

A COMPARATIVE STUDY OF MENNONITE AND NON-MENNONITE HIGH  
SCHOOL GIRLS IN A SELECTED COMMUNITY

By

Anna Arlene Bumbaugh

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Approved:

Approved:

~~\_\_\_\_\_~~  
Director of Graduate Studies

~~\_\_\_\_\_~~  
Head of Department

~~\_\_\_\_\_~~  
Dean of Agriculture

~~\_\_\_\_\_~~  
Major Professor

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CHAPTER I  
INTRODUCTION

As the individual is born into a physical world of things, so is he born into a social world of persons and groups, each with its own previously established behavior patterns and mores. The interaction with other individuals and with groups make the individual a unique person. Through the group, he satisfies his most fundamental needs, achieves his greatest sense of accomplishment, but also feels his most acute frustration.

Social organization is everywhere present. Individuals are members of families, groups, cliques. There is membership in the Boy or Girl Scouts, labor groups, fraternal organizations, and churches. Through such social organizations men achieve their goals and find their sense of security.

The Mennonite Church, which provides the religious life for the Mennonite girls in this study, serves as a social agency for about 300,000 baptized members. The essence of the Mennonite faith and its influence on the homelife of the group will be discussed in a subsequent chapter.

Authorities in adolescent adjustment and development suggest that few people realize the influence of early social experiences upon adjustment during adolescence; for it is during the developmental period that the individual must achieve a workable reconciliation between highly idiomatic meanings and socially regulated conduct, in order to take a mature place in society.

### Review of Literature

For the purpose of this study, a review has been made of the published literature and research relating to the adolescent girl and her development in home and social activities and general adjustment. Although the literature is extensive, the research is limited.

The literature indicates that the average adolescent does not take an active interest in household activities.

In a study made by Garrison,<sup>1</sup> it was found that a great source of disagreement in the home was due to the lack of interest shown in performing home duties. Jenkins, Bauer, and Shacter<sup>2</sup> in a report on a group meeting on family problems say that the parents headed their list of family problems with the statement that teen-agers are not as responsible or helpful as they ought to be.

Thurrow,<sup>3</sup> in a study of the interests, activities, and problems of 300 rural girls, found that the girls were, on the whole, leading normally well-adjusted but busy lives. They were participating in and enjoying household activities. Parent-child conflicts were found to be few in number. The girls were apparently well satisfied with their homes; although many listed changes they would like to see made, especially in household conveniences. A need for more social and recreational life was found.

Livesay's study of The Activities and Adjustments of 4-H Club and Non-4-H Club Young Women of Amherst County, Virginia found that the 4-H Club girls appeared to have a wider variety of interests as well as more total interest in activities, informational topics, self and home

improvement, and topics concerning preparation for marriage than did the Non-Club girls.

Beeman,<sup>5</sup> in analyzing the interests of sixty-eight high school girls, concluded that the major interests of high school girls are: personal appearance, self-improvement, the attention of boys and their school crowd, doing things for others, out-of-door activities, and more learning. The interests most closely concerned with homemaking included personal, family, and group relations; relations with children; and relations based on money.

Cannon,<sup>6</sup> after studying the interests and activities of fifty fourteen-year-old boys and girls, concluded that boys and girls have many interests in common and participate in many of the same activities.

Hill<sup>7</sup> found that teen-age girls' leisure-time activities consisted of listening to the radio, reading, and spending much time in recreation outside the home. The majority of the girls had little interest in hobbies and revealed uncertainty in their relationships with boys.

Some attention has been given to the factors associated with the adjustment of adolescent girls and boys. In the published literature,<sup>8, 9, 10, 11</sup> it appears to be the consensus of opinion of educators working with young people that personality adjustment, family relationships in general, and cultural background are closely related. Well-adjusted girls are easily distinguished from those who are poorly adjusted by the extent to which they are accepted among their friends and associates. Because the adolescent years cause new problems related to the individual's status in the social unit, there is no guarantee that the

well-adjusted child will make satisfactory adjustment during adolescence.

These authorities agree that some families do a much better job than others of bridging the gap between the two generations and bringing better understanding between them. Further, that the family constitutes a system of relationships of its own, which are handed down from generation to generation, and determine the individual variations of the general behavior of all families. The contemporary family bears little resemblance to the families of the adolescents' grandparents when children's activities and interests centered in the home. Their activities, recreational pursuits, attitudes and adjustments seem to be controlled by goals peculiar to adolescence, namely emancipation from the family, heterosexual adjustment; and vocational, ideational, and economic self-determination.

In their effort to understand and interpret the needs of the developing personality, adults should come to recognize the forms of behavior which are commonly used by adolescents to cope with the emergencies they meet, and they should consequently be able to interpret them in terms of the developmental process they serve rather than to subject them to a code of standards adapted either from child or adult behavior.

