>
> 2. Books can furnish young people information that they need to do the things life challenges them to do and to understand its ever widening and deepening problems.
>
> 3. Reading is a necessary adjunct to understanding first hand experiences and an inevitable substitute for experience in all our knowledge of the distant in time and space.
>
> 4. Young people come, through reading, to a clearer definition of their own basic philosophy and of their own conviction as to what values are of most worth.
>
> 5. A final service of reading is to offer escape from the difficulties of strained conditions of life in modern times.[5]

These ideas of Gray, Gates and others reflect the trend to extend the aims of basic reading instruction to include the aims usually associated with the teaching of literature. This is because they are concerned with the effects of reading on the child as well as the abilities to be acquired. Another way of stating this is to say that the teaching of literature is concerned more with attitudes and appreciations which extend beyond the knowledge and skills which

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[5]Dora V. Smith, "Nature of the Reading Program to Meet Personal and Social Needs," In W. S. Gray, Ed., Promoting Personal and Social Development through Reading, Supplementary Educational Monographs, No. 64, (Chicago: University of Chicago Press, 1947), pp. 11-16.

usually make up the aims of basic reading instruction.

An attitude is defined as:

> . . . an enduring learned predisposition to behave in a consistent way toward a given class of objects, a persistent state of readiness to react to a certain object or class of objects, not as they are but as they are conceived to be.[6]

The way a child reacts to ideas will gradually be built up and organized through his experiences, some of which may be experiences in literature. Attitudes are often connected with emotional responses which may be elicited from literature. Through the experiences of the characters that he meets, the feelings that he may have about the characters, and the evaluations that he makes, a child may become better acquainted with himself and his own strengths and weaknesses.

The children in "our" classrooms differ greatly in personality. To plan appropriate educational experiences it is necessary to understand the nature of personality development. This indicates the need for an intensive study of personality patterns which relate to the success or failure in reading and how personality may be influenced by reading. Recently educators have designed systematic investigations to determine the relationships between reading and personality development. The meager scientific research and the

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[6]Horace B. English, and Ava Champney English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms, (New York, Longmans Green and Company, Inc., 1958), p. 50.

publication of the University of Chicago Conference on Reading, Promoting Personal and Social Development through Reading, suggests that what children read may have an influence on their attitudes.

At the present time research in personality development in children, the "self-concept," has been reported in terms of motivation and learning, but not specifically in terms of reading and literature.[7]

A formulation prepared by the Educational Policies Commission under the sponsorship of the National Educational Association has been widely accepted and used as a frame of reference for formulating objectives of education.

"The educated person reads the mother tongue efficiently,"[8] is one of the Objectives of Self-Realization. In a modern society the ability to read well all types of materials is fundamental to self-realization.

Sayres and Madden have found in their analysis of the democratic way of life that self-other realization is one of the traits of democratic character whose growth the schools must promote.

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[7]Ruth C. Wylie, The Self Concept, A Critical Survey of Pertinent Research Literature, (Lincoln, Neb.: University of Nebraska Press, 1961).

[8]Educational Policies Commission, The Purpose of Education in American Democracy, (Washington, D. C. National Education Association, 1938), p. 50.

Fundamentally the traits are:

> (1) Integrity of personality, (2) that respect for self and other which we call self-other realization, (3) disciplined judgment in the cooperative making of decisions, plans and policies, and in the achieving of factual knowledge and the technical skills needed for effective participative activity, (4) artistic-aesthetic quality in experience, and (5) the religious attitude.[9]

They define self-other realization:

> . . . to denote an attitude and outlook on life in which both individuality and the social conditions which make individuality possible are recognized as primary values. The purpose of democratic education is to help the individual realize the potentialities of his individuality. But he can realize his individuality only by experiencing other selves and by learning to respond sensitively and constructively to other selves.[10]

THE PROBLEM

Statement of the problem. This study attempts: 1) to define the components of the self-other concept; 2) to review the research relative to the effects of reading, and 3) to ascertain whether or not children's fiction first copyrighted within the United States in the twenty year period preceding 1961 are books that could be expected to, or not to, contribute to the development of the self-other concept.

Importance of the study. In recent years psychologists and sociologists have assumed that the descriptive account of each person's

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[9]Ephraim Vern Sayers and Ward Madden, Education and the Democratic Faith, (New York: Appleton-Century-Crofts, 1959), p. 430.

[10]Sayers and Madden, op. cit., p. 435.

world is best arrived at by an analysis of the central character, namely the self.

> Interest in the psychology of the self was revived about thirty years ago, and today personality psychologists are no longer apologetic regarding their interest in it. In this connection it is pertinent to observe not only that the self is a central problem in books on personality, but that two presidential addresses before the American Psychological Association, in less than fifteen years were made on the subject of the self.[11]

Concepts such as the self or soul were widely used in discussing human personality up to the end of the nineteenth century. With the rise of behavioristic psychology these notions were judged too mystical to be of value in a scientific study. "It is only recently, perhaps, since the publication of Allport's volume on personality, that the self has again become respectable."[12]

Many factors, such as family influence, teacher's attitudes, types of instruction, and motivation, at one time or another, must be considered in a thorough investigation of the self. Though all such factors are recognized as having importance it is more practical to deal with only one factor at a time. This study is concerned with the part reading materials play in the development of the self-other concept.

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[11]Hubert Bonner, Psychology of Personality, (New York: The Ronald Press, 1961), p. 457.

[12]Ross Stagner, Psychology of Personality, (New York: McGraw-Hill Book Company, Inc., 1961), p. 182.

The ability to identify with others is perhaps the most important factor in the development of the child's self-other concept. Books provide an avenue for such identification. There should be a time in every day when a child can say, "Now, book, you belong to me, and I belong to you!"

> Undoubtedly, individual children vary greatly in the amount and type of their identification, . . . but the possibilities exist even in later childhood. Juvenile literature must be considered as one of the more important avenues for identification. . . .[13]

Books are gateways to a wider world than our immediate surroundings provide, serving to interpret other cultures and epochs in history than our own. The printed word has the power to revolutionize our ways of thinking and living.

> In a democratic society it is particularly important that citizens be skilled readers, not only in their ability to understand the printed page but also in their ability and disposition to evaluate what they have read in the light of its accuracy, the source from which it has come, its fairness, and the presence or absence of emotional tones in its presentation.[14]

Reading is surely one of the means by which the elements of a culture are shared and transmitted. The person who is interested in personality development would be wise to inquire into the matter of whether or not printed materials make a difference in the person who reads.

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[13]Ethel J. Alpenfels, "All Children Need to Identify," Childhood Education, 25 (May, 1949), pp. 394-396.

[14]Margaret G. McKim, Guiding Growth in Reading, (New York: The Macmillan Company, 1955), p. 5.

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It is believed that certain professional implications will result from this study. Educators, parents, librarians and authors of children's books, who use literature as a means of promoting personal and social development (desirable self-other concepts), must become more aware of the kinds of books children need. Children must have many different types of characters from which to select models, as well as have a wide variety of story situations in which they can place themselves.

Remedial programs could possibly add another dimension as a result of this study. This would stress developing the child's attitude toward himself as a reader as well as developing reading skills. Such a program could include many successful reading experiences to help the child relate reading to his personal life.

If it is accepted that a self-other concept is important, then it follows that reading materials, as one means of developing a self-other concept must be investigated.

In this study it is hypothesized that:

1. The content of the books that children read will provide ideas that may contribute to the development of the self-other concept.

2. The content of the books that children read will provide ideas that may contribute to the understanding of others, may give social insight.

3. The content of the books that children read will provide

ideas that may contribute to values, ideals, and to a philosophy of life, which, as children develop, becomes an integrating factor in all they do.

Review of the literature. Opinions about the impact of reading materials range at least from the words of Plato to those of Carl Sandburg. Writing in The Republic on the importance of impression on youth Plato said, "We must do everything in our power to contrive that the first stories our children are told shall teach virtue in the fairest way."[15]

Writers like Annis Duff, Phyllis McGinley, McKinley Kantor, Clifton Fadiman, and Carl Sandburg testify to the power of good literature in their lives. Carl Sandburg wrote in his autobiography, Always the Young Strangers:

> The great book Mary brought home--great for what it did to me at that particular time, opening my eyes about law, government, history and people, was Civil Government in the United States. Here I first read the Constitution of the United States and tried to get my head around the English Magna Carta. . . It was a honey of a book and I was glad we had all helped send Mary through high school if only that she brought that one book into our house.[16]

From the research point of view the effects of reading are

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[15]Plato, The Republic of Plato, (New York: E. P. Dutton and Company, Inc., 1958), p. 74.

[16]Carl Sandburg, Always the Young Strangers, (New York: Harcourt, Brace and Company, 1952), pp. 225-226.

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very scant. Research related to the effects of reading according to W. S. Gray dates back to 1910, or perhaps a few years earlier, when Thorndike gave some attention to the extent and character of ideas obtained through reading.[17]

In Betts' bibliography of articles and studies there is only a limited reference to research studies on the effects of reading.[18] The studies which do relate to the effects of reading stress mass media. They include investigations of newspaper and magazine reading, and the effects of TV on reading rather than emphasizing the direct effects of reading on the child. Russell clarifies the point further:

> Studies in the effects of reading are the present no man's land of this large domain in the language arts area. Since at least the 1880's starting with Janal and Cattell, the psychology of the reading act has been charted with considerable care. Beginning a little later, the problems of reading behavior and instruction have been explored and analyzed by Buswell, Dearborn, Gates, Gray, McKee, Thorndike, and their students and other workers. It is this third large area, the investigation of the effects of reading that large unknown regions and unmapped territories exist today.[19]

Russell, in his article, "Some Research on the Impact of Reading," makes this explanation:

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[17]William S. Gray, "The Social Effects of Reading," School Review, 55 (May, 1947), p. 269.

[18]Emmet A. Betts, E. W. Dolch, Arthur Gates, and David H. Russell, "Unsolved Problems in Reading, A Symposium I," Elementary English, 31 (October, 1954), p. 335.

[19]Ibid., p. 335.

> The meager research about the effects of reading on young people's lives suggest that this impact depends upon at least three factors: (1) the needs, attitudes, and "set" of the reader himself, (2) the content of the materials read; and (3) the circumstances or setting in which the reading takes place.[20]

In What Reading Does to People, Douglas Waples reports the results of his studies of the effects of reading on groups of adults. He has listed five general areas:

a. The instrumental effect: the results of reading for knowledge, information.

b. The prestige effect: the results of reading for self-approval.

c. The aesthetic effect: the results of reading for the beauty of expression.

d. The respite effect: the results of reading that relieves tensions.

e. The reinforcement effect: the results of reading that inforces our attitudes.[21]

Nila Banton Smith's study concerning the influence of reading cannot be said to be a controlled experiment. It has never been proved that the reading of certain books did change their thinking, although the children thought it did. In an attempt to learn if reading does change people, Smith sought the aid of various teachers throughout

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[20]David H. Russell, "Some Research on the Impact of Reading," English Journal, 47 (October, 1958), pp. 398-413.

[21]Douglas Waples, Bernard Berelson, and Franklin R. Bradshaw, What Reading Does To People, (Chicago: University of Chicago Press, 1940), p. 114.

the United States. Teachers of grades four through eight asked pupils if they could recall any story, poem, or book that had caused them to change their thinking or attitudes in any way. Of 502 responses, 60 per cent indicated that they had experienced changes in their attitudes as a result of reading. An additional 10 per cent said that they had also felt changes in their behavior.[22]

Evaline P. Jackson reports an investigation of the place of reading in attitude formation. Jackson attempted: 1) to investigate the effects of reading fiction upon attitudes toward the Negro race of a group of southern white children, assuming a decrease in prejudice against that race to be desirable and 2) to show applicability to a library problem of a technique borrowed from social psychology. The results showed a small but significant change in the direction of a more favorable attitude toward the Negro as measured by the Hinckley Scale for Measuring Attitudes. According to the results of Jackson's investigation one can conclude that the effects of reading upon attitude formation is subject to change.[23]

Weingarten, in a questionnaire study involving 1,256 students from 17 colleges reports the following: 28.2 per cent of those

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[22]Nila Banton Smith, "The Personal and Social Values of Reading," Elementary English, 25 (December, 1948), p. 491.

[23]Evaline P. Jackson, "Effects of Reading Upon Attitudes Toward the Negro Race," The Library Quarterly, 14 (January, 1944), p. 47.

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responding felt that their reading had led to self-understanding; 32.6 per cent, to finding the ideal self; 19.9 per cent, to solving a problem; 10 per cent, to selecting a vocation; 34.3 per cent, to changing their behavior; 60.5 per cent, to finding a way of life; and 29.9 per cent, to imitating a character read about.[24]

Elementary teachers, in Russell's study, indicated that in their childhood reading, the most frequent effects were identification with character(s), enjoyment of humor and adventure, enrichment of everyday experiences, enjoyment of fantasy, stimulus to dramatic play, and added knowledge.[25]

The Review of Educational Research presents studies by Collier and Gaier, and Lili Peller centered around the role-function of the characters in childhood stories as it related to sex, culture and other variables which influence the psychological functioning of the individual.[26]

Reading has various effects on the reader. Waples, Jackson, Smith, and others have reported these effects and the personal factors of the reader which permit or prevent these effects from taking place.

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[24]Samuel Weingarten, "Developmental Values in Voluntary Reading," School Review, 62 (April, 1954), pp. 222-230.

[25]David H. Russell, "Teachers' Memories and Opinions of Children's Literature," Elementary English, 26 (December, 1949), pp. 475-482.

[26]American Educational Research Association, Review of Educational Research, Vol. 31, No. 2, (April, 1961), pp. 184-186.

If it is accepted that some of these effects do take place to varying degrees, depending on the reader, then it may be the individual's ability to identify that produces the greatest effects. It is the ability to identify that transmits the effects of reading to the self-concept.

METHOD AND PROCEDURE

Procedure. Several studies designed for the purpose of determining whether or not reading has any effect on the reader have been conducted over the past few years. A review of this literature has been made as a part of this investigation.

Eminent scholars in the field of psychology and sociology, have written books and articles that reveal their thinking about man's relationship in the contemporary world. A careful study of this literature yields the components of that which one might term the self-other concept.

The review of research relative to the effects of reading have been presented. Components of the self-other concept are discussed in Chapter II. It remains to be ascertained what self-other concepts children's books of fiction contain and whether or not these concepts are consistent with the self-other concept as defined in this study.

The Children's Catalogue,[27] published by the H. W. Wilson

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[27]Marion L. McConnel and Dorothy H. West, compilers, Children's Catalogue, Tenth Edition, (New York: The H. W. Wilson Company, 1961).

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Company, affords a list of books about life in the United States. The list consists of fifty books. Children's books used in this study are taken from the 1961 edition of the Children's Catalogue and deal specifically with American Children. All books comply in every respect with the following limitations: (1) all books have been copyrighted in the United States from 1940 to 1961 inclusive, (2) all books are classified in the Children's Catalogue as fiction, (3) all books are indicated as suitable for grades four through six, though they may also be suitable for grades three through nine, and (4) all books appear under the subject heading, Life in the United States, from Sears List of Subject Headings. No book which falls within the above mentioned limitations is omitted. A list of the books used in the study appears in the appendix.

A careful investigation of the books which compose the list according to the limitations previously determined affords many examples of incidents, descriptions, bits of conversations, and illustrations, all of which make some kind of impression on the reader's mind. Though the illustrations, whether black and white drawings, sketches, or paintings, are recognized as making a great contribution to each book, they are not included in this investigation.

Various bits of material which are a part of the content of the books are identified and classified in accordance with the components of the self-other concept. By means of content assessment

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it is then determined that they are, or are not likely to make a contribution toward the development of the self-other concept.

Method. In recent years students of sociology and communication research have displayed some interest in content analysis as a type of investigation into the factors that affect public opinion, attitudes and social change. Berelson has written much about this type of investigation in his book, Content Analysis in Communication Research,[28] and in the Handbook of Social Psychology.[29] Good and Scates in their book, Methods of Research,[30] give a thorough identification and description of the kinds of quantitative (content) analysis of documentary materials. This study employs the technique of content assessment. "Content analysis is a research technique for the objective, systematic and quantitative description of the manifest content of communication."[31]

> The content analyst aims at a quantitative classification of a given body of content, in terms of a system of categories

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[28]Bernard Berelson, Content Analysis in Communication Research, (Glencoe, Ill.: Free Press, 1952).

[29]Gardner Lindzey, ed., Handbook of Social Psychology, Vol. 1, (Cambridge, Mass.: Addison-Wesley Publishing Company, Inc., 1954).

[30]Carter V. Good and Douglas E. Scates, Methods of Research, (New York: Appleton-Century-Crofts, Inc., 1954).

[31]Lindzey, ed., op. cit., p. 489.

devised to yield data relevant to specific hypotheses concerning that content.[32]

Good and Scates state that:

> Simple statistical investigations utilize categories already existing, or easily made, with no particular subtle challenge; the categories do not have to emerge as to quality, only as to quantity. On the other hand, content analysis is highly subtle in its obligation to recognize, identify, and detect the presence of essential or significant factors represented in the categories, for the purpose of placement in larger categories.[33]

Children's books about life in the United States deal with meanings and relationships among meanings. The theme is an assertion about subject matter and by its very nature lends itself to an investigation of this kind. Berelson has written about the theme:

> The theme is among the most useful units of content analysis, particularly for the study of the effect of communications. . . . But it is at the same time among the most difficult units of analysis from the standpoint of reliability, especially if it is at all complicated (i.e., more than just a simple sentence). One elaborate complex method of attacking this problem is to break the theme down into its components, to analyze by them, and then to reconstruct the theme by a "mechanical process."[34]

For the purpose of this study the components of the self-other concept which will be used will fall into four categories: the physical characteristics of the self, the social self, the ideal self,

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[32]Lindzey, ed., Ibid., p. 488.

[33]Good and Scates, op. cit., p. 670.

[34]Bernard Berelson in Lindzey, ed., op. cit., p. 508.

the moral self. The analysis of content of the selected list of children's books is then made by the use of these components. Some components in theme analysis require special indicators, others may not require indicators. This study makes no use of indicators. Instead it relies upon many concrete and specific examples from the literature. Many writers seek to validate their studies. In content assessment, however, validity is not a major problem. A careful definition of components usually suffices in this regard.

With respect to reliability Berelson has written:

> The reliability of a list of symbols (e.g., Grey, Kaplan, and Laswell, 1949) may be high, but the reliability of a complex semantic analysis is another matter. Presumably the use of complicated and sophisticated categories creates serious problems in reliability. This is the problem of the balance between reliability of the procedures on the one hand and the richness of the categories on the other. What does it matter that we gain reliability if in the process we lose all our insights? This critical area of content analysis, i.e., the reliability of complex categories, still needs to be adequately handled.[35]

Definition of terms. For the purpose of this study the following terms are defined. Other definitions are explained in Chapter II.

> Self - In technical discussion two distinct concepts appear and reappear: (A) the self as the subject, the agent, the individual person, the living being; and (B) the self as the individual that is somehow revealed or known to himself.[36]

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[35]Berelson, op. cit., p. 173.

[36]English and English, op. cit., p. 485.

> Self-concept - A person's view of himself; the fullest description of himself of which a person is capable at any given time.[37]

Plan of the study. Chapter I has presented a review of the literature concerning the effects of reading. Chapter II is concerned with the self-other concept. The literature of such persons as Carl Rogers, Gordon W. Allport, Calvin Hall and Gardner Lindzey, Earl C. Kelly, Abraham Maslow, Arthur Combs, and others is examined and a review is presented to define the components of the self-other concept. Chapters III, IV, V, and VI consist of the analysis of the selected children's books in terms of the components of the self-other concept, and Chapter VII is a summation of the Study. In the last chapter it is determined whether the literature does or does not approximate the position identified in Chapter II. Implications gleaned from the study are emphasized in Chapter VII. Appendix I contains a table giving the number of books which refer to various components of the self-other concept, and Appendix II contains a list of the books used in the study.

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[37]English and English, op. cit., p. 486.

CHAPTER II

THE SELF-OTHER CONCEPT

Formation and preservation of the self is probably a continual and never entirely successful process. To find out what parts of the world are "mine" and then to maintain these as "mine" is a complex process of synthesizing factors which are sometimes seemingly and sometimes actually disparate. What is mine? This body which keeps continually changing its substance? These impulses to do good or bad? Are these ideas mine which appear so good to me, so creative and sparkling, or are these others mine which keep intruding themselves as unbidden guests? The pronoun "I" is one of the most common in usage in our language. But who am I?

The self is the "I" or the "Me" of which the person is aware in his thoughts, feelings, and actions. However, the self is not a perception alone, nor a general feeling, nor a "pure" thought. It is all of these simultaneously. It is no different in principle from other complex entities existing in our experience. But the self is vastly more complex than any other entity we experience and generally the most important.

THE SELF

In order to avoid confusion it is necessary to distinguish between the synonymous terms "self," "self-concept" and "self-image." In much of the literature these terms are used interchangeably and it is sometimes difficult to understand their meanings in specific instances.

The term "self," as explained in Hall and Lindzey has come to have two distinct meanings.

> The first meaning may be called the self-as-object definition since it denotes the person's attitudes, feelings, perceptions, and evaluations of himself as an object. In this sense the self is what a person thinks of himself. The second meaning may be called the self-as-process definition. The self is a doer, in the sense that it consists of an active group of processes such as thinking, remembering, and perceiving.[1]

James said that a person's self is the "sum total of all that he can call his."[2]

In the words of Jersild, "it is a composite of thoughts and feelings which constitute a person's awareness of his individual existence."[3]

Ausubel states that:

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[1]Calvin S. Hall and Gardner Lindzey, Theories of Personality, (New York: John Wiley and Sons, Inc., 1957), p. 468.

[2]William James, The Principles of Psychology, Vol. 1, (New York: Henry Holt and Company, 1902), p. 179.

[3]Arthur T. Jersild, In Search of Self, (New York: Bureau of Publications, Teachers College, Columbia University, 1952), p. 9.

> The Self is a constellation of individual perceptions and memories consisting of the visual image of the appearance of one's body, the auditory image of the sound of one's name, images of kinaesthetic sensations and visceral tension, and memories of personal events.[4]

For Symonds the self is defined as the ways in which the individual reacts to himself. The self, as he sees it, consists of four aspects: (1) how the person perceives himself; (2) what he thinks of himself; (3) how he values himself, and (4) how he defends or enhances himself.[5]

Lundholm has made a useful distinction between a subjective self and an objective self. The subjective self is "what I think of myself" and the objective self is "what others think of me."[6]

The self is a cognitive structure which consists of one's ideas about various aspects of his being. Sarbin explains: "One may have conceptions of his body (the somatic self), of his sense organs and musculature (the receptor-effector self), and of his social behavior (the social self)."[7]

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[4]David P. Ausubel, Theory and Problems of Child Development, (New York: Grune and Stratton, 1958), p. 273.

[5]Percival M. Symonds, The Ego and the Self, (New York: Appleton-Century-Crofts, 1951), pp. 79-120.

[6]Helge Lundholm, "Reflection Upon the Nature of the Psychological Self," Psychological Review, 47:137-146, 1948.

[7]T. R. Sarbin, "A Preface to a Psychological Analysis of the Self," Psychological Review, 59:11-22, 1952.

The self may be described as the individual as known to the individual.[8]

There are others that have described and defined the self which adds to the total picture. Like other functions that cannot be directly observed, the self must remain a construct, inferred to explain observable behavior. "The self appears to be an object of value to the individual."[9] It may be viewed from without as personality involved attitudes. Sherif and Cantril state:

> The more we study, the more we find that the ego (the self) consists mainly of those attitudes formed during the course of genetic development: attitudes related to one's body, parents, family, school, church, profession, property, class, and the like.[10]

Mead, one of the most influential philosophers of this century, postulated a socially formed self. In other words, he said that one responds to himself as others respond to him. He goes on to say:

> The self . . . is not initially there, at birth, but arises in the process of social experience and activity, that is, develops in the given individual as a result of

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[8]Gardner Murphy, Personality, (New York: Harper and Brothers, Publishers, 1947), p. 996.

[9]Ernest R. Hilgard, "Human Motives and the Concept of Self," American Psychologist, 4:374, 1949.

[10]Muzafer Sherif and Hadley Cantril, The Psychology of Ego Involvements, (New York: John Wiley and Sons, Inc., 1947), p. 156.

> his relations to the process as a whole and to other individuals within that process.[11]

According to Sullivan the self is made up of "reflected appraisals" of what others think. He also suggests that the earliest experiences which influence the development of the self are experiences with people and it is on the basis of complex inter-personal relations, with experiences of approbations and disapproval, of reward and punishment that the self is realized.[12]

This has much in common with the self theorized in Carl Roger's theory of personality which he says develops out of the organism's interaction with the environment.[13]

The phenomenal self "includes all those parts of the phenomenal field which the individual experiences as part or characteristic of himself."[14]

"Self-concept" or "self-image" is defined by Thorne "as the self one thinks oneself to be, either actually in the present, or

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[11]George H. Mead, Mind, Self, and Society, (Chicago: University of Chicago Press, 1934), p. 135.

[12]Harry S. Sullivan, Conceptions of Modern Psychiatry, (Washington, D. C.: The William Alanson White Psychiatric Foundation, 1947), p. 324.

[13]Carl Rogers, Client Centered Therapy: Its Current Practice, Implications and Theory, (Boston: Houghton Mifflin Publishing Company, 1951).

[14]Donald Snygg and Arthur Combs, Individual Behavior, (Boston, Mass.: Houghton Mifflin Publishing Company, 1949), p. 58.

ideally as one thinks one would like to be in the future."[15]

The individual's self-concept, and the nature of it, cannot be seen directly. Gordon explains that:

> We infer the existence from the organized positive, functional behavior of the individual--the language he uses, the roles he takes, the ways of problem solving he utilizes, the ways of expressing and handling feelings he displays.[16]

According to Ausubel the self-concept can be thought of in the following manner:

> It is an abstraction of the essential and distinguishing characteristics of the self that differentiates an individual's selfhood from the environment and other selves. In the course of development, various evaluative attitudes, values, aspirations, motives, and obligations become associated with the self-concept.[17]

A person's perceptions and conceptions of himself as a totality are referred to by Stagner as the "self-image."[18]

A wide variety of theories which accord an important or even central role to the self-concept have been postulated by Adler, Fromm, Horney, Maslow, McClelland, Rogers, Sullivan and their followers.[19]

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[15]Frederick C. Thorne, Personality, (Vermont: Journal of Clinical Psychology, 1961), p. 102.

[16]Ira J. Gordon, Human Development, (New York: Harper and Brothers, Publishers, 1962), p. 19.

[17]Ausubel, op. cit., p. 273.

[18]Ross Stagner, Psychology of Personality, Third Edition, (New York: McGraw-Hill Book Company, Inc., 1961), p. 186.

[19]Hall and Lindzey, op. cit., pp. 467-498.

The self-concept as it finally evolves, is a composite of thoughts and feelings which constitute a person's awareness of his individual existence, his perception of what he has, his conception of who he is, and his feelings about his characteristics, qualities, and properties.

Examining the diversity of ideas and theoretical notions concerning the self and self-concept, it is seen that the self is both constant and changeable, it is both a knower and a thing that is known, a perceiver and a thing perceived.

COMPONENTS OF THE SELF-OTHER CONCEPT

In order to more fully understand the self and see it in its truest perspective, the emphasis must shift from an examination of what the self is to an examination of how the self emerges.

Harsh and Schrickel make this statement about the development of the self.

> From play and work and exploration, from books or TV or conversation, one discovers sensory pleasures, activity preferences, abilities, and sources of mental stimulation. From appraisal by adults and age-mates a child forms impressions of his social worth and of his adequacy to play various roles. Moreover, from knowledge of growth and social processes the child forms expectations of the future. . . . He evaluates himself relative to a perceived environment and directs behavior toward an imagined future which is sometimes unlike anything previously experienced. . .

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> self-attitudes reflect many of the physiological processes and social influences.[20]

The physical self. Anyone watching babies sticking their fingers into their mouths, and a little later, putting their feet (one at a time, of course) into their mouths, is aware of the great pleasure the infant receives from these experiences. Throughout this developmental period the infant experiences what is him and what is not-him through the process of feeling, handling, and tasting. As Sullivan states, the thumb in the mouth is the classical example of the body experiencing itself, or what he calls "self-sentience." "The mouth feels the thumb and the thumb feels the mouth; that is self-sentience. This is a point of departure for an enormous development."[21]

A quotation from Gesell and Ilg also serves to convey how these concepts of the physical self develop.

> The infant spends many moments looking at his hands, fingering his hands, mouthing his hands. These sensory experiences, visual, tactile, wet, dry, still, moving, stop-go, oral, palmar, touching, and being touched, provide him with a medley of data. By gradual degrees he comes to realize that he has a hand that feels when it contacts (active touch), which feels when it is contacted (passive touch), which feels when it moves (sense of motion, or kinesthetic sense, mediated by sensory end organs in muscles, joints, and tendons.) His ceaseless manipulation therefore acquaints

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[20]Charles M. Harsh and H. G. Schrickel, Personality, Development and Assessment, Second Edition, (New York: The Ronald Press Company, 1959), pp. 160-161.

[21]Harry S. Sullivan, The Interpersonal Theory of Psychiatry, (New York: Norton, 1953), p. 141.

> him not only with the physical universe and the physical presence of other persons, but with the physical presence of himself.[22]

Thorne stresses the importance of the perceptions of the physical body when he says: "The characteristics (and particularly the appearances) of the physical body exert life-long determining influences on the development of the Self and what the Self can become."[23]

Fisher and Cleveland have published a series of researches on the body image. A major finding is that some persons perceive their body as surrounded by a hard, protective armor, whereas others see themselves as open and soft. They have been particularly concerned with demonstrating that arthritis, skin cancer, stomach ulcers, and other ailments are systematically related to these body-image types. Their conclusion about body concepts influencing the choice of psychosomatic symptoms is supported by the observation that when surface symptoms are "cured" by hypnosis, patients spontaneously acquire other surface symptoms.[24]

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[22]Arnold Gesell and Frances L. Ilg, Infant and Child In the Culture of Today, (New York: Harper and Brothers, Publishers, 1943), p. 336.

[23]Thorne, op. cit., p. 108.

[24]Semour Fisher and Sidney E. Cleveland, "The Role of Body Image in Psychosomatic Symptom Choice," Psychological Monographs, No. 17, and "Body Image Boundaries and Style of Life," Journal of Abnormal and Social Psychology, 52:373-379.

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In determining the body image, certain parts of the body seem to have more importance than others. Horowitz tells of asking very young children the questions, "Is this you?" as he pointed to parts of their bodies. The children mentioned a variety of localization points, including the mouth, the head, the abdomen, the eyes, the heart and the face.[25]

The child's body image is influenced by his "real" characteristics, size, speed of running, and muscular co-ordination. But these depend on social norms (in part, on the performance of those around him).

The importance of social norms is illustrated in the study by Jourard and Secord. They found that for males, a large body was conducive to self-satisfaction; for females, on the other hand, a body somewhat smaller than the norm led to greater feelings of satisfaction with the self--with one exception: bust measurement.[26]

There seems to be little doubt that physical characteristics contribute to self-attitudes in present day society. Statistical evidence is provided by Jersild. He asked nearly three thousand children to write on what they liked or disliked about themselves. The importance

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[25]Eugene Horowitz, "Spatial Location of the Self," Journal of Social Psychology, 6:379-387, 1935.

[26]Sidney Jourard and Paul F. Secord, "Body-Cathexis and the Ideal Female Figure," J. Abnormal and Social Psychology, 50:243-246.

of various factors changed widely from the fourth to the sixteenth grade, but in nine of the twelve age groups, physical appearance was more important to girls than to boys. At the peak, 53 per cent of ninth-grade girls disliked their physical characteristics, as compared to 32 per cent of the boys. Sports ability was a source of pride for one-fourth of the sixth-grade boys, but was mentioned less frequently at successive stages. During the later years the focus of self-esteem shifts to personality and success in social relationships; yet from other evidence it appears that even these factors depend upon cultural acceptability of the individual's physical characteristics.[27]

Feelings of personal identity tend to be enhanced by all factors that contribute to "personal style."

> Personal style is the distinctive pattern of individualizing expressive behaviors characterizing the mode of presenting one's self to the world. It consists of personal styles of grooming, hair style, beauty culture, posture, expression gestures, facial expressions, talking, laughing, posing and acting which tend to establish one's own "trade-mark" or personal style.[28]

The status of the physical body and appearances (personal style) are important components of the self-concept. The fact is that the status of the physical body is very important both personally and socially because it to a large extent determines and limits what a

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[27]Jersild, op. cit., pp. 135-141.

[28]Thorne, op. cit., p. 107.

person can be and become. Such factors as age, sex, health, appearance, skin color, and functioning capabilities of the physical body as well as the factors of personal style need to be considered in any evaluation of the development of the self-concept.

The social self. Each person's self is something individual, yet it has a social origin. Among those who have emphasized the social origins of the self is George H. Mead. "The self is essentially a social structure, and it arises in social experience . . . it is impossible to conceive of a self arising outside of social experience."[29]

> The social history of man started with his emerging from the state of oneness with the natural world to an awareness of himself as an entity separate from surrounding nature and men. Yet this awareness remained very dim over long periods of history. The individual continued to be closely tied to the natural and social world from which he emerged; while being partly aware of himself as a separate entity he also felt part of the world around him.[30]

The influence of social relationships on the development of the self have also been emphasized in writings by Adler, Karen Horney, Sullivan and their followers. The concept of "interpersonal relationships" is essential to a theory of personality development and to self-other realization.

Many of the experiences influencing a child's self-other

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[29]Mead, op. cit., p. 142.

[30]Eric Fromm, Escape From Freedom, (New York: Rinehart and Company, Inc., 1941), p. 24.

concept are practically predetermined by culture patterns as they apply to a specific family configuration. Stated more generally, a child's self-other concept is an outgrowth of the role which he plays in the family.

Walt Whitman has stated it poetically:

> His own parents, he that had fathered him
> and she that had conceiv'd him in her
> womb and birth'd him,
> They gave this child more of themselves
> than that,
> They gave him afterward every day, they
> became part of him . . .[31]

Ruth C. Wylie reviews critically the recent research literature pertaining to the self-concept. In reference to parent-child interaction and the self-concept she states:

> All personality theorists who are concerned with constructs involving the self accord great importance to parent-child interaction in the development of the self concept.[32]

The conclusions that are drawn by Wylie from the examination of the available studies on parent-child interaction and the self-concept are:

> There is some evidence, not entirely free of possible artifact, to suggest that children's self-concepts are similar

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[31]Walt Whitman, "There Was A Child Went Forth," in The Literature of the United States, (Chicago: Scott Foresman and Company, 1949), p. 714.

[32]Ruth C. Wylie, The Self Concept, A Critical Survey of Pertinent Research Literature, (Lincoln, Neb.: University of Nebraska Press, 1961), pp. 121-122.

> to the view of themselves which they attribute to their parents. There is some limited evidence that a child's level of self-regard is associated with the parents' reported level of regard for him. There is some evidence to suggest that children see the like-sex parent's self concept (as contrasted to the opposite-sex parent's self concept) as being somewhat more like their own self concept.[33]

Jersild has this to say, "When a child is accepted, approved, respected, and liked for what he is he will have an attitude of self-acceptance and respect for himself."[34] Thus there is a close relationship between attitudes toward self and attitudes toward others, according to Sullivan.[35]

Second only to the family in its impact upon the self of the child is the school. Up until the time of the child's entry into school, the family has acted as a buffer, constantly at hand to interpret his experiences. Going to school brings about changes. The child moves into a new society, with its own way of life.

It is recognized that the schools teach not only the "fundamentals," but also values and behavior patterns, concepts of world and self, and information which is necessary to the child in the process of self-other realization in contemporary society.

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[33] Ibid., pp. 135-136.

[34] Arthur T. Jersild, Child Psychology, Fourth Edition, (New York: Prentice Hall, Inc., 1954), p. 183.

[35] Sullivan, op. cit., p. 157.

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There is a paucity of research concerning the part the school plays in the development of the self. Jersild's comments are appropriate.

> Great numbers of children are pressed into reading and arithmetic whether or not they are ready; they must learn about Mother Goose and the habits of beavers, the Gold Rush, the "Dark Ages," and the amendments to the Constitution; they memorize the dates of bygone wars and the names of distant stars. But human motives and the inner life of man are largely ignored in the education they receive from nursery school through college. As expressed by one writer, in our educational system we have asked the child to learn about everything except the most important thing--himself.[36]

An interesting study is used by Gordon to show that children are influenced by the teacher's behavior. Their self-understanding is affected by the way the teacher behaves toward them in the classroom. Staines in Australia hypothesized that children's self-images would be influenced in different ways by teachers, depending upon the frequency of self-reference statements.

This study revealed "that changes in the Self-picture are an inevitable part of both outcomes and conditions of learning in every classroom, whether or not the teacher is aware of them or aiming for them. . . . The Self can be deliberately produced by suitable teaching methods" (Staines, 1958, p. 109).[37]

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[36]Jersild, op. cit., pp. 592-593.

[37]J. Staines, "The Self-Picture as a Factor in the Classroom," British Journal of Educational Psychology, cited in Ira Gordon, Human Development, (New York: Harper and Brothers, Publishers, 1962), pp. 217-218.

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The classic study of boy's preadolescent group life by Lewin, Lippit and White, a study by Anderson and Brewer and another study by Lippit and White, are studies that illustrate the importance of the behavior of others (in these cases adult authority figures) in shaping and modifying the self of the child.[38]

This investigation is concerned with books suitable for children in grades four through six. The children in these grades are called preadolescents. The dominance of the peer group begins its period of ascendancy during this phase of growth.

The years of preadolescence have been characterized as the unknown years. The voluminous body of research on infancy and adolescence dwindles down to a small quantity of articles on the preadolescent. Redl's article, although written in 1943, is still to the point.

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[38]Kurt Lewin, R. Lippit, and R. White, "Patterns of Aggressive Behavior in Experimentally Created 'Social Climates'," Journal of Social Psychology, 1939, 10:271-299.

Harold Anderson and J. Brewer, "Studies of Teachers' Classroom Personalities, II. Effects of Teachers' Dominative and Integrative Contacts on Children's Classroom Behavior," Applied Psychology Monographs, Volumes 8 and 11, 1946.

R. Lippit and R. K. White, "The Social Climate of Children's Groups," in R. Barker, J. S. Kounin and H. F. Wright, eds., Child Behavior and Development, (New York: McGraw-Hill Book Company, 1943), cited in Gordon, Ibid., pp. 485.

> The reason why we know so little about this phase of development is simple but significant; it is a phase which is especially disappointing for the adult, and especially for the adult who loves youth and is interested in it. These youngsters are hard to live with even where there is the most ideal child-parent relationship. They are not as much fun to love as when they were younger, for they don't seem to appreciate what they get at all. And they certainly aren't much to brag about, academically or otherwise.[39]

Robert J. Havinghurst has contributed to our understanding of human behavior and the educative process by identifying developmental tasks.

According to Havinghurst, the developmental tasks of middle children, the period from six to twelve years of age, which included preadolescence, are:

1. Learning physical skills necessary for ordinary games.
2. Building wholesome attitudes toward one self as a growing organism.
3. Learning to get along with age-mates.
4. Learning an appropriate sex role.
5. Developing fundamental skills in reading, writing, and calculating.
6. Developing concepts necessary for everyday living.
7. Developing conscience, morality, and a scale of values.

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[39]Fritz Redl, "Pre-adolescents, What Makes Them Tick?" Child Study, 1943, pp. 44-48.

8. Developing attitudes toward social groups and institutions.[40]

In an effort to comprehend the various environmental forces which exert their influence upon the developing self of the child, the adult world--the family and the school have been investigated. The child, however, lives in two worlds: an adult world and a child world. When the child enters school the world of peers assumes a commanding position in his life.

Every society possesses language, shared values, standards of behavior, rituals, tasks which need to be performed, and an organizational framework. A peer society is a subsociety in the general American scene. Within this peer society is a more intimate and more vital subgroup--the peer group.

There are reasons for the formation of these peer groups. One reason can be seen in the very name sociologists have given these groups. Peer groups are a society of people on a par with each other. Need for acceptance, for belonging, for experiencing are all provided by adults, but it is only in the peer society that the child can meet these needs as an equal. "In the shadow of superordinate adults he cannot gain recognition, play differentiated roles, practice social skills or interact with others except as a dependent and subordinate

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[40]Robert J. Havinghurst, Developmental Tasks and Education, (Chicago: University of Chicago Press, 1948), pp. 17-25.

figure."[41]

The child is also establishing his own personal identity, his self-concept. He needs experience with equals, he needs the warmth, support, and acceptance of a non-family group as he strives for self-expression, self-understanding, and self-realization.

A peer group is characterized by being an intimate, selective group in which admission is by mutual choice, and status within the group is a function of the group's values and the individual roles. Variables influencing the organization of the group and the acceptance of individuals change somewhat with age, sex, and social class background.

Preadolescents perceive their relationship with their peers in many ways. They are highly aware of sex differences. Behavior toward the opposite sex is usually aggressive and antagonistic. Boys won't be caught dead showing affection toward girls, although girls do not feel as negative toward boys. Since sex identification is a major concern of the preadolescent, he perceives this same-sex gang as an essential force in helping him to meet this concern.

An attempt to see how preadolescents perceived their peers used an incomplete sentence technique, in which 3,000 children in a Minnesota county in grades three to twelve completed such statements as: "Most boys _____" and "Most girls _____." An analysis of the content of the replies showed that most preadolescents

are more favorably disposed to their same-sex peers and that the girls make increasingly unfavorable comments about boys through the sixth grade and then modify their positions.[42]

A study designed to test the relationship between peer acceptance, self-acceptance, and acceptance of others was conducted by Zelen. Zelen studied 145 fifth-grade boys and girls in Iowa. Zelen found a substantial relationship between acceptance of others and peer acceptance, between acceptance of self and peer status, but not between acceptance of self and acceptance of others. He suggests that external, behavioral factors are perceived by peers of this age, but little attention is paid to understanding others. Peers are judged on performance and utility.[43]

The studies mentioned support the fact that the preadolescent years are unique in the self-development of the child. Body and social forces present the child with new views of his interpersonal world and his own body. It is a time when growth in stature is slow, when coordination skills allow team play, and when society provides many group experiences. External control begins its great shift from adult

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[42]D. B. Harris and S. C. Tseng, "Children's Attitudes Toward Peers and Parents as Revealed by Sentence Completions," Child Development, 1957, 28: 401-411.

[43]S. Zelen, "The Role of Peer Acceptance, Acceptance of Others and Self Acceptance," Proceedings Iowa Academy of Science, 1954, 61:446-449.

to age-mate. It is a time when the self continues to develop.

A major developmental task of middle childhood consists of identification with one's own sex--learning the appropriate male or female adult role.

Identification is a major process by which roles, attitudes, and the self-other concept are learned. The early childhood period is a period of the greatest intensity of identification, of the greatest need to identify.[44]

> Since these roles and attitudes are learned early in life, in a close interpersonal setting, they become a basic part of the core of the child's self and are fairly stable elements in the way he will feel and behave throughout life.[45]

There seem to be three levels of identification according to Lynn. These are: (1) sex-role preference, the wish to be a particular sex, (2) sex-role adoption, the acting out in behavior of an aspect of the role of a particular sex (for example, when a girl wears boy's shirts and jeans), and (3) sex-role identification, the "actual incorporation of the role of a given sex and of the unconscious reactions characteristic of that role."[46]

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[44]J. Kagan, "The Concept of Identification," Psychological Review, 1958, 65:296-305.

[45]Gordon, op. cit., p. 114.

[46]D. B. Lynn, "A Note of Sex Difference in the Development of Masculine and Feminine Identification," Psychological Review, 1959, 66:126-135.

The ability to identify with others is an important factor in the development of the child's self-other concept.

Combs' view of the importance of identification is summarized as follows:

> The feeling of oneness with one's fellows produces in the truly adequate person a high degree of responsible, trustworthy behavior.
>
> The truly adequate personality has the capacity for identification with his fellows. The feeling of identification seems to produce a deep sensitivity to the feelings and attitudes of others.[47]

The child selects those parts of others which he desires for himself and adapts them to himself. The more successfully the child can relate the action of others to himself and understand how they concur or alter his actions, the more successfully will he understand his self-other concept.

The ideal self. Man is a mythmaker, and among the myths which he creates is the ideal self. "The ideal self is the image which a person has of the kind of person he would like to be."[48]

The concept of the ideal self is employed in the studies by

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[47]Arthur W. Combs in Perceiving, Behaving, Becoming, (Washington, D. C.: Association for Supervision and Curriculum Development, National Education Association, 1962), p. 54.