In A Study of Selected Factors in Family Life as Described in Autobiographies, by Thurow<sup>12</sup> evidences were found that certain factors in family life are important in the lives of children. The factors which associated themselves more closely with satisfactory family relationships and which were used to characterize successful families were:

- (1) Little tension in the home
- (2) Much family affection

- (3) Much entertaining of friends and relatives in the home
- (4) Much entertaining of children's friends in the home
- (5) Husband and wife attend social functions together
- (6) Much consensus of opinion of parents on discipline
- (7) Little dominance of father in the home
- (8) Medium to much family counseling, preferably much
- (9) Medium supervision of children's activities by both parents
- (10) Medium to much confidence of the children in the parents, preferably much.

The place that culture holds in personality growth and adjustment is receiving considerable space in the literature. White,<sup>13</sup> Dennis,<sup>14</sup> and Lee<sup>15</sup> feel that one learns his culture very gradually, in an early unintellectual, and uncritical age, and that a person cannot be explained psychologically without taking into account his culture. It is important to study the processes by which a child takes over or becomes opposed to the ideology and the style of living predominant in his group. Culture is both an integrating and segregating factor in human life and association. It makes for easy understanding and mutual appreciation among those who share the same heritage; it makes understanding difficult and appreciation rare among peoples of diverse heritages.

Martin and Stendler<sup>16</sup> suggest that culture does not determine personality, but that the person does express his culture in his personality.

Belo,<sup>17</sup> in a study of Balinese life concluded that there is a

personality that typifies the Balinese people. It is characterized by carefulness, deliberateness, and orderliness in their lives. The Balinese culture gave Balinesions few choices with regard to behavior. It required them to live according to a rigid code which controlled all phases of their lives. The Balinese were found to be a well-balanced people who seemed to lead lives relatively free from excessive tension, in whose daily behavior love and affection were more frequently manifested than anger and hostility.

Since it has been found that there is a basic Balinese personality, it might also be asked whether there might be other groups with basic personalities. Are there specific Mennonite cultural patterns expressed in the Mennonite youth's personality? It has been pointed out by certain Mennonite leaders<sup>18</sup> that current outside influences as well as inner changes have so modified modern Mennonitism that it no longer completely reflects the original Mennonite viewpoint. Consequently, the cultural patterns are less distinctive and therefore have a lesser influence on the personality of the Mennonite youth.

That culture and personality adjustment are closely related is generally accepted by the writers in the field. There is little research to indicate how the specific requirements of specific sub-cultural groups affect the personality of its youth when in association with those of the majority culture grouping.

The Mennonite Church has certain practices dictated by its belief which tend to set the followers off from the majority group. These practices, as outlined in the Doctrinal Statement and Rules and Discipline of the Virginia Mennonite Conference<sup>19</sup> follow:

We believe that we are called with a holy calling to a life of separation from the world and its follies, sinful practices and methods; further that it is the duty of the Church to keep herself aloof from all movements which seek the reformation of society, independent of the merits of the death of Christ and the experience of the new birth.

.....

We believe that . . . Christian women praying or prophesying should have their heads covered; that the salutation of the holy kiss should be duly and appropriately observed by all believers; that anointing with oil should be administered to the sick who call for it in faith; that marriage between one man and one woman is a divine institution dissoluble only by death, that on the part of a Christian it should be "only in the Lord," and that consistency requires that the marriage relation be entered only by those of like precious faith.

.....

We believe that all Christians should honor, pray for, pay tribute to, and obey in all things those who are in authority in state and nation, provided, however, that should instances arise in which obedience would violate the higher law of God, . . . that Christians should "adorn themselves in modest apparel, not with broided hair or gold or pearls or costly array; that the swearing of oaths is forbidden in the New Testament Scriptures; that secret orders are antagonistic to the tenor and spirit of the Gospel; and that life insurance is inconsistent with filial trust in the providence and care of our Heavenly Father.

.....

We believe Christians should not become aggressors in suits at law . . . . .

.....

Members of the Church shall not hold membership in patriotic organizations, in Boy Scout organizations, in the Young American organizations, and similar movements which may foster the military spirit.

.....

We ask our members to refrain from indulging in such forms of entertainment as are contrary to Christian principles, such as dancing, intermingling of the sexes at bathing beaches and swimming pools, card games, public parties, and such like.

We hold it to be inconsistent for Christians to participate in or patronize such forms of amusements and recreation as movies, theaters, Sunday ball games, regularly organized contesting ball teams, and such like.

Brethren shall be consistent with our profession of godliness and simplicity in their attire. We discourage neckties and encourage brethren to wear the regulation coat and a plain hat. We protest against practices of nudity and seminudity.

The headdress of our sisters shall be a plain serviceable bonnet which is consistent with the devotional head covering and which will not be mistaken for any form of hat. Sisters shall not wear fashionable dresses and are encouraged to wear the regulation cape dress approved by the Church.

.....

The use of tobacco in any form is not only a filthy habit, but is physically injurious and Scripturally inconsistent. Its use is to be discouraged by both precept and example.

.....

We protest against the manufacture, sale, and use of intoxicating drinks.

.....

Members shall not hold any political office that may require any violation of the principles of nonresistance and nonconformity, furthermore they shall not take part in electioneering or political demonstrations.