[48]Bonner, op. cit., p. 471.

Carl Rogers, and Karen Horney uses the term extensively in her book, Neurosis and Human Growth.

Cattell's view of the self draws upon psychoanalytic conceptions of the ego and superego. He differentiates between the "real self" and the "ideal self."

> Normally the subsidiation of the actual self to the ideal self tends to pass in time into a single self-sentiment, through abandoning of the symbols and behavior representing rewards which cannot be attained (or attained without too great a countervailing ergic deprivation) or through the elevation of the actual self to the aspired performance level.[49]

Despite the extensive psychoanalytical literature on the ideal self, there is little reliable evidence regarding its effect upon the personality.

When the ideal self is founded on a realistic assessment of one's own capacities and limitations it can serve as a compass to guide the individual's behavior. It also can aid the individual in planning and aspiring for long-range goals. In some people it is what Allport calls a "criterion of conscience."[50]

Krech and Crutchfield's views about the ideal self are as follows:

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[49]Raymond Cattell, Personality, A Systematic, Theoretical and Factual Study, (New York: McGraw-Hill Book Company, 1950), pp. 656-657.

[50]Gordon W. Allport, Becoming: Basic Considerations for a Psychology of Personality, (New Haven: Yale University Press, 1955), p. 97.

> Parents and others help to shape the developing self-structure in the child by pointing out what he should and should not do, what he should and should not be like. Rewards and punishments help to accentuate the difference between "desirable and undesirable" aspects of the self.
>
> Thus the individual comes to develop an enduring conception of what he ought to be like. This aspect of his whole self-picture has been called the self-ideal (or ideal self). It defines the "highest" level in the hierarchy of the self. It provides a standard against which the rest of the self may be evaluated.[51]

When children and adults are asked to describe themselves, most of them are able to make a distinction between what they think they are and what they would like to be or think they ought to be.

Jersild reports that what a person reports about himself depends upon: (1) what he is consciously able to recognize as qualities belonging in his make-up, (2) what he not only recognizes, but is also willing to admit, (3) what he feels impelled to deny, and (4) what he feels impelled to claim about himself.[52]

In describing themselves children differ greatly in the extent to which they are able to recognize or are willing to admit even minor childhood foibles. In one study children were asked to respond to a list of statements which were regarded as "probably true" of all children (e.g., "I sometimes disobey my parents;" "I sometimes

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[51]David Krech and Richard S. Crutchfield, Elements of Psychology, (New York: Alfred A. Knopf, 1960), p. 208.

[52]Jersild, Child Psychology, op. cit., p. 124.

say bad words or swear.") The children who had been rated as least well adjusted according to an earlier measure (test of personality) less frequently admitted common faults than those rated as well adjusted.[53]

Level of aspiration is identified with the ideal-self. An individual's aspiration level represents him not only as he is at any particular moment, but also as he would like to be at some point in the future. It is a measure of his intentional disposition, an important element of his long-range behavior. By knowing a person's level of aspiration a great deal can be learned about his self-other concept, and insight into the ideal-self.

> A person's level of aspiration is also markedly determined by his self-image, especially his ideal self-image. He strives and achieves, not only because of external pressures in the form of group standards and other people's opinions, but also because of his loyalty to his conception of himself as a person.[54]

In recent years, increased emphasis has been placed upon "self-realization" as a need. The ideal-self, aspiration level, self-realization, and self-actualization are inter-related.

Aristotle made the concept of self-realization a basic attribute of the good life. The goodness of man, he believed, consisted

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[53]C. Taylor and Arthur W. Combs, "Self-Acceptance and Adjustment," Journal of Consulting Psychology, 1952, 16:89-91.

[54]Bonner, op. cit., p. 486.

in the realization of his essence, that is, in his self-realization.

Kurt Goldstein's point of view regarding self-realization is summarized as follows:

> What are usually called drives are tendencies corresponding to the capacities and the nature of the organism and the environment in which the organism is living at a given time. It is better we speak of "needs." The organism has definite potentialities, and because it has them it has the need to actualize or realize them. The fulfillment of these needs represents the self-actualization of the organism.[55]

Maslow developed an integrated system of needs arranged in a hierarchial order based on the relative importance of the satisfaction of the needs. Maslow's needs include: (1) physiological needs, (2) safety needs, (3) love and belonging needs, (4) esteem needs (needs for achievement and recognition), (5) self actualization needs, and (6) desires to know and understand.[56]

> Self-actualization appears to involve more than just a passive naturation and growth as would a plant grow to maturity. Self-actualization is more than just a passive accumulation of experience as a result of ageing. While growth, maturity and the accumulation of experience do occur more or less automatically with ageing, these factors alone could not produce more than instinctive (maturational) or mechanistic (chance conditioning from the environment) behaviors. The highest level of perfect skills and productive creativity occur only when a person consciously and

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[55]Kurt Goldstein, "The So-Called Drive," in Clark E. Moustakas, Editor, The Self: Explorations in Personal Growth, (New York: Harper and Brothers, Publishers, 1956), p. 23.

[56]Abraham W. Maslow, "A Theory of Human Motivation," Psychological Review, 1945, 50:370-396.

deliberately imagines what he could be or could do and then strives (works) for its accomplishment.[57]

Perceiving, Behaving, Becoming, the 1962 Yearbook of the Association for Supervision and Curriculum Development, presents the views of Earl C. Kelly, Carl Rogers, Abraham H. Maslow, and Arthur W. Combs dealing with the truly adequate person, adequate in the sense that a person is fully functioning and self-actualizing.[58]

Rogers describes the fully functioning person as one who is open, without the need for defense to his experience. This person trusts himself and his organism. He finds that his own self-system is trustworthy. Since he is so self accepting that he need not distort the perceptual world, this trust usually leads to good personal and social decisions.[59]

If a child receives stimulation and guidance he may be encouraged to develop his own potential and achieve a healthy self-image, ideal-self image, and the self-other concept while moving toward the goal of uniqueness.

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[57]Thorne, op. cit., p. 172.

[58]Association for Supervision and Curriculum Development, Perceiving, Behaving, Becoming, (Washington, D. C.: National Education Association, 1962).

[59]Carl Rogers, "Toward Becoming a Fully Functioning Person," in Perceiving, Behaving, Becoming, Chapter 3, and "The Concept of the Fully Functioning Person," mimeo paper, 16 pp. from Dr. Kinget.

The moral self. In the review of the nature of the perceptual self there is no doubt regarding its importance in the organization of personality. There is, however, another frame of reference in which the self originates. This is in the realm of moral judgment and behavior.

"The moral self is a system of inner checks which impels the individual to act on the principles of altruism, justice, and other-mindedness."[60]

> Social conditioning, or the whole process of socialization and the resulting higher level of integration, is an evolution which no creature below man has experienced. This higher level of integration is found in the self. . . . A unique feature of the integrative self is that, as G. H. Mead has so well shown in his Mind, Self and Society, it enables man to become an object to himself. The capacity to be an object to himself is what makes man, in contrast to the non-human primates, a self-conscious, self-directing, and self-evaluating being. In the absence of these characteristics moral behavior--which is to say, behavior engaged in for the sake of others and not only for oneself--would be impossible. Moral behavior so conceived is predicated on the existence of an integrating center--of a self.[61]

From this point of view moral behavior arises from the individual's conception of himself as a moral person. Character and moral goodness are expressions of man's image of himself as acting in the interest of others as well as of himself.

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[60]Bonner, op. cit., p. 470.

[61]Ibid., p. 402.

> Even children, as a consequence of positive socialization, act in ways designed to bring satisfaction to others and not only to themselves. Altruistic behavior, for example, is substituted for selfishness, not because of a conflict between egoistic and altruistic impulses, or out of fear of punishment, but because the child in his interaction with his parents has learned to identify with them. The image of his parents or other "ideal" selves is incorporated into the child's personality and becomes internally re-inforcing. The child's self-image is often sufficient to cause him to behave in morally acceptable ways.[62]

From early infancy children face the impact of moral values and moral obligations. They are constantly reminded of what is approved and not approved, what is good and what is bad. The underlying moral emphasis in much of the child's upbringing has a significant bearing on his developing attitudes toward himself and others.

It has been found that the young child's moral judgments and his ideals are greatly influenced by the standards that prevail in his home. As the child grows older his moral judgments are influenced by the standards he meets outside the home. In naming the persons whom they especially admire (and probably feel inclined to emulate) younger children usually mention parents and relatives, while children in middle-childhood and adolescence mention persons outside the home, including historical characters, heroes and heroines in fiction, and prominent contemporary figures such as

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[62]Bonner, op. cit., p. 404.

athletes, movie stars, and government officials.[63, 64]

In a comparison between ten-year-olds and sixteen-year-olds it was found that as children move from middle childhood into adolescence, the influence of the family becomes less important and social relationships outside the home become relatively more important in determining the child's character, such as his reputation for honesty, moral courage, loyalty, responsibility, and friendliness.[65]

Jone's summary of the research up to 1954 indicates that there is no age level which can be properly referred to as the "age of discretion" before which children's actions may be considered relatively unsusceptible to training and unimportant in terms of character development, and after which children's conduct suddenly yields to education and the conditioning of the culture.[66]

Piaget's work greatly influenced the study of children's moral development. He described certain qualities of children's

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[63]D. H. Hill, "Personification of Ideals by Urban Children," Journal of Social Psychology, 1930, 1:379-392.

[64]R. J. Havighurst, M. Z. Robinson and M. Dorr, "The Development of the Ideal Self in Childhood and Adolescence," Journal of Educational Research, 1946, 40:241-257.

[65]A. W. Brown, J. Morrison, and G. B. Couch, "Influence of Affectional Family Relationships on Character Development," Journal of Abnormal Social Psychology, 1947, 42:422-428.

[66]V. Jones, "Character Development in Children--An Objective Approach," in L. Carmichael, ed., Manual of Child Psychology, 2nd ed. (New York: Wiley, 1954), pp. 781-832.

moral judgments during various periods of childhood.[67] Piaget's account of the thinking that underlies moral judgments and his conclusions concerning the characteristics of children's moral judgment at one particular age level compared with the next have not generally been confirmed by other investigators.[68]

Children not only know what behavior is expected of them; they also know how teachers and peers perceive this behavior. Boys and girls both know that teachers view the behavior of boys as generally more socially unacceptable, than that of girls.[69]

The moral ideas of preadolescents correspond to those of adults. However, preadolescents are still thinking about behavior, except in those cases where they have received special training. They know what adults expect even if they do not meet these expectations.[70]

Peck and Havighurst have reported a longitudinal study of more than eight years of a group of Midwestern children. Those

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[67]J. Piaget, The Moral Judgment of the Child, (London: The Free Press, 1932).

[68]L. Bloom, "A Reappraisal of Piaget's Theory of Moral Judgment," Journal of Genetic Psychology, 1959, 95:3-12.

[69]Arthur Foshay, et al., Children's Social Values: An Action Research Study, (New York: Teachers College, Columbia University, 1954).

[70]H. Ojemann, et al., "The Effects of Causal Teacher-Training Program and Certain Curricular Changes on Grade School Children," Journal of Experimental Education, 1955, 24:95-114.

growing up in democratic homes were characterized by friendliness and spontaneity; those living in severely autocratic, nontrusting, non-accepting homes were characterized by hostility and guilt. The children reared in a consistent, stable, warm, mutually approving, and trusting climate develop a strong sense of reality and personal worth. In addition a strong sense of personal values, a conscience, and an ability to maintain his own position seem to be the results of regularity and consistency in the child's home training.[71]

There seems to be an interrelationship between a child's moral development and his ideas and attitudes pertaining to himself and others.

SUMMARY

The self-other concept consists of (a) the "physical self," as used by William James to call attention to the fact that a person's physical features have an important place in his concept of himself, (b) the self in relationship to others, (c) the potential self or the expectancy of what one might be in the future.

To explain the way in which the individual selects from his environment according to this concept, Syngg and Combs and

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[71]Robert F. Peck and Robert J. Havighurst, The Psychology of Character Development, (New York: John Wiley and Sons, Inc., 1960).

others have distinguished two selves; the "phenomenal self" and the "perceived self." The phenomenal self, apparently is that part of the environment with which the individual is most closely associated. The perceived self is the "inner vision."

What one senses, feels, perceives, thinks, and expects about one's self, reflects and determines the basic attitudinal balance to all of life.

The review of the literature suggests that the self-other concept may evolve through a large number of stages according to the various periods of life and situations. In general, a person tends to act out what he thinks he is and this is important to the development of the self-other concept.

A person may shape himself by shaping his self-concept according to ideas of how he would like to look. He may arrange his grooming, dress, posture, and his gestures to conform to a model. Or his striving for self may be imagined in more abstract terms or traits such as courage, strength or lovability.

A person may shape himself by shaping his self-concept according to what he may imagine he can be. The first stage of deliberately becoming, apparently, is to get the image of what one can be and then form an ideal self in relation to the actual self.

In our present day society the self acquires through social pressure an upward tendency, a need to be highly elevated. This

need can be seen to some extent in the research relative to level-of-aspiration experiments.

The self-other concept evolves relative to a social group and includes everything a person believes to be true of his usual behavior and inner experience. It is acquired through self observation and through adoption of the conclusions about the self held in relation to other selves.

The ideal self includes all of the ideals and standards with which a person must conform, if he is to maintain self-esteem, and develop moral character.

From the previous discussion the position is taken that the self-other concept develops in a psycho-social sense. The self-concept, we know is learned. People learn who they are and what they are from the way they perceive themselves and from the ways in which they have been treated by those who surround them in the process of socialization.

The components of the self-other concept may well be categorized as follows:

1. Realization that physical makeup and personal style are essential parts of the self-other concept.

2. Realization that effective interpersonal relationships are an essential part of a self-other concept.

3. Realization that aspiration of expectation of adequacy is an essential part of a self-other concept.

4. Realization that moral sense is an essential part of a self-other concept.

CHAPTER III

PHYSICAL MAKE UP AND PERSONAL STYLE IN A SELECTED LIST OF CHILDREN'S BOOKS

It was previously suggested that, one by one, each component of the self-other concept would be the main theme of a single chapter of this paper. This chapter is concerned with component number one, realization that physical status and personal style are important to the development of a self-other concept.

If it is accepted that the development of a self-other concept is necessary, and if it is also accepted that printed materials can be influential in the formation of attitudes and have an effect on the personality, it follows that the content of children's books should be assessed in order to ascertain whether or not such content can be expected to contribute to the development of the self-other concept.

Among the books that children read are those that tell about children in the United States. These stories about boys and girls, their families, their friends living in Arizona, Pennsylvania, Iowa, Vermont or some other state contain attitude building material. It would seem important to observe if the children in all parts of the United States as portrayed in the content in a selected list of children's

books are revealed as being concerned with physical status and personal style.

Melindy lives in the Bethune Building of the Federal Housing project for negroes in Boston. In the 'wonderful year'--as she called the year she was eight, many wonderful things happened to her. Little girls who are eight sometimes are concerned about personal appearance.

> For an eight-year old girl, Melindy was small--well, about the size of some girls who are seven. She was very neat, and she always wore her hair braided in one pigtail with a ribbon on it. The ribbon always matched her dress, and she had four dresses, two blue, one red, and one white--that is, she had four dresses until yesterday (her birthday), when she got another dress, a pink one. Of course she also got a pink ribbon. She was a very neat little girl, too and she had the softest skin in the world.[1]

Another story that provides a warm understanding of a child's needs is The Long White Month.

> "You will have to have some new dresses," said Aunt Millicent briskly. "You're growing out of everything you own."
>
> "She's all knees and elbows," remarked Mattie, jerking at Priscialla's short blue linen skirt. Priscialla knew it was no use jerking. When a dress is too short, and the hem has been let out twice, there is just nothing you can do about it. She had been waiting for weeks for Aunt Millicent to notice this.
>
> "Yes," she agreed eagerly. "Aunt Millicent, couldn't I have some sweaters and skirts this time, instead of just dresses?"

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[1]Georgene Faulkner, Melindy's Medal, (New York: Julian Messner, Inc., 1945), p. 32.

"Sweaters?" Aunt Millicent said vaguely. "Skirts?"

"Yes," Priscialla's voice was very earnest. "Everybody wears them. All the girls at school do."

Aunt Millicent smiled indulgently. "I'm sure they do, dear. But we don't want to look like everybody, do we?"[2]

Judy is a fierce-tempered loyal child, who with her family journeys from a leaky Alabama sharecropper's shack to follow the crops.

Papa drove right on. When they were five miles beyond town, Judy remembered.

"Oh, Papa. . ." she began.

"What is it sugarpie?"

"One-Eyed Charlie said. . .if I'd come back he'd give me---"

"Who on earth is One-Eyed Charlie?" asked Papa.

"The man in the feed store," said Judy.

"He promised me a blue flowered feed sack the next time I come in, and now we won't ever go there no more. . ."

"What you want a feed sack for?" asked Papa gently.

"To make a dress," said Judy. "Mama could sew it on her sewing machine. . ."

"You ain't got dresses?" Papa looked down at her faded and torn overalls, as if noticing them for the first time.

"Only two," said Judy, "and one is tore and patched. The others got too small. Cora Jane's wearing 'em."

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[2]Dean Marshall, The Long White Month, (New York: E. P. Dutton and Company, Inc., 1942), pp. 10-11.

"Too bad," said Papa, "but there's more feed stores and Missy (the goat) will be needing more grain, won't she?"

Judy nodded. They went riding on.[3]

Esther, a shy child at first, grows into a girl who can accept the best of a "new world" without giving up the traditions of the Amish people into which she was born.

> What a mixup her feelings were! She was glad and she was curious. But she was worried too. From going to town and even to the Fair, she knew how it was going to be in many ways. She could not show more if she wore a dress the color of a cardinal. Only in a crowd of dark dresses exactly alike, and white bonnets and black shoes and white aprons, was she hidden. At the Fair, where hundreds of people wore different styles and colors, she had been absolutely clear and alone among them, like one black bird against the sky. At school she would show every day, every hour.[4]

When Sue's father took a job as superintendent of a big New York apartment house, Sue was delighted and looked forward to making new friends, but being 'the janitor's girl' made it difficult at first.

> Sue looked at the newest dress. It was red wool, with darker-red collar and cuffs. If she had been going to the party she would have worn that dress. She touched the soft wool. She would wear the dress anyway, she decided. It would make her feel better as she sat upstairs alone, watching television.
>
> She looked at herself in the mirror after she had put on the red woolen dress. It was a lovely color, and she knew

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[3]Lois Lenski, Judy's Journey, (Philadelphia: J. B. Lippincott, 1947), pp. 57-58.

[4]Virginia Sorensen, Plain Girl, (New York: Harcourt, Brace and Company, 1956), p. 39.

it went well with her dark hair and eyes. "You really look very nice," Sue told the girl in the mirror. "It's too bad no one at the party will see you."[5]

An interesting story of the adjustments that Indian children from the Arizona reservations must make when they attend school for the first time is told in the story of Navaho Sister.

Sad Girl braided her long hair and put on the dress which Grace Yucca had given her, feeling very self conscious as she did so. As Mrs. Jucca said, the skirt felt very skimpy indeed and was much too short. Instead of the yards which went into the usual Navaho costume, this one could not have contained more than three or four. It was cotton, in a shade of blue that Sad Girl did not greatly admire, and the skirt was not gathered but was made with a pleat in front and another in the back. Worst of all, it did not come to the ground but ended at the center of her calf. There was a round white collar which came closely around her throat, with cuffs to match, and a cloth belt of the same material as the dress.

It was quite the ugliest dress Sad Girl had ever seen and even Grandmother did not think it was pretty.[6]

The rest of the day was a series of strange and unexpected experiences. People kept asking her questions and making tests. She was provided with more clothing, panties, a shirt, and a cotton slip, all to go under the blue dress which Grace had given her. To Rose this was a great extravagance, for all these garments were worn out of sight, and the sun was hot enough so she did not need them for warmth. She was given a sweater too, but what impressed her most of all was a pair of shoes. She had always worn moccasins, and the leather oxfords which laced up over her instep felt heavy and unyielding. She was conscious of them with every step, and she had a little trouble getting used to them. But they made her feel

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[5]Frieda Friedman, The Janitor's Girl, (New York: William Morrow and Company, 1956), pp. 80-81.

[6]Evelyn S. Lampman, Navaho Sister, (New York: Doubleday and Company, Inc., 1956), p. 22.

very elegant, and she only wished Grandmother could see them.[7]

A lively family story about a ten year old girl who is forever getting into all kinds of scrapes is laid in Rockport, Massachusetts.

When the dinner dishes had been washed Saturday noon, Rowena went to her room and changed into a clean dress. She wished she had jodphurs to wear for the walk. Her sisters made it quite clear to her that she was much too chubby to wear jodphurs or slacks and that they did not come in sizes made for fat girls. She hadn't even joined the Girl Scouts because the uniform would have to be made to order and her mother thought it was too expensive.[8]

The Saturdays give insight and a pleasant appreciation of the everyday life of young people. Four Story Mistake is a sequel to The Saturdays.

The dress was pretty. It had a long full skirt, really long, right down to the floor; and it was made out of thin pink cotton stuff, nineteen cents a yard at the Carthage Dry Goods and Confectionery.

"Jeepers, you look old," commented Rush, looking in at the door, "about eighteen or nineteen at least."

"Do I really, Rush?" Mona was delighted.[9]

There is a ten year old heroine for this story of a warm-hearted, jolly New York family. Dot, one of four children struggles

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[7]Ibid., p. 35.

[8]Ruth Holberg, Rowena Carey, (New York: Doubleday and Company, Inc., 1949), p. 44.

[9]Elizabeth Enright, Four Story Mistake, (New York: Rinehart and Company, 1942), p. 53.

with some problems that confront many ten year old girls.

> "Look at yourself in the mirror," said Mommy, and they all went into the little bedroom that Dot shared with Peg. They filled every inch of it. Dot looking at herself in the mirror over the dresser, could hardly believe her eyes. The coat fitted as if it had been made just for her. Red was her favorite color, too. She stroked the beaver collar lovingly.
>
> "She's really very pretty," said Grandma, so low that only Mommy was supposed to hear. But Dot heard, too, and almost burst with happiness. Everyone was always so busy telling how pretty Peg and Fluff were that they didn't even notice her.[10]

The year of growing up for twelve-year-old Ellen was when her folks left Kansas to go to a fruit farming ranch in Colorado.

> School was a daily torture. All the kids knew each other. Ellen was the only stranger. The girls all dressed alike. Ellen alone was different. The girls all had secrets. Ellen heard them whispering to each other and felt the nerve-tingling conviction that they were talking about her. They were making fun of her, of course.
>
> Dad bought her a light wooly polo coat, of palest creamy tan, with a wide belt to hold the soft folds slim around her waist.
>
> "It's lovely with your dark skin," Mother said.
>
> But no other girl had a polo coat. The other girls wore stiff heavy wool coats, usually a bit too small for them. Their coats looked used, familiar, belonging. Only Ellen's coat was brand-new.[11]

There are other concerns that young girls may have about their

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[10] Frieda Friedman, Dot For Short, (New York: William Morrow and Company, 1947), p. 11.

[11] Helen Barnes, Wonderful Year, (New York: Julian Messner, Inc., 1946), p. 161.

personal appearance other than dress.

Mona in The Saturdays is concerned about her physical appearance and dress.

> The sunlight came into the room and so did weaving branch shadows from ailanthus trees in the back yard. Mona was brushing her hair; electricity made it stand out in a silken skein and Randy could hear it crackle like burning leaves. It was almost too bright to look at in the sun.
>
> "You have beautiful hair," she said.
>
> "Oh, beautiful!" scoffed Mona brushing as if she hated it. "Nasty old straight stuff. You and Rush are the lucky ones."
>
> "Rush doesn't think so. He's always trying to make his lie down and be straight. Remember the time he put gelatin on it?"
>
> They both laughed.
>
> Mona's fingers deftly plaited the golden hair. Then she put on her cleanest sweater and skirt and her green coat and hat that matched. But where were her gloves? She jerked open the bureau drawers, burrowing through them till they boiled over. Not a glove in sight. Randy got off her bed and joined the search and at last they were located in the strangest places. One in the kitchen beside the alarm clock and one upstairs on the piano.[12]
>
> The curls bounced on Mona's shoulders. They blew softly, silkily against her cheek; and inside her gloves she could feel the ten red finger nails sparkling lightheartedly. It was a long walk home but Mona was carried swiftly on a tide of joy. It's something to discover that you're going to grow up beautiful instead of ugly.[13]

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[12] Elizabeth Enright, The Saturdays, (New York: Rinehart and Company, 1941), p. 72.

[13] Ibid., p. 94.

When the family moved from the country to a small New York City apartment, eleven-year-old Carol thought she could never be happy again.

> Carol passed the mirror over the bureau and looked at herself. The girl in the mirror was tall for her age and slim. Like Daddy, she had a thin serious face, dark blue eyes, and blond hair. Her hair was shoulder length and it curled at the ends. Carol studied herself in the mirror. No one will ever know I have a dimple, she thought, because it only shows when I smile and I'll never have anything to smile at in New York. She forced herself to smile, just to be sure the dimple was still there.[14]

There are happy times with warm family relationships in this story of a Jewish family in New York City.

> There it was--a long, thick, perfect curl!
>
> "Oh, Sarah, it's just gorgeous," Charlotte cried. Sarah's fingers reached up timidly as if fearful that the magic curl could disappear at her touch. It was true! It was real! Round and smooth and shapely. "Oh, Lena! Let's hurry and do the rest."
>
> When it was over, Sarah raced to the bedroom mirror. She stared at herself. Was this stranger Sarah? Slowly she turned her head, studying herself from all angles. Lena put a mirror in her hand so she could see the back of her head as well. It was thrilling to feel the long blond curls bob against her cheeks, her shoulders, her back! Starry-eyed, she threw her arms around Lena. "Thanks a million, billion times!"[15]

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[14]Frieda Friedman, Carol From The Country, (New York: William Morrow and Company, 1950), p. 20.

[15]Sydney Taylor, More All of a Kind Family, (Chicago: Follett Publishing Co., 1954), p. 96.

Vicky learns some of the useful arts on a farm in Pennsylvania. She has concern for herself as well as hard work and fun.

> "Well, well." Aunt Jess had boomed from the station platform that afternoon. "This can't be anybody but Vicky--only carrot-top in the family, they tell me."
>
> Vicky, who thought that greenish eyes and a white complexion were bad enough without having her hair called carroty besides, held out her hand.
>
> "Yes, I'm Vicky," she said politely, even though inside she felt like telling Aunt Jess angrily that her hair was not carrot-colored but, as Daddy often told her, strawberry blonde. "Daddy and--I mean, Daddy--sends his love." She could feel herself blushing, a hideous, red blush that she knew crawled up her neck and made her look as though she had a bad case of the hives.[16]

Dot for Short is the only book that is concerned with size as related to self-concept.

> Dot had another wish that she never told others, but now she found herself telling it to Grandma.
>
> "I'd wish that after vacation is over next summer, I'd go back to school and the teacher would tell us to form a line according to our size. I'd take first place the way I always do because I'm the shortest one in the class. Teacher would say, 'Dorthea, you've grown during the summer. Get farther back.' I'd measure myself with all the other girls, and I'd be taller than anyone except the very last girl."
>
> "And why not taller than the very last girl?" asked Grandma.
>
> "Because, everyone notices you and says things if you're the tallest, same as if you're the smallest."[17]

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[16]Mildred Lawrence, The Homemade Year, (New York: Harcourt, Brace and Company, 1950), p. 5.

[17]Friedman, Dot for Short, op. cit., p. 11.

Ten-year-old Kate longed above everything to be pretty and cute, but was only 'a very sensible child'.

> "I'm sure you'll find Kate a very sensible child," Miss Wilson had said on leaving.
>
> It hadn't sounded very thrilling, then, and it didn't seem very thrilling now as Kate lay thinking about it. That was all anyone had ever been able to say in praise of her. She was sensible. Somehow it left a great deal to be desired. In the long catalogue of human endowments, it seemed a bitter thing that she should have drawn only good sense as her portion. Perhaps, she decided, it was all she had a right to expect. People with red hair and freckles couldn't expect very much. And it was undoubtedly better than nothing at all.
>
> Like most people, Kate had definite ideas of what constituted feminine charm and beauty. Also she had sense, enough sense, in fact to realize that in no slightest way did she fulfill her own standards of what charm and beauty consisted of. Her hair was straight and red, her features were nothing to speak of, and where her body should have curved gracefully, there was only sharp angles and hard muscles, like a boys. In short, there wasn't the first thing cute about Kate and she knew it. And suffered accordingly. Because Kate longed above all things to be pretty and cute. If you were pretty, everyone was crazy about you, even your relatives. If you were cute, nothing was expected of you except cuteness. And if you were pretty and cute enough, you might even get into the movies.[18]

The only boy in any of the books that seems to be concerned about his self-concept is Cody. The author spins out the story of Cody, triumphantly ten, who on his birthday boasts that he is a 'ringtailed tooter' and can lick anything.

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[18]Doris Gates, Sensible Kate, (New York: Viking Press, 1949), pp. 15-16.

> The day began with young Cody Capshaw waking up ten years old for the first time in his life. He could feel the difference of not being nine any more the instant he opened his eyes, and did he think it was wonderful!
>
> Cody didn't look different. He appeared to be the exact same Tennessee mountain boy who, the night before, had been only nine years and almost twelve months old. He had the same snub nose. He had the same blue eyes that always looked as if they were full of ideas. His head was decorated with the same straw-colored hair that usually looked like something a wind storm had torn up. And he had the same dozens of freckles scattered over his face, looking as if they had been shaken onto him from a pepper can.
>
> But it was how this boy felt, not how he looked that tickled him and made him grin till his ears wiggled. He felt about seven times wiser and about eight times cleverer than he had the day before. He felt ten. He felt grown up.[19]

SUMMARY

It has been observed that physical make up and personal style are considered as a component of the self concept. Jersild's study of children's expressed evaluations of themselves shows that a substantial percentage of children in the upper grades of elementary school are sufficiently concerned with their bodies to express both positive and negative feelings about them.[20]

Unfortunately most body image research has not been conducted with children. This is a relatively unexplored world.

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[19] Leon Wilson, This Boy Cody, (New York: Franklin Watts, Inc., 1950), pp. 14-15.

[20] Jersild, In Search of Self, op. cit.

This chapter has been concerned with component number one, realization that physical status and personal style are important to the development of a self concept. The content in a selected list of children's books has been carefully examined in order to ascertain whether or not such content can be expected to contribute to the development of the understanding of physical status and personal style.

The child characters as revealed by the examination of the content of the selected list of children's books do not seem to be concerned with personal status or appearance. Although, there are a few instances that indicate that girls in the preadolescent stage of development may be concerned with their personal appearance. This concern is related to their dress, their appearance, their size and their charm and beauty. Boys do not seem to be concerned with their appearance.

Research in child development has revealed that the years of preadolescence are marked by the slow, steady growth of children with few personal concerns. Authors of children's books have used the results of this research in the development of the characters in the books that boys and girls read.

It is not until adolescence that girls become concerned with improved personal appearance and boys become concerned with increased strength. Teen age girls show concern about improving

their appearance earlier than boys. Personal appearance may be related to conformity to the peer group, to behavior and to the self concept. But this is revealed in a very limited way from the examination of the content from the selected list of children's books.

CHAPTER IV

INTERPERSONAL RELATIONSHIPS IN A SELECTED LIST OF CHILDREN'S BOOKS

As has been previously observed, the self has a social origin. The views of Wylie, Jersild, Fromm, Mead and Sullivan have been presented. The realization that effective interpersonal relationships are an essential part of the development of the self concept has been stated. If it is accepted that a self-other concept is essential in contemporary society, and if it is accepted that books are important in the formation of personal and social attitudes about the self, it follows that children's books should be examined in order to ascertain whether or not the content therein is such that it could provide ideas for the realization of effective interpersonal relationships that are essential to the development of the self concept.

It is when the child begins seeing others in relation to himself that he begins to think of himself as an individual. This may be in relation to his mother, his father, his grandparents, other adults and his peers.

The Melendy family moves to a house in the country known,

because of its queer architecture, as the Four Story Mistake. The story is concerned with the relationship the Melendy children have with their father.

> "There's a window for each child," Randy remarked.
>
> "So there is," said Father, and after a minute he said. "And now that I think about it, Randy, I believe that each of these windows belongs to one of you in a particular way. This one, the north one, for instance that looks so far up the valley. It must belong to Oliver because he's always looking ahead; always straining toward tomorrow. The east one is Rush's. The view from it is all moving and changeable; the wind strikes the trees, the water dashes in the brook. And the south one. See how the dark spruce branches beyond the glass make a sort of mirror of the window. That's Mona's; she's at the age where she loves her own reflection.
>
> "And the west window?" Randy said.
>
> "The west window belongs to you, Randy. From it you can look back all day along the road you traveled yesterday."
>
> Randy thought she understood what Father meant.
>
> "Well, I like today too," she said.[1]

In the Florida backwoods, a world exists which few people see or even suspect. Many who do see it fail, sadly, to understand it. Here is a real, authentic corner of the American scene, a segment of American life.

> "Birdie!" called Mr. Boyer, entering the field. "What's a-goin' on out here? What you been doin' to that 'ere boy?"
>
> "Semina, the mule throwed him, Pa!" said Birdie laughing. "I was done plowin'. That little ole shirt-tail boy got so

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[1] Enright, Four Story Mistake, op. cit., p. 30.

biggety, I couldn't stand it no more."

Mr. Boyer was a tall, thin, genial-looking man, with a weathered complexion. He shoved his hat back and patted Birdie on the shoulder.

"Serves him dogged right!" he said with a laugh.

"Got rid of him, eh?" He pointed his thumb after the retreating figure of the boy and horse.

"Seems like them Slaters air hard folks to neighbor with," said Birdie, remembering Mrs. Slater's call. "Likely I had orter been nice to Shoestring; likely they won't come to see us no more."

"They'll be back direckly; don't you pay no mind," said Mr. Boyer. "Tired out with all the plowin'? Little gal like you, no bigger'n a weeny wren, plowin' a hull big field like this!"

"I ain't no-ways tired," said Birdie, "but I'm so hot, I wish I was a fish in the lake, swimmin' 'round nice and cool. When we gonna set the strawberry plants, Pa?"[2]

Billy Honeycutt was a barefoot mountain boy living his daily life with the mountain people of North Carolina.

He felt a deep content, as if he had just drained to the bottom a gourdfull of water, ice-cold from the spring; or better still, as if he had just finished off a large slice of his mother's dried-apple pie, with sugar and cream on top. But no--his satisfaction was deeper than mere appetite. Why else did he hurry so to get his chores done each evening, and scramble up the mountainside? Just to watch the sun go down each night made the whole day seem easier.

He musn't let Pappy catch him, sitting on the fence, doing nothing. He musn't let Pappy know. Pappy would get riled or worse still, laugh at him and joke about it.

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[2]Lois Lenski, Strawberry Girl, (Philadelphia: J. B. Lippincott Company, 1946), p. 20.

> But Mammy--she would understand. Only he was too shy to talk to her. But she understood things without being told. She knew why he was always so restless and couldn't sit still in the house. She sensed his desire to roam and encouraged it.[3]

Nancy Barnes has written a story with real perceptiveness and humor about family relationships.

> Dad looked up from the Sunday paper and watched Ellen come into the room. He looked at her for quite a while. At last he spoke. "I suppose you know you behaved very badly, Daught?" he said. "I am ashamed of you."
>
> Ellen said, "Yes, Dad," meekly. "I'm awfully sorry."
>
> Mother came in. "You can set the table for me, darling," she said cheerfully.
>
> Ellen knew a moment of intense thankfulness for her Mother and Father. When they were mad at you you knew they were mad and you knew why. They did not stop speaking to you and make you suffer the way some parents did. They did not yell at you or nag, or else get all dreadfully, dreadfully hurt. And they didn't get dignified and parental. They just told you. Right out. Quick.[4]

In 1947 Lois Lenski wrote Judy's Journey. This story shows how the living and working conditions of migrant workers affect the aspirations and relationships of children.

> "Papa! You're not swappin' Mama's sewing machine, are you?" She grabbed Papa's arm and shook it. "Papa! Listen to me!" She stamped her foot, but Papa turned away.
>
> "Papa! If you swap Mama's sewing machine. . ."

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[3]Lois Lenski, Blue Ridge Billy, (Philadelphia: J. B. Lippincott Company, 1946), p. 2.

[4]Barnes, op. cit., p. 166.

"Git back in the car and stay there!" Papa said angrily.

Papa almost never spoke a cross word to Judy. But she did not care how mad he got. She gritted her teeth and clenched her fists. She'd fight him if he swapped Mama's sewing machine.

"Papa. . . Papa. . ."

"Git back in that car and stay there!" repeated Papa.

Slowly Judy climbed back into her seat. She watched out the back car window and saw the table go into the second hand store, but not the sewing machine. She felt better.[5]

Rowena Carey is the story of a ten-year-old girl's perception of herself in relation to her parents and her peers.

"Row," her father began, "I don't want any more disturbances like the one that took place this afternoon when you stamped through the waiting room crying and howling. It was very upsetting for the patients and for me to hear such a racket. When you stamp up the stairs in a temper it shakes the whole house."

"Furthermore," he went on, "you are too old for such babyish actions. You will soon be ten years old. You must learn to control your temper."

Row's big brown eyes grew very serious. She wanted to please her father, and the thought of being ten years old made her feel grown up.

Dr. Carey looked at his fat young daughter for a moment. He could see that she was planning to make some good resolutions. Row spoke up. Her heart ached with a fervent wish to please her father. "Daddy, I will try hard not to cry any more or lose my temper. Honest I will."[6]

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[5]Lenski, Judy's Journey, op. cit., pp. 35-36.

[6]Holberg, op. cit., p. 123.

Texas Tomboy is the story of selfish, undisciplined ten-year-old Charlotte Clarissa 'Charlie Boy' Carter.

"Remember the time you got stuck in the post hole?" asked her father.

"Sure do," laughed the girl. "You put me down in there to clean the dirt out with Mama's pie pan."

"You were a cute little old girl, not more'n five, but you were too fat when you squatted down, Charlie Boy."

"I was scared to death, Papa," the girl said. "But you told me, 'Now, hon, don't you cry. In ten minutes I can dig you out if I have to. Fall down on your knees, hold your hands up, and I'll pull you out.' And that's what you did."

"You never cried a single tear," said her father.

"I don't guess we ever told Mama, did we?"

"No sir-ree!" laughed the man. "She'd a kept you at home. And how could I get along without my pardner? Mighty lonesome riding pasture all day, with nobody to talk to but myself."[7]

Another contemporary regional story was written after Lois Lenski had spent some time in South Dakota. The Great Blizzard of 1949 is the setting.

"Ach! This snow, it is nothing, nothing," said Papa Johannes.

He looked at the three children sitting at the supper table, eating big helpings of beef stew, mashed potatoes and gravy. He looked at fat little Christy on his wife's lap. The children were strong and healthy, and their cheeks were red as apples from the cold air and the snow.

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[7]Lois Lenski, Texas Tomboy, (Philadelphia: J. B. Lippincott Company, 1950), p. 5.

"You boys--you are not babies, I hope?" he said scornfully.

"No, Papa," said Darrell.

"No, Papa," said Philip.

"A little cold weather, then you can take it?"

"Yah, Papa."

"Yah, Papa."

Papa leaned over and pulled a lock of Delores' yellow hair.

"How about you, young lady? You take it, too?"

Delores grinned. "Yah, Papa. Sure."[8]

. . . and now Miguel is a memorable and deeply moving story of a family of New Mexican sheepherders, in which Miguel, neither child nor man, tells of his great longing to accompany the men and the sheep to the summer pasture.

"You brought what home?"

"The missing sheep. They are in the corral."

My father and mother looked. Plasito and my grandfather, who were watching us, they pointed out the bunch in the corral.

"Well!" my father said. At least, he didn't sound so mad anymore when he looked at me.

"That's why I didn't go to school."

"Well," my father put his hands in his back pockets and

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[8]Lois Lenski, Prairie School, (Philadelphia: J. B. Lippincott Company, 1951), p. 46.

looked down at me. "That's different. But not so different to make too much difference, Miguel. Sheep are important. Even more important. Always there has to be something done with the sheep. And if every time something had to be done, you stayed away from school, my goodness, you'd grow up to be a burro. And tell me, do we need a burro around this place?"

"No, only mules and horses."

"And even more, what we need is young men who are educated, who have learned to know what is the difference between what is right and what is wrong. Do you understand?"

"I understand. And I promise. I will never miss school again."

My mother took me by the back of the head to go into the house with me. And then my father did a wonderful thing. He gave me a good spank. And when I looked around up at him, he was smiling.

"It would not be true," he told me, "if I didn't say also I am glad to have the sheep back. How you did it was wrong. But for what you did, I want to thank you."[9]

The Ordeal of the Young Hunter is a penetrating story of a young Indian boy's maturing and of his growing understanding of the values of his own culture and of that of the white man.

"You are young," Yellow Nose said. "As you grow older you will find that there are many ways to show courage. We do not have fierce wild animals to face anymore, nor enemies in battle. We have to have courage to endure many things that are forced upon us."

Yellow Nose took a handful of loose sand and let it trickle slowly through his fingers, and watched it with his keen black eyes as if each grain were something he remembered,

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[9]Joseph Krumgold, . . . and now Miguel, (New York: Thomas Y. Crowell Company, 1953), pp. 99-100.

something that happened in his life, or the life of The People.

"We have had to have courage to give up many of the ways of our ancestors. We have to have courage to accept the ways of the Americans that are good for us, and refuse to accept the ways that are not good."

"How does one know which ways are good, which ways are bad for us?"

"It is sometimes hard to know," Yellow Nose said. "The wisest man cannot always know."

"If the wisest man does not know," Jadih asked, "how can I know, who am only a boy?"

"Some things you can learn from the experiences of others. Some things you will have to learn for yourself."[10]

Life on an Iowa farm is described with warmth and understanding and the feeling for the adventure in everyday living is found in Corn Farm Boy.

Dad had the new tractor and was cultivating the corn for the first time. Dad slowed up.

"Dad," yelled Dick, "can I drive for awhile?"

Dad could not hear. He stopped and Dick yelled again. "Can I drive?"

"Let the boy drive," said Uncle Henry. "He can't learn any younger."

Dad seemed willing. At least he made no objections. Uncle Henry patted Dick on the back.

"Of course you can drive the tractor, Dick," Dad said.

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[10]Jonreed Lauritzen, The Ordeal of the Young Hunter, (Boston: Little Brown and Company, 1954), pp. 127-128.

"You'll be a big strong farmer one of these days. Cultivating is easy. Want me to show you how?"[11]

The style in Onion John helps the older reader identify with Andrew Rusch as he is torn between loyalty to his father and Onion John.

"It isn't Onion John worries me. It's us, the way we're behaving. You. We fix up a date and you just let it slide. And me. I go higher than a kite. That's not like us, is it?"

"No," I said. "Usually we get along pretty well."

"That's because any problems we have, somehow or other we settle them. That's what we ought to do here."

"Now?"

"I don't know." My father looked at the typewriter and hammered with a finger at one key. "As a start, I'd say we ought to forget last night."

"I'm ready." It was little enough to get us settled, me and my father. "And I guess I ought to use better judgment."

"That's a good idea. If you're not so sure about it, suppose you talk it over with me. Beforehand. And not wait until one o'clock in the morning."

"All right," I promised.[12]

Through the struggles of misunderstanding with his father, loneliness in the absence of his mother, and a deep desire to match his growing physical strength with equally manly responsibility and

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[11]Lois Lenski, Corn Farm Boy, (Philadelphia: J. B. Lippincott and Company, 1954), p. 30.

[12]Joseph Krumgold, Onion John, (New York: Thomas Y. Crowell Company, 1959), pp. 80-81.

achievement, Peter emerges with a new sense of values and a deeper awareness of his own worthwhile place in the world.

> "Nothing important happens up here," Peter muttered. "We live so far away from everything."
>
> "Oh, Peter," Martha said, looking at him in surprise, "life is where we live, how we live. You wouldn't find it very different if you were down in the village, or ever far away in a big city."
>
> He made no reply.
>
> "Peter, try to remember to go for the mail the first thing in the afternoon. It's what your father wants you to do."
>
> "I was going for it in a minute. He didn't have to tell me." Peter took his warmed hands away from the stove and looked quickly at his mother. "He doesn't always have to tell me, as if I were too young to be trusted."[13]

Mother-daughter and mother-son relationships are found in many stories, as in Carol From the Country, . . . and now Miguel, and This Boy Cody.

> Mother followed her into the bedroom and sat down on the chair. "I'm very proud of you, Carol," she said. "What I mean is that I'm proud that you have a talent for art." She said the last two words--"for art"--very slowly and she emphasized them. Her voice sounded serious.
>
> "Why did you say 'for art' that way?" Carol asked her mother.
>
> Mother sighed. "You won't like what I'm going to say, Carol," she told her. "I mean you have a talent for art and some for music, too, but you have no talent for friendship and in lots of ways that's more important. Your father and

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[13]Elizabeth Yates, A Place For Peter, (New York: Coward McCann, 1952), p. 6.

I are worried about the way you act toward the children in the neighborhood. They've all been very nice to you, but now they're not as friendly as they were. I don't blame them a bit. You can't expect them to be friendly when you act so cold and superior."[14]

To prove it was no mistake I worked as good as I could using only the biggest shovels and the biggest pickaxes. So my mother that night made me eat a third mutton chop, just like the older men, because I had worked so hard. And I ate it, too, easily.

And now, when I reminded her, she remembered it all.

"I know," she said. "You already have become one whole man, Miguel. But even a whole man must learn to wait until his turn comes. He can work, and he can prepare, but he must know how to wait, too."

"I've learned how to wait. In twelve years, I've learned."

"Is it so hard, then to wait until morning?"

"Another year. That's how long it will be. This time comes just once every year."

"Miguel!" My Mother stopped me. She held me by the chin, tight. She wiped her apron at my eyes. "I have watched you using your strength to open the gate to the barnyard, the one from which the big stone hangs. But this is not like a gate. To become something different from what you are, it takes more than being strong. Even a little time is needed as well."[15]

Sometimes when Cody says something to his mother after he's been eating huckel berries, Callie will say to him, "So help me, Cody, when you open your mouth I have to look twice to make sure I'm not looking at the sky."

And Milt will say: "I declare, our boy's half a fool for those things. He's the huckelberry-eatingest boy in Tennessee,

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[14]Friedman, Carol From The Country, op. cit., pp. 127-128.

[15]Krumgold, . . . and now Miguel, op. cit., pp. 30-31.

I do believe."

And then Omalia will say (for of course Omalia always has an opinion about everything): "My brother is a huckleberry!"

And Cody when he hears this, will grin till the grin almost goes out of sight around his head. To Cody's way of thinking, remarks like these are the finest kinds of compliments.[16]

The parental relationships are very strong in this story of a young American Indian boy.

"Your father is sad," his mother said quietly to warn him.

"Have I done wrong? Is that why he is sad?"

"No. It is because Mr. Jim brought word from Flagstaff that your brother is coming home."

"Bil-dool!" Happiness went through Jadih's tired body.

"Why is father sad? He should be happy to see Bil-dool."

"He would be happy if he could say to your brother, 'While you were away we took good care of your sheep and there are many.' He cannot say that."

When Jadih came to his father he had thought what he would say to him. "My father, I will go away to work like my cousins in the beetfields and buy sheep to take the place of the ones I lost, the ones the cougar killed, the ones you had to kill for the Mountain Chant."

Slim Man smiled down at his son. "Someone will go away to work, but not Jadih. He has to grow."[17]

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[16]Wilson, op. cit., p. 96.

[17]Lauritzen, op. cit., p. 83.

Eleanor Estes has written the Moffat books in which the children and the adults see eye-to-eye.

> When he reached home, he showed Mama his book. She smiled at him and gave his cheek a pat. She thought it was fine that he had gone to the library and joined all by himself and taken out a book. And she thought it was fine when Rufus sat down at the kitchen table, was busy and quiet for a long time, and then showed her what he had done.
>
> He had printed RUFUS M. That was what he had done. And that's the way he learned to sign his name. And that's the way he always did sign his name for a long, long time.[18]

Miracles on Maple Hill is a well told story of good family relationships.

> In the top drawer Marly found dingy, blackened spoons and forks and knives. Mother said, "You see why Mrs. Chris thought we'd better eat with her. You and I will have to get enough of these cleaned before suppertime."
>
> "First can I see the rest of the house?" Marly asked. Imagine being stuck in the kitchen, no matter how interesting it was!
>
> "Of course," Mother said. "But, Marly, this is the first place we women have to start to dig."
>
> 'We women.' Marly felt proud when Mother said that.[19]
>
> "Heavens, I'm too weak to get back up the stairs," Mother said. Marly saw how relieved she was, not only because there was no fire but because Daddy didn't seem to mind much about the smoke. "I thought the whole house was on fire. You know what went through my mind, just like that? We haven't got the

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[18]Eleanor Estes, Rufus M., (New York: Harcourt, Brace and Company, Inc., 1943), pp. 29-30.

[19]Virginia Sorensen, Miracles on Maple Hill, (New York: Harcourt, Brace and Company, 1956), p. 25.

phone in yet. Everything will burn to the ground." Her laugh was shaky. She turned and disappeared up the stairs.

Daddy stood rubbing his hands over the fire. "Tell you what," he said, "you and I'll fix up those pancakes and take a platefull right up to her, and she can eat in bed for once, like a lady."

Suddenly, for no reason on earth that Marly knew, she ran to him and threw her arms around him, hard, and began to cry.

"Whoa, there!" he said. "No damage done."

But it wasn't because of the fire that she was crying. It was as if something all wound up in a ball inside of her had let go at the sight of him just that minute.[20]

The theme of mother child relationship is found in many of Lois Lenski's books.

Mama looked thoughtful. "We're trying to get out o' debt," she said. "Uncle Shine put a fool notion in our heads we'd oughta save first and stop buyin' on the installment plan."

"Fine!" said Aunt Lessie. "I believe in that too, but jest try to put it in practice."

"Our money gives out by Christmas," said Maggie Sutton. "Then we go hungry for two months till 'furnish' begins again in March. No matter what price we git for our cotton, I can't seem to save a penny."

Mama set her lips in a firm line. "From now on, it's gonna be different with us."

Joanda wondered. She looked up at the three women's faces and wondered if Mama was attempting the impossible. She herself knew how hard it was to keep from spending money when she had it in her pocket. It would be hard for Mama too, because she had been used to easy spending all her life. But

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[20] Ibid., pp. 54-55.

> Joanda saw a new strength in her mother's face, and in her eyes a new dignity. The girl sensed the change--that her mother was no longer a victim of circumstances, but was making a conscious effort to control her destiny and that of her family. She was no longer going to take things just as they came. From now on she was going to make things be different. Filled with awe and admiration, Joanda decided to stand by her mother and help her all she could.[21]

A family story of Jewish life in New York City's lower East Side describes a Jewish family holiday celebration.

> Papa was gay, laughing and joking with the children as he washed up. Tonight the whole family was gay. It was the time of gladsomeness. It was the first night of Hanukkah--Festival of Lights--the happy holiday right in the midst of December's bleakness. Jews everywhere celebrate Hanukkah with songs, games, and parties, and the giving of gifts and money.
>
> Ella had polished the brass Menorah till it shone like a mirror. It had been placed on the top shelf of the whatnot, its eight little holders all in a row ready to receive the slim, golden yellow candles Papa had bought especially. In the middle, set up high above the others was the shamosh (sexton) candle. Its flame would be used to kindle the others.
>
> The children grouped themselves around Papa, and Mama lifted Charlie onto a chair. Papa placed a candle in the first holder of the Menorah. Then holding the lighted shamosh, he turned to Charlie. "Would you like to light it?" he asked.
>
> "Yes, Yes, Charlie wanna light the candle!" he cried, his little hands reaching out eagerly.
>
> Papa's firm hand guided his son's toward the wick of candle number one. Bright and shining it sprang to light, matching the glow on Charlie's face.[22]

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[21]Lois Lenski, Cotton In My Sack, (Philadelphia: J. B. Lippincott Company, 1949), pp. 188-189.

[22]Sydney Taylor, All of a Kind Family, (Chicago: Follett Publishing Company, 1951), pp. 56-57.

Esther, an Amish girl, is concerned about her relationship with her parents.

> But they did not need to be afraid about her, Esther thought, filled with love as she heard their familiar voices in the night. Never in the world would she go away from home, from Mother and Father who were always kind and always worked so hard from morning until night to make life good on the farm. This was her own place, this room in this house.[23]

Other adults besides parents, have an influence on the development of the self-concept. Grandmothers, grandfathers, aunts, uncles and adult friends play important roles in the interpersonal relationships with children.

> Now in spite of this not-being-a-boy and not-being-able-to-grow-up-and-win-a-medal business, Melindy knew that her grandmother loved her very much.
>
> Certainly Melindy loved her grandmother more than anyone else in the world except her father and General Shaw and well--maybe her teacher, Miss Krum. She loved her grandmother for her cooking and she loved her grandmother for her strange wonderful way of singing and she loved her for her queer way of talking. But she loved her most of all for the wonderful stories she told.[24]
>
> David was sure his Grandma Beverly was the smartest, most wonderful woman in the world. She could do just about anything. Ever since his father and mother had died and he'd come to live with her, she had been teaching him wonderful things. He hadn't liked the idea of going to live with the tall strange woman, but he and she were real family now. She had shown him how to hunt, how to keep chickens and the cow,

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[23]Sorensen, op. cit., p. 21.

[24]Georgene Faulkner, Melindy's Medal, (New York: Julian Messner, Inc., 1945), pp. 41-42.

how to plant potatoes and corn, and how to use a long-handled gooseneck hoe.[25]

Grandmother turned and looked at Sad Girl with a glance which seemed to pierce through her very skin.

"What kind of a granddaughter are you?" she asked scornfully. "Are you the kind who will not do as her mother's mother asks? Would you deny me this thing which makes me happy. This thing upon which I have set my heart? I have brought you up since you were born and have done the best I can for you in every way. I have shared with you everything that I have and I have taught you all that I know. Is this the way you reward me?"

Sad Girl was ashamed. Her eyes were not able to meet the stern black eyes looking at her accusingly.

"No, Grandmother," she said miserably. "I will do as you say. If you want me to go to school, I will go."[26]

Grandmere patted Suzette's hand, then her trouble came out. "When I die, I don't know who gonna take care of my graveyard." Grandmere wept.

Suzette jumped to her feet.

"W'y Grandmere, have you forgot me? Have you not see how nice I put the whitewash on and not make one puddle on the ground? Don't you know I fix to take care of your graveyard after you? Don't you know I all time listen to my Grandmere and do what she say?"

Grandmere looked up and smiled through her tears.[27]

"Well now, what's this?" she asked as she unwound the

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[25]Jesse Stuart, The Beatinest Boy, (New York: McGraw-Hill Book Company, Inc., 1953), pp. 9-10.

[26]Lampman, op. cit., pp. 16-17.

[27]Lois Lenski, Bayou Suzette, (Philadelphia: Frederick A. Stokes Company, 1943), pp. 82-83.

clumsy wrapping and soaked it with warm water so it would come away from the wound without further tearing.

"A cut," Peter said, then he winced as the last piece of the shirt came off. He turned his eyes away quickly so he would not see the ugly gash in the flesh.

"And how did it happen?"

"With a knife."

"Hmm," Gran murmured, "you should be a bit more careful when you use a knife."

"I know that now," Peter replied.

She looked at him earnestly, trying to read in his eyes something his lips were reluctant to say. She bent over and smelled the wound. "It's something more than a cut," she said.

Peter was silent.

Gran began to nod her head, then she looked up at Peter, knowingly this time. "You're a brave lad, a quick-thinking lad, and that's all I'm going to say."[28]

Blasito started to laugh. He banged me on the back. "It's a great thing, finding those sheep. I mean it, Miguel. You did fine."

"What did you say?"

"I said great, fine!"

Grandfather took me by the hand and shook it like when two men shake hands.

"It's the truth," he said. "This that you have done, it was good."[29]

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[28]Yates, op. cit., pp. 137-138.

[29]Krumgold, . . . and now Miguel, op. cit., p. 97.

Lois Lenski gives a picture of a Chinese family filled with love and loyalty.

> When they reached the apartment, Felix walked wearily up the stairs. A family conference was going on in the front room, with Grandmother Yee and the aunts and uncles there. The boy sat down on a chair near the fireplace and listened. Across the room, over the davenport hung the life-sized portraits of his Fong grandparents. As the others talked, the boy could hear Grandfather Fong and all his grandfathers before him talking. He knew that he was one link in the long chain of the Fong family ancestry. He felt the heavy burden of his inheritance on his shoulders. Grandfather Fong kept looking at him and talking to him in plain words. Felix listened to all that was said, and answered questions as well as he could. He felt free to talk now. He wanted to get the whole thing over with. He wanted to begin all over again--with the regained love and respect of his family. They did not make him feel a culprit. They tried to rebuild his own self-respect.[30]

A pair of cowboy boots and a horse--those were the two things that Bob wanted most of anything in the world, but Bob learned from his uncle that there are greater rewards.

> "But if I'm going to be a cowboy I'll have to know how to ride a lively horse," Bob protested.
>
> His uncle looked at him through narrowed eyes.
>
> "It takes time to become a cowboy," he said slowly. "But it takes more than that. A person must have certain qualities to be a good cowboy."
>
> John Benton paused a moment, then went on thoughtfully, "a good cowboy must be a real man. He must have courage and dependability. He mustn't be afraid of hardships and he must know what to do in an emergency." He looked straight

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[30]Lois Lenski, San Francisco Boy, (Philadelphia: J. B. Lippincott Company, 1952), pp. 157-158.

at Bob. "You'll have to prove that you have those qualities before I let you endanger your life and my property. See what I mean?"

Bob nodded. He wanted to cry.

"I'll prove that I have them, if you'll only give me a chance." But the words stuck in his throat.[31]

This book is Henry's private journal in which he records his relationship with his uncle and other adults.

Uncle Al kept looking at me and shaking his head now and then.

"You're the spitting image of your mother," he said. "I just can't get over it. It sort of gives me a shock every time I look at you."

"I don't see much resemblance," Aunt Mabel said.

"Perhaps not with the way Jane looks now," Uncle Al said. "I'm thinking of the way she looked when she was a girl. If you give him long hair and put a dress on him he could be Jane sitting there when she was thirteen or fourteen. She had the same serious, intent look, she wore horn-rimmed spectacles just like his and her eyes and his are identical."

No one ever accused me of looking like a girl before, but I'm used to relatives making silly remarks about how much I've grown, who I look like, and where I get my hair and eyes. My father's folks always claim I look like his side of the family, and now here was Uncle Al swearing that I look like my mother. I didn't mind particularly because I like the way my mother looks.[32]

Four motherless children have good relationships with a

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[31]Doris Garst, Cowboy Boots, (Nashville: Abingdon Press, 1946), pp. 45-46.

[32]Keith Robertson, Henry Reed, Inc., (New York: The Viking Press, 1958), p. 13.

housekeeper in The Saturdays.

> It was sad that they had no mother, but they did have Father and he could not have been improved upon as a parent. And there was Cuffy; dear Cuffy, who was housekeeper, nurse, cook, and substitute mother, grandmother and aunt. She had always been there and it seemed as though she always would be. Her real name was Mrs. Evangelin Cuthbert-Stanley, but ever since Mona at eighteen months had solved the problem with "Cuffy," she has been nothing else. She was fat in a nice comfortable way; fat enough to creak and puff when she went up and down stairs, but not so fat that she had no lap to sit on. She had a nice comfortable face too; wrinkles and round cheeks, and teeth as regular and gleaming as the white keys on a piano. Late at night if you had a stomach-ache or a bad dream and woke Cuffy up to tell her about it she looked different (though still nice).[33]

In the next book the author handles in an interesting way the reaction of each child to new adults.

> Markia blued the sheets and pillowcases and towels, wringing out the water as best she could and wishing desperately that her hands were bigger and the skin tougher. She and Mrs. Weddle hung the washing together, pinning the clothes stoutly to the lines and working in opposite directions from each other.
>
> "There!" announced Mrs. Weddle with satisfaction as she finished clamping on the last piece. "I declare, but we're the first ones through today, Markia."
>
> "You did it quicker today than ever," said Markia, and blushed when Mrs. Weddle turned with something like a smile.
>
> "We did, Markia. I got to admit I couldn't have done it this fast by myself. You're turning into a real good worker, much to my surprise and likely to the surprise of everybody else in town, too."
>
> They were the first words of praise ever offered by

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[33]Enright, The Saturdays, op. cit., p. 9.

Mrs. Weddle and Markia felt a strange little tingle at them.[34]

An island, a shack, and the friendship of four fine men help a lonely and rebellious boy come to terms with himself in the story of That Jud!

> "What you got to say for yourself?" Miz Hanks went on, "It's all over town you skipped school, so don't think you're fooling anyone. Ain't you 'shamed of yourself? Can't you say you're sorry?"
>
> Jud shook his head. "I'm not sorry," he said slowly. Miz Hanks crossed the kitchen quickly and took his shoulder between her thick fingers. "Well, you ought to be sorry and 'shamed," she said. "How many boys have a good home like yours, where folks are willing for you to go to school instead of getting out to earn your keep, the way lots of twelve-year-old boys do?"
>
> As Jud made no answer, she continued. "Do you call this being grateful for what this town--not to mention Captain Ben and me--does for you? After your pa was drowned and your ma died of flu, what would have happened to you if the town hadn't taken care of you?" she asked, her voice hard and cross-sounding.
>
> Jud stood up quickly, his hands clenched tight, and the Skipper made the grumbling sound deep in his throat that passed for a growl.
>
> Captain Ben threw down his paper and stood up with surprising speed. "We'll have none of that in this house," he said to Miz Hanks in the thundery voice he'd used at sea. "You've gone too far, ma'am. This is Jud's home, same as it's mine."[35]

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[34]Evelyn Lampman, Bounces of Cynthiann, (New York: Doubleday, 1950), pp. 64-65.

[35]Elspeth Bragdon, That Jud!, (New York: The Viking Press, Inc., 1957), pp. 24-25.

Jud stood up and slipped his small brown hand into the big strong grasp offered him. Mr. York held the boy's hand fast and looked soberly into his eyes. "No getting mad on this job," he said firmly. "If you don't understand anything I ask you to do, just tell me. I'm not a hard man to get along with, but I came down here for a pleasant time. I don't want to have to nag at you or check up on you all the time. I'll teach you how to run the motor and take care of it. I'll tell you what your duties are and what you pay will be. Then it's up to you."

Jud's eyes grew large. "Do you mean," he asked in a half-frightened voice, "that I'm responsible?"

Mr. York laughed a little and dropped his hand. "That's it," he said lightly. "We'll get along fine--you'll see." Then he turned and went into the house.[36]

In the next story Peter has a good relationship with the hired man.

Peter knelt down and cupped a handful of soil into his fingers, then he separated his fingers and let it run out between them. "It feels ready," he said. He too felt a thrill of pride, for this earth that was his fathers, and in a certain way that made it his.

"When a man works well with nature," Benj added quietly, "he's got something that's sure to please the Lord."

Once the work of planting began, Benj did much of it on his knees. Peter found it easier to bend over and drop the seeds in the row, but Benj moved along the row at his own pace and in his own fashion.

Peter teased him about it, saying it was slow and clumsy.

Benj chuckled, leaning back on his heels to take a moments rest. "Knees are something a gardner come to sooner or later, Peter," he said, as he spread a covering of earth over some squash seeds he had just put in, smoothing down the earth with his hands. "Good humus--that's the soil--and humility--

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[36]Ibid., pp. 60-61.

that's something you feel when you're on your knees--go together like a team in harness."

Peter watched him and listened.[37]

When the two young people that Kate loved most decided to adopt her because they needed someone with good sense she learned that being sensible was very important.

> Being needed by someone is quite different from being merely good for someone. Kate could sense the difference in the way Nora had spoke and in the way she looked. She was lonely and discouraged and, for some strange reason, both she and Christopher believed that a little girl with red hair and good sense was what she needed.
>
> Kate's indignation vanished, leaving in its place pride and satisfaction. Not many times in her life had anyone needed her. And then not for her good sense. Always she had been the one who had done the needing. Of course she had only needed simple things like food and clothing and shelter. Nora needed none of these. She needed comfort, the comfort of a plaything, and somehow, Kate knew, she would have to provide it. It was expected of her.
>
> "I'll stay," she announced calmly and, being ten years old, was pleasantly gratified at the effect of her words.[38]
>
> "Oh, let her go, Martha," said Mr. Tuttle, surprisingly. "The Clines are sensible young people. If they don't want her, they'll send her home. A cat in a strange garret is always restless."
>
> They exchanged glances, the little man and the little girl. Hers was grateful, his understanding. In that moment, there was born to them an appreciation of each other's position and of what it meant to be a little girl in a strange house and a foster parent of a strange little girl. From that moment, Kate was

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[37] Yates, op. cit., pp. 83-84.

[38] Gates, op. cit., pp. 43-44.

never to doubt Mr. Tuttle again, and from that moment, he, in his turn, was to be her open and declared companion.[39]

Children may also have good relationships with teachers.

Today a wonderful thing happened. Miss Fenton put Joanda in charge of the library books. She was to check out the books for the children to take home. And Miss Fenton told her how to mark off the books when they were returned.

"What if something happens to a book and they can't return it?" Joanda hung her head when she asked the question.

"They'll report it and we'll understand," said Miss Fenton. "When we lose a book, we'll remember the happiness it gave its readers and we will try to replace it." She paused. "You will make a good librarian because you love books and take such good care of them."

She trusts me, thought Joanda. Miss Fenton trusts me with all the books even though I lost one of them. She felt happy all the way through, and from that day, the other children looked upon her with new respect.[40]

The developmental task of building a wholesome concept of the self continues from infancy to adulthood. It rises to eminence during the middle childhood as individuals make more contact with persons outside the home. Peer relationships are important shapers of the self-concept.

He had his shoulders square until he got across the street. Inside the door he let them sag. So Azor was going away to Maine. How sorrowful to hear. But then he brightened. Azor liked him, after all. He'd called him and asked him to come out. And even had come to find him with the horse's

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[39]Ibid., pp. 82-83.

[40]Lenski, Cotton In My Sack, op. cit., pp. 165-166.

tooth that day. Such things you didn't do just for politeness sake.[41]

To most people Jane was the middle Moffat, age ten, who had a best friend and acted generally like any ten-year-old.

A long high whistle and a shorter low note. That's the way Nancy whistled for her. She whistled this way in the morning when it was time to go to school, and at noon when it was time to go back. They always went to school together and they came home together, too, both at noon-time and in the afternoon. They did their homework together. For instance, if the teacher said, "Find out something about the artist, Millet, when he was born, when he died, and what else he painted besides the picture on the classroom wall called, 'The Gleaners', they studied the encyclopedia together.

Best friends! That's what that was.[42]

Jane wiggled her toes in her shoes. This was a funny thing, she thought. Nancy's mother doesn't like the way Nancy laughed. She had practiced often, but so far she had not succeeded. Nancy's laugh was hearty. It burst out suddenly in loud high notes and raced down the scale to a deep low pitch. Jane's laugh was more of an inside job. She shook silently and tears rolled down her cheeks. How could people tell whether she was laughing or crying, she wondered.[43]

"Hey Janey!" said Nancy. "Where are you?"

"Here on the fence."

"Oh. . . Well! I just wanted to tell you you were right. You were right to stick up for Beatrice because she really was right. I sure was mad, but you were right."

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[41]Maude Crowley, Tor and Azor, (New York: Oxford University Press, 1955), p. 37.

[42]Eleanor Estes, Middle Moffat, (New York: Harcourt, Brace and Company, 1942), p. 61.

[43]Ibid., pp. 71-72.

"I suppose I should have stuck up for you," said Jane apologetically.

"No. You were right. You stuck up for Beatrice even though you're my best friend. That's bravery."

Jane squirmed her toes around in her shoes and said nothing.

"Here," said Nancy abruptly. "Here's my ring. It's red, sort of like a ruby. It's a friendship ring. That shows we're best friends."[44]

When Tib came to the little Minnesota town where Betsy and Tacy lived she fitted right in and made a three-some.

When school began Betsy and Tacy stopped every morning to call for Tib. At noon they all walked home together. And after dinner, when they went back to school, Betsy and Tacy called for Tib again. And after school at night they walked home together. But they did not separate and go to their own homes; they usually went to one house to play.

Sometimes it was Tib's house and sometimes it was Tacy's and sometimes it was Betsy's.[45]

This is the story of daily life with natural human relationships in a Louisiana town.

"I can catch a leapfrog. Do you want to see?"

"Go ahead and try," said Freddy.

Louis' eyes shone, and his teeth flashed in a smile. He liked to show what he could do. With his right hand he caught one frog. With his left hand he caught another. He raised both hands above his head to show the two frogs to Freddy.

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[44] Ibid., p. 292.

[45] Maud Lovelace, Betsy, Tacy and Tib, (New York: Thomas Y. Crowell Company, 1941), p. 54.

Then he lowered his hands and let the prisoners jump back to the grass. In a second, a double splash told where they had escaped into the bayou.

Freddy was delighted. He laughed out loud. "Come and show me how to catch them!" he cried.

But Louis did not want to be told to go away again.

"I'm not coming over there to your side unless I'm your friend," he said cautiously.

"All right. You're my friend," said Freddy. "Will you come over now?"

Louis ran across the bridge, with a hop and a skip. His heart felt very light within him.[46]

The problem of friendship is also found in this story.

"You're a friend of mine." Those were just the words Carol had hoped to hear Betsy say; then she had given up hoping. The more she knew Betsy, the more she wanted her for a friend. It was not because she was richer than the others or wore prettier dresses or because her father was a doctor. It was because Betsy did not care about any of these things. Betsy liked you for what you were and she was your friend. She was a real friend.[47]

The next story is told through the thoughts and the adventures of Esther, an Amish Girl.

She picked up the letter and unfolded it. In very tall wriggly letters, Mary had written:

Dear Friend Esther:

I like you. I think your dress is pretty. Your

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[46] Eleanor Frances Lattimore, Bayou Boy, (New York: William Morrow and Company, Inc., 1946), p. 15.

[47] Friedman, Carol From The Country, op. cit., p. 188.

apron is cute too. And your little hat.

Your friend,

Mary.

She sat still. What a kind, good letter it was! How could Mary think such a dark dress was pretty? The white apron was very common and plain, yet Mary thought it was cute. A nice little word--cute! cute! cute! It was like a canary singing. She lifted her hand to her bonnet, tied securely under her chin with her hair tucked under. It was possible that her own hair would make curls, she thought. When she took out the braids and combed it at night, it fell in wide waves over her shoulders.[48]

A Navaho Indian girl, who goes away to school, has good peer relationships.

She had felt warm and happy when Lucy had exclaimed that with the same last name they must be related. Of course, they had both known it wasn't so. Lucy's name had been assigned to her, a haphazard selection at best. They couldn't belong to the same family. But what a comforting feeling it was when Lucy called her "Younger Sister" as she had taken to doing.

Rose was learning other things from her new friend. Lucy laughed a great deal. She made little jokes about the discomforts, such as a foot which went to sleep or the stuffiness of the bus. Rose had never had anyone to laugh with before. The Navahos are a cheerful, good natured people, but she had always withdrawn herself from the others. She had never realized how good it was to share an idea with someone.[49]

Competition may be important in the development of peer relationships.

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[48]Sorensen, Plain Girl, op. cit., p. 54.

[49]Lampman, Navaho Sister, op. cit., pp. 43-44.

"Ever tried this?" cried Daphne suddenly, and she went up the ladder to the loft as quick as a monkey; poised there on the edge like an aerial performer and then suddenly, breathlessly, arched into space, into the golden shafts of sunlight with the golden motes, landed lightly, softly in the hay wagon far below.

"I have to do that too," said Randy and up the ladder she went, hardly able to find a place to put her foot the hay bulged out so richly between the rungs.

Daphne's little sun-stained face was turned up to her encouragingly, pink as a strawberry. Randy couldn't be a sissy even if she broke her leg not being one.[50]

Mei Gwen and her large family moved to San Francisco. She soon made many friends. But it was not so easy for Felix, her brother.

As she passed the McClain Label Company, she looked in through the open door and saw her friend Edith. Edith was packing small boxes of labels into a large carton. Edith was tall and beautiful, with blue eyes and red hair. Edith always gave Mei Gwen scraps of silver and gold paper left over from the beautiful labels printed by the label company machines. Just to make sure that Edith was still her friend, Mei Gwen walked in.

"You still like me, don't you?" asked Mei Gwen.

"Why, of course," said Edith. "You've been my friend ever since you moved to San Francisco."

"Do you like me better than anybody else on Commercial Street?" asked Mei Gwen.

Edith thought for a minute, then she said, "I think I do."[51]

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[50]Enright, Then There Were Five, op. cit., p. 26.

[51]Lenski, San Francisco Boy, op. cit., p. 48.

Felix looked down the street. Soon he saw Roger Loy coming. Roger had a stack of papers under his arm. Roger had a job--he was a paper boy. He had to deliver the Call-Bulletin to customers in stores and apartments.

Why couldn't he make a friend of Roger, Felix wondered? How could he make him a friend? He had just tripped Roger up on a rope. That was not a very good start. What could he do now to make Roger forget it?

All at once he remembered the motto on the paper in the Fortune cookie--It is better to keep a friend than to have a dollar. But how do you make a friend in the first place?[52]

Peter has the real adventures of a New England farm boy.

The boys and girls unbuckled their snow shoes and stood them in a snowbank. Peter joined them with some of the hot syrup in a small tin pan. Finding a clean untrodden piece of snow, he poured the syrup on it. All five watched and waited as it hardened slowly.

"Help yourselves," Peter said.

They reached over and twisted off sections, eating it like candy. Smiling with pleasure at the taste of it, all of them turned to Randy and waited for him to pass judgment.

The tall boy savored it keenly, then he leaned over and broke off another section. He had a thoughtful look on his face as he measured the maple flavor against the memory of other maple flavors. Satisfied at last, he turned to Peter.

"If I do say it myself, I've never tasted any better."

"You mean it's as good as the syrup you've been making this year?"

"Everybit," Randy replied stoutly, "if not better."

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[52] Ibid., pp. 19-20.

Peter sighed. He had not realized how much he had been counting on Randy's approval.[53]

This is the story of 12-year-old Ellen and the problems of growing up.

She told Ronnie that her mother had said she could not come to see him unless he asked her, and he said, "I say, I can't be going over every morning to say, 'Please may Ellen come over today?' That would be a bit thick. I'll talk to her and make her see it our way."

Ellen was dumb with gratitude. "Every day," he'd said. And "Our way." She had not known how lonely she was until she'd found a friend. It seemed to her quite simple that she and Ronnie had to be together. When Mother understood that, everything would be all right. "And if I don't talk too much and ask too many silly questions maybe he won't get tired of me," she thought. "And I'll have to get over being afraid of things. Boys don't like that."[54]

Henry relates many amusing incidents with his friend in his journal.

"Who are you?" I asked.

"Margaret Glass," she answered. "Everybody calls me Midge, and don't make any remarks about my being a little glass, or that I'd better watch out or I'll get broken, because I've heard them all." She took another bite of the apple and said, "Who are you?"

"That's me," I said, pointing to the sign up above my head.

"Henry Reed, Inc.," she said aloud. "You don't look incorporated." Then she went off into gales of laughter.

I saw right away that I had a crazy giggling girl to deal

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[53]Yates, op. cit., pp. 66-67.

[54]Barnes, op. cit., p. 55.

> with. Her remark didn't make any sense at all, but she seemed to think it was funny. However, I didn't say anything because I had already figured out that she was the girl my Aunt Mable had mentioned. Since she was the only person near my age in town there was no use getting off on the wrong foot. My father, who is a pretty smart diplomat, says that if you have to get along with people, you might as well start right out in the beginning to like them. I was willing to try with this little apple-eater but it didn't look promising.[55]

The friendship between Suzette, a little white girl, and Marteel, the little Indian girl, is woven into a tale set in the Louisiana Bayou country.

> "Marteel, she my frien', " said Suzette. "Marteel my sister, now."
>
> "Your frien'? Your sister?" cried Tante Celeste. "That dirty lettle savage?"
>
> "Marteel, she clean, " said Suzette. "My Maman, she give her a bath."
>
> "Your Maman? A bath?" gasped Tante Celeste.
>
> "Marteel, she live by me, to my house, " Suzette went on.
>
> "W'at the matter?" cried Tante Celeste, as soon as she got over her astonishment. "Your Maman and your Papa, have they took leave of their senses?"
>
> "My Grandmere, she say, if Marteel got no family to go to, she can stay by me and be my frien'. Marteel, she my sister now. She listen to my Grandmere and do w'at she say--like me."[56]

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[55]Robertson, op. cit., pp. 43-44.

[56]Lenski, Bayou Suzette, op. cit., pp. 73-74.

The Ridgeway children have many hilarious adventures in a small Wisconsin college town.

"Why?" asked Rudy.

"Well," said Susan, "I don't know why, but they do. It is much better to get along nicely with other people than to be bad."

"Tell some more, Susan," said Alvin.

"Not now," Susan said, "but I will some other time."

She looked around and saw that Tim and Tad, and Dumpling had been listening too, and even George, at the same time he had been building.

Susan got up and brushed off her dress and walked into the house. She walked with a new feeling of importance, for she was the only one in the neighborhood, perhaps in the whole world, who knew how to control the Terrible Torrances.[57]

Both of these regional stories by Lois Lenski have force, sincerity and realism.

"I wore my new calico dress," said Dovey.

As soon as she said it, Birdie wished she hadn't.

"Think you're biggety, don't you?" spoke up Billie Sue Harden.

Birdie looked around and saw that most of the girl's dresses were made from flour sacks. "No," she said quickly, "our dresses are calico, but not new. They've been washed heaps o' times. See how faded they are?" They must not appear to be better than any of the others.

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[57] Carol Brink, Family Grandstand, (New York: The Viking Press, 1952), pp. 99-100.

Billie Sue smiled. That made it all right.[58]

"You're not invited!" Gloria stamped her foot on the side walk. She wore new patent-leather slippers today.

"I don't want you--in your old feed-sack dress! And your dirty bare feet--I suppose you don't even own a pair of shoes. Who'd want a big, overgrown bean-picker at their party? I don't, so there!"

Beverly and Alice and Betty Anne and the others all linked arms again with Gloria in the middle. They went skipping off.

Judy stood there. She had to believe it now--Gloria had said it plainly enough. She wasn't invited. You had to be invited to go to a birthday party. Judy didn't know that before.

She looked down at her bare feet. They were stained and dirty. She had washed them clean the night before, but she had never once thought of shoes. Her new dress had taken all her attention. Of course you couldn't go to a party without shoes. That was it. You had to have shoes to be invited.[59]

Frieda Friedman has written wholesome stories of family life and peer relationships.

"Some people," said Elaine, in a low voice as if she were talking to herself, "don't care how their figures look. Some people wouldn't mind getting as fat as Mrs. Kersten. Some people think it's all right to eat the things their father could be selling.

Judy sighed. Feeling very much ashamed of herself she put the ice cream back into the container. Before she could think of an answer Daddy came to her rescue. He made his usually deep voice sound soft and ladylike, just like Elaine's. "Some people help their father in the store so they have a right to help themselves every now and then."[60]

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[58]Lenski, Strawberry Girl, op. cit., p. 31.

[59]Lenski, Judy's Journey, op. cit., p. 42.

[60]Frieda Friedman, A Sundae With Judy, (New York: William Morriw, 1949), pp. 23-24.

> Two boys were playing ball against the building. Their ball made a loud, smacking noise as it hit the wood. Both boys stopped when the girls came near. They looked at Fluff admiringly. One of the boys called, "Hi, Gorgeous!" and the other chimed in with "Hello, Beautiful!" Fluff tossed her head and tried to look as if she hadn't heard.
>
> Then the boys looked at Dot. "Hi, Shorty!" shouted one of them and the other greeted her with "Hello, Peanut!"
>
> Dot began to walk very quickly. She turned her head so Fluff would not notice that her cheeks had turned very red and her lips were trembling.[61]

SUMMARY

The self, like so many other aspects of personality, is acquired in association with others. Awareness of self is not wholly dependent on consciousness of others, but the attitudes of others are, nevertheless, important determinants. The child's differentiation of himself from others, first from his mother and father, and thereafter from other adults and his peers is dependent upon their attitudes toward him. The child early forms an image of himself as he appears to others and by the way they judge and evaluate him. Before long he reacts in specific ways toward their judgments and conducts himself in accordance with his understanding of their evaluations, thus developing a concept of self in relation to others.

The family performs two major jobs. First, it provides

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[61] Friedman, Dot For Short, op. cit., pp. 5-6.

an emotional setting, a climate of affection, an interpersonal network in which the growing child can work toward self-enhancement through feeling warm, comfortable, and accepted. Second, the family, through its particular way of life, interprets culture to the child, passing on from its adult members to its children the appropriate behaviors and beliefs. In this way the child can "grow out" from the home and meet the world face to face.

From the findings of psychologists, anthropologists, and sociologists, we have much information about the forces that come to bear on the child and his personal-social development.

Literature is also recognized as a significant force in the life of the individual and of society. It is known that books alone cannot build personality. It is also known that each reader brings a unique background of experience to each book that he reads. As books communicate information about people, the world, and interpret social relationships they may become a part of the reader. Growth in understanding of self and others may occur when such communication takes place.

The authors of children's books have recognized that books can help children understand that all behavior is caused. Authorities in children's literature have effectively stated their feelings about the effect of the writing of a few of the great writers of children's books.

> The sharing of one's childhood, that basic characteristic of realistic stories for children, is given most complete expression in the family stories. While there are few writers who can transmit the sparkle to their pages that Eleanor Estes can, and few that have such dramatic family experiences to share as Laura Ingals Wilder or who can give them such objectivity, there have been many who have succeeded in re-creating families who remain in the memory, in books written with beauty.[62]

In this chapter, a selected list of children's books of fiction about children in the United States, has been studied to find out if the content could provide information for the realization that effective interpersonal relationships are essential to the development of the self concept. Almost without exception the books examined do provide information about effective interpersonal relationships.

A few book children of the past twenty years stand out as unforgettable individuals, partially because of the unusual activities in which they take part, but more because of their author's complete realization of them. Families play their parts and everyday incidents abound, but the characters stand out above their surroundings and touch events with the magic of their special personalities. The relationships these children have are with their mothers, their fathers, their grandparents, other adults and their peers. Usually these children have good self-concepts. Children who read these books, may also, through identification with the characters, develop good self concepts.

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[62]Cornelia Meigs, et al., A Critical History of Children's Literature, (New York: The Macmillan Company, 1953), p. 541.

CHAPTER V

ASPIRATIONS IN A SELECTED LIST OF CHILDREN'S BOOKS

Some investigators have resorted to the use of the concept, ideal-self, as a means of determining the self-aspirations of children. The ideal-self is usually thought of as an expression of the type of person a child would like to be or resemble. The term "ideal-self" has been shown to be valuable in determining the relationship between how the child sees himself and what he thinks he should be like. Havighurst, Robinson and Dorr have hypothesized that the ideal-self may be developmental in nature.[1] They suggest that the ideal-self begins when the child identifies with a parental figure. During middle childhood and early adolescence it moves through a stage of romanticism and glamor and culminates in late adolescence as a composite of desirable characteristics.

It is recalled that one of the components of a self-other concept as previously defined is the realization that aspiration or expectation of adequacy is an essential part of the development of

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[1]Robert J. Havighurst, M. Z. Robinson and Mildred Dorr, "The Development of the Ideal Self in Childhood and Adolescence," Journal of Educational Research, Vol. 40 (1946), pp. 241-257.

the self concept.

Aspiration has been observed to be related to an ideal self. Print supplies a vast amount of information. Therefore it is not unreasonable to assume that printed materials influence the aspirations of a great many people. Neither is it unreasonable to assume that aspirations which are formed through reading will quite likely be translated into action.

If it is accepted that printed materials can, and sometimes do, make a difference in the reader, and if it is assumed that the development of an ideal-self is necessary for the development of the self concept; it would seem to be important to ascertain whether or not the content in a selected list of children's books could provide information or ideas for the realization that aspiration is an essential part in the development of the self concept.

Perhaps the greatest value of the ideal-self concept is that it provides an idea of the child's aspirations against which his skills, abilities, potentialities and level of development can be compared. The influence of parents, relatives, glamorous adults have been shown to be important for both boys and girls.

Book children are concerned with their ideal-selves. This concern may be with their future, accomplishment of some skill, material things, or some other activity.

One of the aspects of the development of the ideal self is

aspiration for a future occupation, or "What am I going to be when I grow up?"

The characters that Lois Lenski has created in her books are usually very alive and memorable.

> Orvie crawled under the barbed wire fence and started toward the derrick.
>
> "Slim wouldn't care--there's no danger now," he said to himself.
>
> He had picked up an old newspaper from the woodbox in the kitchen. He tucked it tightly under his arm and began to climb the ladder of the derrick.
>
> "I always wanted to go to the top," he said softly, "I never did because Slim told me not to. I must do it, if I'm going to be a driller like Slim when I grow up."
>
> Suddenly he knew that someday he would work in oil. He might be a driller like Slim, or he might do other important work, but it would be in oil. Oil had changed his life and gotten into his blood. He knew the excitement and the thrills it brought, he knew its hazards and tragedies. He knew its best and its worst, and it still held a fascination for him which he could not resist.
>
> On and on, up and up the boy climbed. He stopped now and then to look down at the ground beneath him, but it did not make him dizzy. He reached the top and stepped out on the platform there.
>
> It was a magnificent moment.[2]

Elizabeth Enright writes about children who have realistic aspirations.

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[2]Lois Lenski, Boom Town Boy, (Philadelphia: J. B. Lippincott Co., 1948), pp. 174-175.

> All the Melendys knew what they were going to be when they grew up. Some of them were going to follow several professions. Mona, of course, had decided to be an actress. She could (and did) recite yards of poetry and Shakespeare at the drop of a hat. Randy was going to paint pictures. Rush was going to be the best pianist in the world, and a great engineer as well; the kind that builds suspension bridges and dams, and railroads. Oliver was going to be an engineer too, but he was going to be the kind that drives trains. It was nice to have it all settled.[3]

Another story in the regional series for intermediate grades is about an Iowa farm boy.

> "I like animals," said Dick, "and I like to help them. They know when you are helping them, don't they?"
>
> "Indeed they do," said the old Vet. His eyes twinkled as he looked down at the boy, so serious and earnest.
>
> "Sometimes you have to be kind of brutal," Dick went on, "but when it helps them, I feel I am doing the right thing."
>
> "A good farmer takes care of his animals," said the old Vet.
>
> Doc Musfelt picked up his satchel and Dick walked to the car with him. He patted the boy on the shoulder and said, "Maybe you'll be a veterinarian like me some day."
>
> "Dick smiled. "I'd like to be one--as good as you, Doc. Thank you for coming out. I hope it wasn't too much trouble."[4]

Maud Lovelace, like other authors, writes about the concern that children have about their future careers.

> While they ate their lunch they had a very serious conversation.

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[3]Enright, The Saturdays, op. cit., pp. 8-9.

[4]Lenski, Corn Farm Boy, op. cit., p. 41.

"What shall we do when we grow up?" asked Betsy.

"I'm going to get married and have babies," said Tacy without even thinking.

"I'm going to be a dancer," said Tib, "or else an architect. I haven't made up my mind."

"I'm going to be an author," said Betsy, "and I am going to look exactly like Aunt Polly."[5]

Sometimes children identify with adults and have aspirations to become like them.

"Miss Fox! Can I do that? Can I be a teacher like you when I finish here?"

Miss Fox smiled. Then she looked thoughtful, as though she were weighing the possibilities of such a thing.

"Yes, Rose," she decided after a moment. "I think you could. It means you'll have to work hard, harder than anyone in class. You'll have to finish the work here in less than five years so that you can go into regular school with boys and girls who have been at it since they were six. You won't have to start in the first grade with them, but you will be older than the others in your class and few, if any, will be of your people. They will not be Navahos. Would you like that?"

Rose looked at her in amazement. In the few minutes since they had been talking she seemed to have gained new strength. She felt strong enough to do anything, to conquer any problem. Her eyes shown with purpose.[6]

Through imagination children have aspirations of becoming important people.

While she was waiting and looking, she kept playing her

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[5]Lovelace, op. cit., p. 117.

[6]Lampman, op. cit., pp. 168-169.

favorite game--planning what she would be when she was grown up. The one thing that Dot really wanted to be more than anything else was a poet. She imagined a girl about her own age some day walking into the public library and looking on the shelves. The girl she was picturing frowned, searched some more and then hesitantly walked over to where the librarian was stamping cards.

"Have you any of Dorthea Ann Flemming's books?" the girl asked.[7]

Children who have aspirations are not always willing to share these aspirations with adults.

"Pretty keen. Pretty keen, Charley. You like to work with tools?"

"Yes sir. I'm awful glad to get a chance to work with Tom in the shop here."

"What do you aim to be when you grow up? You want to be a mechanic?"

"Yes sir."

"Aw, Charley. Why don't you tell him what you really want to be?" Tom said.

George joined in. "Yes, Charley, go ahead and tell it all. . . Charley wants to be an engineer!"[8]

Adults, for many reasons, do not always understand the aspirations of children.

Suddenly the father appeared at the door, his face like a thunder cloud.

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[7] Friedman, Dot For Short, op. cit., pp. 111-112.

[8] Jesse Jackson, Call Me Charley, (New York: Harper and Brothers, 1945), p. 87.

"What is this that Lao-po-po (Old Grandmother) tells me--that you are going to be a doctor?" he demanded of Lu.

"Old Grandmother wants me to study and be a credit to the family," Lu said, a bit smugly.

"Did you tell her that you must first go to high school, then to college, then to medical college and that all this will cost much money?" Foo Chen asked.

"No, I didn't Father."

"That is a true word, I am sure. You would never tell her such a tale of expense as that. She would not understand 'high school' or 'college' and you would not explain."

"But I do want to go to high school, father. And to college. And I have long said that my ambition is to be a doctor."[9]

Elizabeth Enright recognizes that sometimes children's aspirations are more romantic than realistic.

"It's terrible what a state the place got into while we were canning," groaned Mona. She had her hair tied up in a towel, and was wearing one of Cuffy's aprons wrapped around twice, and she looked awful. "How do you suppose people do it? Real housewives with children and all?"

Randy shook her head, at a loss. "When I grow up I'm going to be a famous painter and dancer, and live in a hotel."

"And I'm going to be a famous actress with lots of flowers in my dressing room. I'll live in a hotel too.

"We won't ever have to cook anything."[10]

To some children material possessions are more important

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[9]Clara Ingram Judson, Green Ginger Jar, (Boston: Houghton Mifflin Company, 1949), p. 1.

[10]Enright, Then There Were Five, op. cit., p. 160.

than concern about the future.

> "We never have no music frolics at our house," said Billy. His voice was sad. "My Pappy don't like tune-singin'--only hymns at the church house. We ain't got no instrument at all, no guitar nor banjo." He pronounced the words git'tar and ban-jer.
>
> "Your Mammy sang when she was young," said Granny, "all them Bronsons could sing. And your Uncle Jamie, her brother, he still sings. Why, he's called Fiddlin' Jamie, the Singin' Fiddler, all over the county."
>
> "Law, yes, they all sing at Uncle Jamie's house," said Billy, "all the boys, Rick, Glen, and Jack. And so does Ettie Bell." He paused staring at Sarey Sue's accordion.
>
> "I wish I could get me an instru-ment. . ." He breathed the words softly--he scarcely dared say them. "A banjo to pick. . ." It was like wishing for the moon.[11]

Long term goals that are finally realized are important aspirations for children.

> . . . Dan had loved the school and now she was glad that she would see the wonderful things he had described to her. Books with colored pictures on every page. Bright crayons and chalk and paper to fold and cut. Pictures on the walls. Curtains at the windows made of paper with crinkly edges. That wonderful machine that brought music out of little black plates by scratching with a needle. . .
>
> So many things. She was so excited she stumbled over the doorsill and almost spilled the eggs. She was going to school![12]

Miguel, also, realized a long term goal. He had one wish for many years.

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[11]Lenski, Blue Ridge Billy, op. cit., p. 9.

[12]Sorensen, Plain Girl, op. cit., p. 11.

That's the way it is with Gabriel. Everything that he wants he can get. With Pedro, it is the opposite. Everything that he has is enough.

Both of them, they are happy.

But to be in between, not so little anymore and not yet nineteen years, to be me, Miguel, and to have a great wish--that is hard.

I had such a wish. It was a secret and yet not a secret. For how secret can you keep high mountains that one can see for hundreds of miles around, mountains that face me when I first open my eyes every morning and are the last thing I see in the night.

This was my wish, to go up there--into those mountains that are called the Mountains of the Sangre de Cristos.[13]

Children may have aspirations for others that are also important to themselves. This is illustrated in the two selections that follow.

It had to be the right place. All outdoors. With miracles. Not crowded and people being cross and mean. Daddy not tired all the time any more. Mother not worried. But it looked little and old to be all that. She was afraid, now that she was actually there, that it wasn't. She wished that they were still on the way. Sometimes Christmas wasn't as much fun as getting ready for it. Maybe thinking about Maple Hill would turn out to be better than Maple Hill itself.

She whispered, "Please, let there be miracles."[14]

It was wonderful to know that there would be enough money now to make all the Mortgage payments, and Aunt Jess could stay home again.

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[13]Krumgold, _. . . and now Miguel_, _op. cit._, p. 9.

[14]Sorensen, _Miracles on Maple Hill_, _op. cit._, p. 23.

> "I have a further suggestion to make," said Mr. Randolph when he and Aunt Jess came back from a brief talk in the Great Hall. "Although of course this could not be an actual part of the sale, as chairman of the commission I should want to arrange for the services of the Gray family as caretakers for the Society on a year around basis."
>
> Vicky felt as though she were floating on air. The Society was safe, the farm was safe, and with the caretaking job Aunt Jess and the cousins were safe too.[15]

Recognition of one's abilities may be important in the development of a sense of adequacy.

> Classes started the next morning and were not what Rose expected at all. She had been dreading this most important part of school, because, she was afraid she wouldn't be able to keep up with the others. What if they learned rapidly, and she was not able to master the strange lessons at all? Then people would be sorry for her all over again, and she had not met pity from anyone since leaving Tuba City. Only the Yuccas knew she had no family, and she had caught only brief glimpses of them since she arrived.
>
> To her delight she found that she could learn as fast as anyone in the room. Some of the children already had a smattering of English. A few, like Isobel, had even attended some day school and were ahead of her. But after the first session she knew she could catch up if she wanted to. And she did want to. She wanted more than anything to excel in something. People couldn't be sorry for someone who was head of the class.[16]

Many children in middle childhood are concerned about mastering skills. Learning to ride a bicycle is an important aspiration.

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[15]Lawrence, Homemade Year, op. cit., pp. 207-208.

[16]Lampman, Navaho Sister, op. cit., p. 72.

Randy had a hard time learning. Her bicycle behaved as though it had a life of its own, doing everything to be rid of her. It bucked like a broncho, veered captiously in all the wrong directions, flung itself at trees and walls, and fell on its side in repeated swoons. Randy fell with it everytime. At the end of a half hour's patient struggle, her shins were black and blue, her knee was scraped, and she was close to tears. Rush, swooping expertly by, saw her fall for the seventeenth time and took pity on her.

"Look, Ran," he said, "you get on and I'll hold the bike for you. I won't let it fall. Now, push down with your right foot, now with your left. That's it. You'll have it soon."

And thanks to Rush's help she did have it soon. In a very short time she found herself sailing deliriously along the drive, under her own steam. The wind whistled against her cheek, her battered knees pumped up and down, and the bicycle, its spirit almost broken, carried her smoothly; turning when she wished it to turn, stopping when she wished it to stop. I can do anything! Randy's thoughts were singing victoriously. If I can learn to ride a bicycle I can do anything. Learn to fly an airplane or dance like Baranova, or draw like Botticelli. Drunk with success she tried riding without hands, the way Rush did, and immediately fell off.[17]

There are many children who want to learn how to swim. Jud had this aspiration and realized it.

He didn't do much more for a while but splash and dog-paddle, watching the strong, even strokes made by the tall young man and wishing he could really swim.

Finally he asked, "How do you make your feet go? You don't splash with them at all." To his surprise, Father Tom left the deep water and headed in to where the shore dropped off gradually.

"Flop down here beside me," Father Tom said, stretching out on his stomach in the shallow water. "Now watch, and do just as I do."

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[17]Enright, Four Story Mistake, op. cit., pp. 44-45.

> For more than an hour Jud practiced the stretching and pulling motion with his arms, the slow twisting of his body and turning of his head, and the regular treading of his feet--which Father Tom called a "crawl." Then the two of them went out to where the water was up to Jud's waist, and he tried his new skills there. He got water up his nose; he swallowed water, he kept touching bottom with his feet. But finally, later in the afternoon, for three whole strokes, Jud swam.[18]

Working with their hands and the skills required are important aspirations for some children.

> "Cody," Uncle Jeff said, almost sternly,"I'm going to repeat that saying: 'You better face facts or facts are going to face you.'"
>
> "Heard you the first time," Cody said happily. "Now tell me, if you please, what that means."
>
> "It means that fiddling is a difficult art to pick up, no matter how smart you are," Uncle Jeff said. "I've known some powerfully talented men to study fiddling a year before they could play a tune anyone would want to listen to."
>
> "A year!" Cody whispered to himself. He began doing some deep thinking and his face got to looking as bunched up as a walnut. "If I start this, I'll have to keep up with it," he said to himself, "and golly--a year is quite a lot of days."
>
> Uncle Jeff smiled as he watched Cody worry.
>
> "That's right," he said. "Now you're facin' facts before facts face you."
>
> "Well, after about a minute, Cody decided there wasn't anything he wanted quite so much as to build and play a fiddle and have Uncle Jeff show him how.[19]

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[18]Elspeth Bragdon, That Jud, (New York: The Viking Press, 1957), p. 77.

[19]Leon Wilson, This Boy Cody and His Friends, (New York: Franklin Watts, Inc., 1952), pp. 49-50.

Rowena Carey had aspirations of owning a horse and learning to ride.

> The girls went up to Row's room and Doody was shown the little horse that Mrs. Savage had given Row. Doody exclaimed over its beauty so much that Row began to yearn for a real live horse. "I wish I could learn to ride, and I could if Daddy would buy me a season ticket at the Loblolly Riding School," she mourned and went on, "But Daddy says he can't afford it. It costs so much just for clothes and education, he says, and all I want is only a pair of jodphurs and to learn to ride a horse."[20]

For some children learning to play a musical instrument is an aspiration. Birdie finally realized her aspiration.

> Birdie pumped and pounded the keys again.
>
> "Sounds terrible," said Pa, looking at Ma.
>
> "Reckon there's anything we can do about it, wife?"
>
> Ma smiled. "How's about takin' lessons from Miss Dunnaway?"
>
> "Oh, Pa! Oh, Ma! I might could?" exclaimed Birdie.
>
> "Yes," they said. "We been studyin' on it for a long time."
>
> "Golly!" said Shoestring. "When you get big, likely you'll play the organ in church!"
>
> "I hope so," said Birdie.[21]

Learning to write is a simple skill, but to a young Chinese boy it was a very important aspiration.

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[20]Holberg, Rowena Carey, op. cit., pp. 33-34.

[21]Lenski, Strawberry Girl, op. cit., p. 194.

> Felix held his brush in a vertical position between thumb and finger. The other fingers grasped the handle, while the ball of his hand rested on the table. He breathed deeply, working hard to trace the strokes carefully. Each symbol was different, and there were thousands of them to be memorized. There was no alphabet making words as in public school, where he had learned to read English.
>
> Felix Fong grew very discouraged. Would he ever learn to write? It was hard to have to read and write two languages. But Father said a Chinese boy could not do business in or out of Chinatown unless he knew both languages.[22]

SUMMARY

The need for an adequate self concept is the core and all-pervasive need of humans, embracing all an individual is and hopes to be. It has been pointed out previously that a person learns to respect himself and accept himself in the measure that he is respected and accepted by others. When this need to become is satisfied, the need for achievement nourishes the self-esteem basic to the feeling of adequacy and to a healthy self-concept. Its realization is synonymous with self-realization and personal integration. Aspiration and successful experiences are needed to offset the effect of failure and frustration.

This chapter has been concerned with the third component of the self-concept: the realization that aspiration and expectation of adequacy are important in the development of the self-concept.

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[22]Lenski, San Francisco Boy, op. cit., p. 11.

The aspirations of children may be related to some occupation. Every occupation has some interpersonal quality about it. Children, as portrayed in the content in a selected list of children's books, have aspirations to become actresses, artists, veterinarians, teachers or doctors.

It is interesting to note that in only one of the books surveyed is there a desire for a material possession. In this instance it was a desire to make and learn to play a musical instrument.

Sometimes children have aspirations that they hold to for a long time. When these aspirations are realized a sense of adequacy may be developed.

Children may have aspirations that are not only important to themselves but important to the welfare of others. This concern for the welfare of others may be an important part in the development of the self-other concept.

In Chapter II evidence concerning the ideal self and aspiration was examined. If an individual feels relatively adequate, secure, and successful, chances are that he may continue to preserve this view. Sometimes learning to master certain skills and accepting his abilities may be a threat to an individual's concept of self.

The few illustrations of book children being concerned about mastering certain skills, such as swimming, playing a musical instrument or writing Chinese symbols, indicate that children consider

achievement as important in the development of a sense of adequacy.

On the whole the books examined do not indicate that children are concerned with an ideal self but the few books that do may have some influence on the realization that aspiration and expectation of adequacy is important to the development of the self-other concept.

CHAPTER VI

STANDARDS OF BEHAVIOR IN A SELECTED LIST OF CHILDREN'S BOOKS

The importance of character education has been recognized throughout the ages. Frequently this has been referred to as moral training, religious education, and training in ethical ideals and principles. The importance of experiences in the development of character has been emphasized by recognized authorities. It is generally recognized that moral concepts, attitudes, ideals, and values are outgrowths of experiences.

Modern concepts of child rearing lay stress on the fact that morality is not developed by rules, creeds, dogmas, or the establishment of specific amounts of punishment for various acts of mischief. The emotional climate and teachings in the home, school, church, or elsewhere are extremely important factors affecting the results to be attained from rules, creeds, rewards or punishments.

Many useful studies have been conducted bearing on the relationship of various cultural forces and conditions upon the moral growth and character formation of children and adolescents. A variety of devices have been used for studying the behavior of

children in situations involving cooperation, competition, generosity, honesty, persistence, self-control, prejudices, and anxieties.

If it is assumed that printed material can and sometime does make a difference in the reader, and if it is also assumed that what is regarded as fair, or just, or good is learned from experiences, including the experience of reading, it would seem to be wise to inquire further into the matter of prevailing standards of behavior as they appear in children's literature.

If it is accepted that a self-other concept is necessary and if it is also accepted that printed materials contribute to the development of the concept of self; it would seem to be important to ascertain whether or not the content of a selected list of children's books could provide ideas for the realization that a moral sense is an essential part of the self-other concept.

The following excerpts from the books that boys and girls in the intermediate grades may read are concerned with the behavior of book children in various situations involving responsibility, cooperation, honesty, kindness to animals, and other character traits.

Lois Lenski has written about the responsibilities of a young boy growing up on a farm in Iowa.

> Clover acted excited, so Dick drove her into the barn. When he got there he saw what the trouble was. She had cut her milk bag in jumping the barbed-wire fence. He knew she was in pain, for she refused to stand still. What should he do? Dick was supposed to take care of things

> when Dad and Raymond were not there. He knew what Dad would do--call the veterinarian to come and take a look at that cut. Dick did not hesitate. He went to the telephone and put in the call.[1]

In Texas Tomboy, Lois Lenski has also written about a young girl's sense of responsibility.

> Charlie hurried to the calf. He was standing on his wobbly legs now. He was the most beautiful calf she had ever seen. His face was pure white, and his body was velvety red. He hadn't had time to get his face dirty. He was gentle too, because he was not old enough to be afraid. His eyes were big and appealing.
>
> She must keep him alive. She must get some warm milk inside him.
>
> It was not easy. The calf did not know how to drink. She found the green bottle with the large nipple, which had been used for calves before. But he did not want to take it, even when she held it down in the milk. When she pushed his head down into the bucket, he jerked it up and sneezed all over her.
>
> She pushed his head down again, and put her milky fingers inside his mouth. At last he began to suck, and as he sucked, strength began to flow into his weak shivering body.[2]

In the next story a young girl recognizes her responsibility for the care of a library book.

> Joanda never knew just how it happened. Afterwards she wished she hadn't tried to lift Ricky over the mud-puddle. But he had no rubbers and she did. When she was halfway across, the book slipped out from under her arm.

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[1]Lenski, Corn Farm Boy, op. cit., p. 37.

[2]Lenski, Texas Tomboy, op. cit., p. 10.

> "Oh! Oh!" she cried. Then she dropped Ricky and he got his feet muddy and wet, after all.
>
> But it was the book that mattered. Joanda had told Miss Fenton she would take good care of it. Daddy had folded a newspaper around its beautiful blue cloth covers, so not a spot should get on them. He had turned the pages carefully. Each time after they finished reading, Mama had put the precious book up on a high shelf out of Lolly's reach. Joanda wanted to be sure to return the book to school as pretty and clean as when she borrowed it.[3]

Again the theme of responsibility is found in one of Lois Lenski's regional books for children when Birdie takes pride in painting the old weathered house.

> The time had come to paint the house, though Pa had bought the paint months before. Birdie climbed up on the ladder and set to work. She slapped her paintbrush up and down noisily. It was good to see one plank after another change from its weathered gray to a pearly white. No one would recognize the old Roddenberry house when they got through. Soon it would be called the Boyer's white house. How pretty the box flowers would look on the porch all white and shiny![4]

Miguel may have a selfish motive but he, too, recognizes the importance of his responsibilities with the sheep on his father's ranch.

> I got up thinking, I'd done it. After what Juby told me there was only one thing to do, and now I'd done it. Here I was, just me, Miguel, getting the sheep that were lost, all alone. And there would be no one bringing them home but me. All I had to do was to get up there, on the mesa, across the river, round up the bunch and march them back

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[3]Lenski, Cotton In My Sack, op. cit., pp. 87-88.

[4]Lenski, Strawberry Girl, op. cit., p. 147.

> to where everyone could see. It would be something worth watching, me herding the ewes and lambs that were lost back into the corral at home.[5]

Other book children recognize the importance of being kind to animals.

> "Come on bossy," she said aloud in a sweet false voice.
>
> The cow came with a heavy dignified tread and sighed a great sigh that smelled of hay. Randy put up her hand and found the bridle. She stepped forward and the cow stepped with her, mild and docile. Randy felt love in her heart for the creature. Beautiful, trustful, obedient animal. I must tell Father we should have a cow, she said to herself, and to the cow she said, "Don't be frightened, don't be scared. We'd never let anything hurt you."[6]

Jesse Stuart in this book uses the theme of kindness to animals.

> David sat there looking at the possums.
>
> "Little one, I'm going to turn you loose," he said, looking at the tiny possum. "I know I'm not going to kill you for your little hide. It wouldn't be worth twenty-five cents. I'm going to let you go back to your mother. And I don't want to kill you either," he said softly to the big possums that were looking up at him with fear in their beady eyes. "Grandma wouldn't want me to kill you for your hides. I'll find another way to buy her a present."[7]

Doris Garst also uses kindness to animals as one of the character traits for Bob in Cowboy Boots.

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[5]Krumgold, . . . and now Miguel, op. cit., p. 82.

[6]Enright, Then There Were Five, op. cit., pp. 126-127.

[7]Stuart, op. cit., p. 63.

> True to his word, the next morning Bob went out before he ate his breakfast and set about teaching the dogie calf to eat. Cookie helped him dilute a can of condensed milk in warm water and put it in a bucket. He pushed the dogie's nose into the milk, but nothing came of this but much puffing and snorting and violent struggling. Then Bob tried dipping his fingers in the milk and letting the calf suck them. This worked better. But Bob was determined to teach the dogie to drink out of the bucket. He struggled for half an hour, then the calf finally got the idea and drank willingly.
>
> Bob went in to find his breakfast cold, but he ate with the satisfaction of knowing that he had carried out the cowboy's first rule of caring for the needs of his animals before he cared for his own.[8]

Elizabeth Yates develops Peter's character through many examples. In this incident she shows Peter's kindness to a favorite hen.

> Squawker looked up at him from the floor. She tried to flutter toward him, but lacking the strength, fell in a heap of limp feathers. Her head dropped piteously and a film spread over her eyes; then she opened her eyes and struggled gallantly to her feet. Her bill gaped wide, but not a sound came from it.
>
> "Oh, Squawker." Peter knelt on the floor beside her, longing to do something to relieve her suffering, to give her courage in the lone battle she was fighting.
>
> He reached out and stroked her gently and Squawker subsided under his touch. Peter's heart was heavy. Everything within him wanted to care for the hen, but he knew instinctively that there was little one could do. Had Andrew been home there would have been one course of action he would have pursued; in his father's absence, Peter felt that he must do his best to act for him. It was

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[8]Garst, op. cit., pp. 119-120.

> for the good of the flock as a whole, for the good of them all.[9]

Courage and bravery are considered to be important elements of character that are emphasized in many cultures.

> The next day her father and her grandmother came in her room and her father was carrying General Shaw's cage in his hand and in her grandmother's hand there was a brand new medal. And her grandmother said, "This is your medal."
>
> "Is it for bravery in the field of honor?" asked Melindy.
>
> "Shucks, no," said Melindy's grandmother. "Any old man in our family can win a medal for bravery in the field of honor any old day in the week. It takes a girl to win a medal for just pure bravery. This here medal's worth more than all the medals that even we've got in our family."[10]

Georgene Faulkner again uses bravery as one of the character traits of Melindy in the sequel to the first book about Melindy.

> Melindy and Nancy heard Peggy scream and rushed down the bank. The water was deep and Peggy floundered helplessly.
>
> Nancy shouted, "Help! Help! Somebody come quick. Help! Help! Bob, Mother, Mary, Bill! Help Baby! Help, Oh, help!"
>
> But Melindy did not stop to think. She plunged right in and paddled out to the frightened baby.
>
> Grasping Peggy by one arm, Melindy tried to paddle back to shore. Somehow the bank seemed farther away and

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[9]Yates, op. cit., pp. 97-98.

[10]Faulkner, Melindy's Medal, op. cit., p. 172.

the water was awfully deep and Nancy was running as fast as she could go.[11]

Expediency in an emergency in the next incident could also be considered courage.

They began to climb the rocks. Row followed. Now she could hear someone crying and screaming. She reached the top of the hill and found Saima and Doody and a Cub Scout leaning over a boy who had caught his foot between two rocks. Row took in the situation at a glance. "Unlace his shoe," she ordered the Cub Scout.

Then Row squatted down and peered between the rocks. She flopped on her stomach and reached under the rocks and managed to push the shoe up a bit. She puffed and squirmed and shoved as hard as she could. Doody and Saima managed to get the boy's foot out of his shoe just as Row's final effort lifted the shoe.

The Cub Scout said, "Does it hurt?"

The boy hopped on one foot. Row said, "Sit down and let me feel it."

She was gentle and in a jiffy announced in a grave professional tone, "No bones broken. Put on your shoe and keep off those rocks."[12]

An interesting view of how the Navahos feel about honesty and telling lies is found in this next excerpt.

"I didn't hear," said the nurse calmly, "How old did you say?"

"Fourteen," repeated Rose, and then with a rising horror which made her forget the sharp needle, she realized

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[11]Georgene Faulkner, Melindy's Happy Summer, (New York: Julian Messner, Inc., 1949), p. 118.

[12]Holberg, op. cit., p. 193.

that she had now told the lie three times.

Three times was all right. Three times was safe. But the Navaho who tells the same lie four times is subject to great danger, for now the circle is complete. The four lies could come at her from every side, north, south, east and west, to overwhelm her.

"That's all," said the nurse. She stuck the wet bit of cotton on the prick on Rose's arm. "Clench your fist and double your arm. It will stop bleeding in a moment."

Rose did as she was told. Again the wet cotton felt cold but it did not hurt.

"Now," said the Navaho nurse. "How old are you, Rose?"

"Twelve," she whispered miserably.

"I thought so." The nurse turned and spoke rapidly to the doctor in English. To Rose's surprise, the doctor was not angry.[13]

Clara Ingram Judson also illustrates the importance of honesty among Chinese Americans.

"Oh, father! I do not know! It was not stolen. I hope it is not broken--Old Grandmother's jar--I am so sorry!" She laid her head on the table and sobbed. With the tears a harness in her heart vanished and she saw that silence was evil. Doing nothing could be more wrong than doing something. Courage came and she wiped her eyes and raised her head bravely to face her father.

"It was not stolen father, I gave it to her. I, myself."[14]

Lois Lenski, in this next book, illustrates the character

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[13]Lampman, op. cit., p. 34.

[14]Judson, op. cit., p. 48.

trait of bravery in the development of Patsy's character.

> Patsy saw the little head go under. Then she saw it come up again. The next minute she was in the water with her clothes on. Her action was automatic. She was so used to jumping in, she did so without thinking. She swam as fast as she could to the old boat and got there just as the boy started going down for the third time. She dove under and grabbed his arm. She pulled him up, and steadying herself by holding to the boat with her left hand, placed the boy's arm around her neck. She had seen rescues so many times herself, she knew just what to do. Then she swam back to the dock, dragging the boy along with her.[15]

Even though Felix, a Chinese boy growing up in San Francisco, is kind to animals the character trait that is emphasized here is honesty.

> Mother came down from the roof, bringing some of the clothes that were dry. She asked. "Have you telephoned the dog pound?"
>
> "No, Mother," said Felix, "The dog likes it here. He is going to die of homesickness. See how he eats! I will spend all my paper route money to buy him good food."
>
> Mother spoke crossly, "Mei Gwen, what was the number on the dog's tag? Go to the telephone and call it. Find out who owns this dog, so he may be restored to his owner." She turned to Felix. "When a dog is lost, it is a kindness to restore it to the owner. If you try to keep a lost dog, it is the same as stealing it."[16]

Three little girls are surprised at what their parents consider honesty.

Betsy and Tacy and Tib were scolded for going begging.

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[15]Lenski, Houseboat Girl, op. cit., p. 137.

[16]Lenski, San Francisco Boy, op. cit., p. 68.

> They weren't surprised that they were scolded, but they were surprised at what they were scolded for. They had expected to be scolded for putting mud on themselves, for mussing up their dresses and tangling their hair. But none of the fathers and mothers seemed to mind that very much. What they minded was their asking for something to eat.
>
> The fathers and mothers tried to explain. It was telling a lie to pretend that they were hungry when they weren't.[17]

Another type of situation involving honesty and integrity is shown in this next incident.

> When they were back in the kitchen again, Sarah said tearfully, "How can I go and tell the library that the book is lost?" She was ready to cry again.
>
> "I'm afraid they won't let you take out any more books until we pay for this one," Mama worried. "And a book costs a lot of money."
>
> "But Tillie lost the book," argued Sarah. "She should pay."
>
> "We can't be sure of that," Mama said. "Tillie claims she returned it. Maybe someone else took it."
>
> "No library could make me pay for any old book." Henny was just trying to cover up how bad she felt too.
>
> "I'm afraid the library will expect you to pay for it. And it's only right," continued Mama. "You borrowed the book and that makes you responsible. The library lets you borrow the book and you are not supposed to lend it to anybody else. I know you wanted to be kind to Tillie, but if Tillie wants to read a library book, then she should take out her own. I wish I could help you pay for this, but you know, Sarah, there's no money for such things."[18]

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[17]Lovelace, op. cit., p. 14.

[18]Taylor, All-of-a-kind Family, op. cit., pp. 15-16.

The importance of the value of brotherhood and pride for their country that book children have is developed in some of the stories.

> Judy showed Mother the newspaper and told her about Tom's journalism teacher. Mother looked at the picture lovingly. "That's just the way things should be here in the United States," she said, "people of different religions and colors and backgrounds all working together. Let's always keep this picture, darling."
>
> "You bet I will," Judy told her. "I'll probably never have my picture in the newspaper again."[19]

Brotherhood is also mentioned in the next story.

> Finally Charlotte inquired, "Papa, are we rich now?"
>
> Papa paused. His voice and face grew sober. "If you mean, my child, do we have more money, the answer is yes. When Mama and I first came to America, things were very hard for us. But this is truly a wonderful country. Here everyone has a chance to better himself. And God has helped also. He blesses our home with six wonderful children, and all the time he provided--more than provided--for all of us. So for a long, long time, we have saved for this day."
>
> "But one thing you must always remember. We have never been poor. We have always been very, very rich. And do you know why? Because we have always had each other."[20]

A young boy growing up during the time of war also is aware of the value of taking pride in his country.

> This is the day of sacrifices, Rush told himself. In

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[19]Friedman, A Sundae With Judy, op. cit., p. 186.

[20]Taylor, More All-of-a-kind Family, op. cit., p. 64.

> wartime everybody makes sacrifices. But that was just a lot of words; he might as well have been saying one, two, three, the cat ran up the tree. All he knew was that he wanted to do something. He wanted to help: his family, and in a way his country. "Let's see if I've got a little gold halo shining around my head," Rush said aloud and went and looked in a mirror. But he hadn't.[21]

One situation that involved prejudice and the reaction to it is found in the next story.

> "I can't tell you, Tom, but we just can't have Charley in the Tigers Club."
>
> "Why? You're so smart."
>
> George put his dish on the workbench and raised his hands to help explain.
>
> "It's like the real estate man told Father when we looked at our house, before we bought it. He said, 'No niggers or Jews or dagos live in Arlington Heights. It's only for Americans', you see? Charley doesn't really live here. He only stays at Doctor Cunninghams because his parents work there."
>
> "That kind of stuff ain't what we say at school."
>
> "What do you mean?" George asked.
>
> "You know when we have the flag raising. You know. . ." Tom looked at the floor. "All that stuff about liberty and justice for all." Nobody said anything for a minute. "Well, anyway," Tom went on, "what you're sayin' ain't what we learn at school."[22]

The only other situation that involved the feelings that a book child has about prejudice is found in the excerpt from this

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[21]Enright, Four Story Mistake, op. cit., p. 126.

[22]Jackson, op. cit., p. 51.

next book.

> "That's how I feel," Henrietta said. "Let's forget the whole thing. What difference does it make whether we have one member more or less?"
>
> Judy couldn't believe her ears. Had her friends really said, "It isn't important enough," and, "What difference does it make?" Why to Judy it was very important and it made all the difference in the world. Judy felt she couldn't remain a member of a club that wouldn't admit a girl because her skin was a little darker than the other members' and her eyes were shaped differently.[23]

The importance of good human relations among all peoples is a value that is emphasized in this next selection.

> Jadih did not say anything, but waited to learn what Jim was leading up to. Jim said earnestly, "Now, the Bellicanos (Americans)--what do they know about your people or your country? Maybe a few of them have driven through Canyon de Chelly and Kayenta and out through Tuba City or Mexican Hat. But what can they learn about birds by seeing a desert lark fly out of a bush? What can they learn about animals by watching a coyote lope off through the sage?"
>
> Then he went on, "The Bellicanos want to know more about your people and your country. They want to be friends. They are interested. If they knew more about your people they would be better friends. But what do they learn about the Navajos? They see a few of the people give a little part of a sing, and it doesn't mean any more to them than the yapping of a bunch of foxes."
>
> "When you are older, you will be able to show them something about the religion and the ritual and the arts of the people. You can make them understand, and they would have respect for these things, and maybe some of the things they would learn about the Navajo people would help them to understand themselves better, and find happier ways." Jim paused. "You don't ever need to be ashamed of being a Navajo, Jadih.

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[23]Friedman, A Sundae With Judy, op. cit., p. 63.

But you don't want to forget that you are an American--a Bellicano."

"Me?" Jadih said. He looked at Jim to see if he was joking.

"Sure. Anybody who lives in America is an American. You are an American, your father and mother and Starflower, and Yellow Nose, they are all Americans. It's one big family, one big clan. We do not have slaves or conquered peoples, as your grandfathers have told about. We only have Americans. We do not try to do away with any people's ideas or customs. We pay attention to them, for they are our brothers. We learn from them. We take over their ways that seem good to us, and make them part of our ways.

Jadih was trying hard to understand. It sounded like a good thing to be an American, but the idea was new and strange.[24]

SUMMARY

Character can be regarded as a way of life. Fundamental to the building of character in a young person are the ideals and values that have become a part of the self. The child is not born with character, neither can it be imposed upon him from without. Rather it represents a gradual process of coming to understand and adjust to the social aspects of day-by-day experiences. Little by little, the maturing child achieves social consciousness and social habits and develops certain consistencies of behavior that can be referred to as character.

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[24]Lauritzen, op. cit., pp. 174-176.

Although character has unity, specific motivators of consistent behavior are given trait names, such as a sense of justice, loyalty, honesty, respect for authority, generosity, and the like. An individual's moral self may develop according to the degree in which character traits function in relationship to others.

The content of a selected list of children's books has been studied in this chapter to find out if ideas or bits of information could be expected to provide for the realization that a moral sense is necessary for the development of a self-other concept.

Literature may contribute to the improvement of attitudes and behavior toward people, animals, cultures, creeds, beliefs, institutions, and one's own country.

Literature may let a person get insights into himself so that he can possibly change behavior.

The children, as revealed by the analysis of content do not seem to be concerned with all character traits as they function in relationship to others. However, there is some indication that book children may be concerned with a sense of responsibility, kindness to animals, honesty, courage, brotherhood, and pride in their country. If it is accepted that reading may bring about a change in behavior, then it may be possible that some children who read about people in books who are concerned with the development of a

moral sense, may also realize that a moral sense is necessary to the development of a self-other concept.

CHAPTER VII

SUMMARY AND CONCLUSIONS

Research indicates that it is difficult to estimate the worth of books. Some books are seldom read. Others are literally and actually read to shreds. There is no way of determining how many times a book has been read, whether people have read only a part of it or all of it, nor what they have thought while reading it. Because words have only the meaning that the reader brings to them and because each person has had different experiences, it is reasonable to believe that words, and consequently books, do not hold the same meanings for any two people. Nevertheless, because America has a fairly high rate of literacy, because reading is generally considered a fundamental of education, and because printed material appears in such voluminous amounts, there is reason to believe that Americans must be reading and what they read will probably have an effect on them.

There has been an increased interest in children's books with the emphasis from recent investigations in the area of child development and individualized reading. Persons interested in children could be expected to have some interest in all things that

might effect children. Therefore, it is hoped that the result of this investigation will be of some value to parents, teachers, librarians, and authors of children's books, all who have some interest in the development of personal and social attitudes and the development of the self-concept.

In this paper an attempt has been made to 1) determine the components of the self-other concept, 2) to describe the research in the effects of reading, and 3) to ascertain whether or not children's books first copyrighted within the United States in the twenty year period preceding 1961 are books that could be expected to, or not to, contribute to the development of the self-other concept.

A review of the literature by authorities in sociology and psychology has revealed their thinking about man's relationship in the contemporary world. A careful research of this literature has been made. Four components of the self-other concept have been determined. They are:

1. The realization that personal status and style are an essential part of the self-other concept.
2. The realization that effective interpersonal relationships are an essential part of the self-other concept.
3. The realization that aspiration or expectation of adequacy is an essential part of the self-other concept.

4. The realization that a moral sense is an essential part of the self-other concept.

Children's books used in a large part of this study have been selected according to the following criteria: (1) all books have been copyrighted in the United States from 1941 to 1961 inclusive, (2) all books are classified in the Children's Catalog as fiction, (3) al books are suitable for grades four through six, although they may also be suitable for grades three through nine, and (3) all books appear under the subject heading of life in the United States.

Each of the four components of the self-other concept, as it appears in the content in children's books, has been treated in a separate chapter in this study. Physical makeup and personal style in Chapter III, effective interpersonal relationships in Chapter IV, aspiration or expectation of adequacy in Chapter V, and standards of behavior in Chapter VI.

The examination of content of the selected list of children's books does not seem to reveal that children are concerned with physical status and personal style, although there are a few instances which indicate that girls from the Amish district in Pennsylvania, New York City, and the Navaho Indian Reservation are concerned about their physical appearance. Personal appearance may be related to conformity in the peer group, to behavior and to the self-concept. This is revealed only in a very limited way in the books

that children may read.

If personality is the sum of an individual's character traits, attitudes, and values, the personality of a parent may be expected to influence the personality development of his child. The books that comprise the selected list used in this study do provide content that is concerned with interpersonal relationships. Many stories contain paragraphs which, in various degrees of detail, point out the ways in which children and adults are involved in interpersonal relationships.

The relationship may be between a father and his daughter, as in Strawberry Girl, a mother and her son, as in A Place For Peter, or the numerous other incidents that illustrate relationships that children have with grandmothers, uncles, the hired man, a teacher, or other adults.

The relationships are also concerned with children and their peers. These relationships may be concerned with acceptance, friendship, approval or competition. The second position, that the content of the books that children read will provide ideas that may increase understanding of others, may give social insight, is confirmed.

Some insight into children's values and their beliefs as to what constitutes ideal conduct can be gained from the knowledge of their choice of individuals they would emulate. The third component

of the self-other concept as found in the literature of recognized psychologists, is the realization that aspiration is an essential part of the self-other concept. The books in the selected list used in this study do provide bits of information that are concerned with aspirations and expectations of adequacy. The children in the books have aspirations to be like some adult that they know. The children have aspirations to become an actress, a veterinarian, a teacher, or a doctor.

Social psychologists have pointed out that all activities and points of view of a group of people are implicit values in some way. These prevailing values are known as the social values of a culture. Since it is true that investigations have resulted in the evidence that feelings, understandings, and attitudes are affected by printed materials, it is important to observe the nature of that which is read. If books stress the standards of behavior of others, which American children have been taught to believe, the books tend to contribute to the values and the ideals that are similar to the reader.

A careful investigation of the selected books for children has resulted in some interesting information in respect to the development of a moral sense.

With very few exceptions the leading character in each story adheres to or makes an effort to adhere to the following

standards of behavior: family affection, kindness, honesty, cooperation, pride in country, responsibility, courage, and kindness to animals.

Stories about children in the United States do, with some limitations, provide ideas that emphasize the social and moral values of our culture, ideas that may develop a moral sense necessary for the development of a self-other concept.

The third hypothesis, that the content of the books that children read will provide ideas that may contribute to the values, ideals, the philosophy of life, which, as children develop, becomes an integrating factor in what they do, is accepted.

Authors of children's books have, in the period of 1941-1961 inclusive, very closely approximated the position as defined in the first hypothesis. Children's stories do appear to be making a contribution to the development of a self-other concept.

CONCLUSIONS

The scope of this investigation has been limited to those children's books copyrighted in the United States from 1941 to 1961 inclusive. Unfortunately the length of time, twenty years, is not great enough to illustrate a great many trends. Therefore, one must turn to the articles and books written by those who have long been interested in the trends in children's literature.

May Hill Arbuthnot has pointed out that books have, for many years, moved in the direction of depicting the usual life of average people in the United States.

> . . . If these books center on the child's basic needs; if they give him increased insight into his own personal problems and social relationships; if they make absorbing reading but still fulfill the standards of good literature; if they convince young readers that they can do something about their lives--have fun and adventure and get things done without any magic other than their own earest efforts, then they are good and worthwhile books to read.[1]

Books unlike other material goods are not discarded just because they are old. The books copyrighted in 1941 are still on library shelves and will be there for many years. Children will read the books, and the books will play a part in their experiences. Teachers, parents, and librarians need to be aware of the information that is contained in such books.

A careful study of a selected list of children's books reveals certain facts with respect to the influence of culture on child rearing practices. Evidence indicates that the definition of parental roles and practices by "experts" on child rearing practices have influenced writers of children's books. In most cases the parents of the children in the books look for the causes of behavior and plan accordingly. Social class, racial, religious, and regional differences

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[1]May Hill Arbuthnot, Children and Books, (Chicago: Scott Foresman and Company, 3rd ed., 1964), p. 464.

in child rearing practices are evident. Middle class patterns of democracy, parental involvement in household chores and child care, parental permissiveness, delayed gratification, long range planning, and high aspirations for children--all seem to be grist for the mills of writers for children.

American's speak a number of dialects. The difference between the speech of the Down East Yankee, the dialects of the Midwest and Far West, and the drawl of the Southerner are easily discerned, but all Americans can understand each other without strain. So, too, can they understand the differences in child-rearing patterns. Differences certainly exist, but there is still a common bond in the socialization process strong enough to produce an "American type," an individual different from all others yet patently similar to fellow Americans in basic orientation. It is within this cultural homogenity that the specific life situation of an individual child produces a unique person.

A careful inspection of children's books used in this study discloses the following information about family influences on the growing child.

The adults, in the books from a selected list, fill a variety of roles. For each of these roles, certain sets of behavior seem particularly appropriate. Western culture prescribes general requirements for the role of parent. The father must provide food,

clothing, and shelter for his children--that is economic support. He is also responsible for children's behavior in public. Increasingly, it is thought that the role of the father includes emotional and psychological support for the children, too. A father may punish his daughter for misbehavior, hear another daughter recite verse, arbitrate a battle between siblings, or do any number of other things.

Society dictates that the mother must provide physical care for the children--feed them, keep them healthy, and, if possible, clean. She must comfort and console them when necessary and in general nurture them and provide emotional support. Long extolled by novelist and poet, the role of mother has been made almost impossible for the average woman to fill.

The attitudes of parents are revealed in the stories as patterns of authority and acceptance of the child as an individual. The most significant aspect of any home is the warmth of the relationship between parent and child. There is considerable evidence that the parents are accepting in various incidents related to their interest in a child's plans and ambitions, concern with school progress, demonstrations of affection, trust, devotion, and the giving of wise counseling and encouragement.

From the point of view of the development of a self-other concept, how the children in the books view various aspects of their parental relationships is important. The girls seems to have a strong

identification with their mothers. Consequently the mothers' demands and values play an important part in the children's development.

A topic that holds great interest and concern for parents is discipline. Children in the books usually talk things out with their parents. There is only one instance of spanking. In . . . and now Miguel in the incident with the lost sheep the boy tells the reader

> My mother took me by the back of the head to go into the house with me. And then my father did a wonderful thing. He gave me a good spank. And when I looked around up at him, he was smiling.[2]

Authors of children's books seem to agree that the best way to discipline a child, especially those in the nine and ten year old group, is to reason with him. Spanking is not an acceptable method of discipline in children's books.

The relationship between parents and children holds much in common with any relationship between any two people. Mutual trust, mutual understanding, and mutual acceptance seem to be imperative if the relationship is to be satisfying and rewarding to both. This mutual relationship may have some effect on the development of a child's concept of self.

Almost without exception the stories of children in the

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[2]Krumgold, . . . and now Miguel, op. cit., pp. 99-100.

various parts of the United States describe some kind of relationship that the book child has among his peers. The peer society plays a vital role in socialization. Peers may have a leveling effect. Peers also allow a child an opportunity for identification. Peer society conveys to its members a large body of information and values. It also makes available to the child a reality check from which he can judge his own behavior more accurately. The world of peers is largely unexplored by psychologists, but seems to have importance for writers of children's books. It seems to have significance for the socialization process and the development of a self-other concept.

A careful investigation of the selected list of books of fiction appropriate for the intermediate grades reveals very little information about the teacher's role in the development of self-concept. The teacher stimulates and guides the intellectual development, affects attitudes and values, and exerts a marked influence on the emotional adjustment through the psychological atmosphere established in the classroom. Perhaps because the primary function of the school is the teaching of academic skills, and the extent to which the child learns these skills reflects the effectiveness of the school's endeavor, writers have neglected to point out the bearing this has on the child's concept of himself.

The term "self concept" has many, sometime conflicting,

definitions. This study has been concerned with the development of a self-other concept in respect to the child's physical self, and his behavior. No matter what else may change in the course of development, humans carry around the same physical self, and with it their own responses and the responses of others. Self may also be concerned with aspiration and a moral sense.

Though the books used in this study do not individually or as a group meet all the positions as defined by the four components of a self-other concept, it is conclusive that in many respects they are very satisfactory.

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APPENDIX I

NUMBER OF BOOKS IN RELATION TO TOTAL (50) REFERRING TO VARIOUS COMPONENTS

	Total Number	Percentage Basis
Realization that personal status and style are an essential part of the self-other concept.	18	36
Realization that effective interpersonal relationships are an essential part of the self-other concept.	41	80
Realization that aspiration or expectation of adequacy is an essential part of the self-other concept.	20	40
Realization that a moral sense is an essential part of the self-other concept.	23	46

The table presented is structured in respect to a quantitative aspect of this study. Column I and Column II give the number of books found to make at least some reference to the various components of a self-other concept. The first column gives the total number, the second column gives the number in a percentage basis.

All books, herein counted, can be expected to make a positive contribution toward the development of a self-other concept.

APPENDIX II

BIBLIOGRAPHY OF A SELECTED LIST OF CHILDREN'S BOOKS

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