Thus the typical Mennonite home environment is designed to build loyalty for the mores, traditions, and other religious convictions of the group. Dress restrictions, with specific requirements on modesty and simplicity and in some cases a special cut, have aided in giving the group a certain distinctiveness.

The question frequently is raised both within the Church membership and outside as to the influence of these practices upon the general adjustment or integration of the youth. This study proposes to begin an exploration of this question.

### Purpose of Study

This investigation was planned as a comparative study of two groups of girls living in the same community. The one group of girls is of the Mennonite faith.

The study attempts, first, to compare the home, recreational and social activities of the Mennonite and Non-Mennonite girls, and the girls' attitudes toward these activities; and second, to analyze the comparative general adjustment of the Mennonite and Non-Mennonite girls.

### Procedures

The data for the study were gathered through the group interview method during the fall and early winter of 1954. The girls were interviewed in the high schools which they attended during the regular school period.

The data were recorded on schedules, which were especially designed for this purpose, and on two adjustment inventories. Each girl filled out her schedules and inventories under the supervision of the investigator. As soon as the schedules and inventories were completed they were collected by the investigator. The responses of the Mennonite and Non-Mennonite girls were tabulated separately and then compared.

Before the study was begun, the active cooperation of the director of the high school division of the Eastern Mennonite College and the principal of the Mt. Clinton High School was obtained.

### Limitations of the Study

There are certain limitations inherent in this study. In the

first place, the study was made of girls in one community, and it is not known whether the community is typical of rural communities in Virginia.

The Mennonite girls were attending the high school division of Eastern Mennonite College, which took them away from the community for school purposes. Also, most of the social activities of the Mennonite girls were centered at Eastern Mennonite College or in the Mennonite Church. No doubt, certain factors of adjustment would have been weighted differently had both groups of girls associated together in most of the activities of the community.

Another limitation is the smallness of the sample. In order to project these findings it would be necessary to sample Mennonite and Non-Mennonite young people in various places with varying socio-economic backgrounds.

The extent to which individuals in answering questions concerning themselves tend to overrate themselves is not known; however, it is believed that the average individual tends to favor himself. There is no reason to assume that one group of girls would have more inclination to favor themselves than the other.

Although the girls were carefully instructed concerning recording of information, and the schedules and inventories evidenced care in filling them out, the accuracy of the girls in reporting could not be checked.

#### Subjects in the Study

All the families represented in this study lived in the

communities of Mt. Clinton and Parkview, Virginia.

The 50 Mennonite girls were day students of the high school division of Eastern Mennonite College, which is located one mile north of Harrisonburg, Virginia. The 47 Non-Mennonite girls attended Mt. Clinton rural high school three miles west of Harrisonburg, Virginia.

Table 1 shows that the occupational groupings of the fathers of the Mennonite and Non-Mennonite girls were quite similar; however, a slightly larger proportion of the Mennonite fathers fell into the professional class.

Twice as many Non-Mennonite mothers (31.9 per cent) were working outside the home as Mennonite (16 per cent).

The average age of the parents of the girls was similar. In the Mennonite group the average age of the fathers and mothers was 46.4 years and 44.1 years respectively. For the Non-Mennonite group the average age of the fathers was 44.9 years and of the mothers 42.8 years.

The schooling of the Mennonite parents was slightly superior to that of the Non-Mennonite. Table 2 shows that 30 percent of both Mennonite mothers and fathers had schooling beyond high school, while this was true of only 19 per cent of the Non-Mennonite mothers and 17 per cent of the fathers.

Family size was similar for both groups. The Mennonite families average 4.8 children while the average for the Non-Mennonite family was 4.4 children. Among the Non-Mennonite families, in five cases there was an only child and in the Mennonite group there were no only child families.

On the whole, the majority of these families owned their homes. This was true of 88 percent of the Mennonite families as compared to 80.9 per cent of the Non-Mennonite families. The houses of the two groups averaged approximately 8 rooms. The Mennonite homes were more often modern than the Non-Mennonite homes. Table 3 shows the proportion of the two groups of homes with running water, bathroom facilities, central heat, etc.

On the basis of the above data, it seems safe to conclude, that on the whole, the socio-economic backgrounds of the two groups of families were similar with a slight advantage for the Mennonite group in parental education.

Table 1. Occupations of Mennonite and Non-Mennonite Fathers

Occupation	Percent of fathers	
	Mennonite	Non-Mennonite
Professional	10.0	0.0
Agriculture	38.0	49.0
Skilled & semi-skilled labor	22.0	29.8
Sales and clerical	14.0	12.7
Deceased or no answer	16.0	8.5

Table 2. Data on Mennonite and Non-Mennonite Families

	Percent			
	Mennonite		Non-Mennonite	
	Father	Mother	Father	Mother
<u>Age of Parents</u>				
31-40 years	16.0	26.0	27.6	40.5
41-50 years	56.0	56.0	49.0	40.5
51-60 years	12.0	14.0	12.7	7.0
61-65 years	2.0	0.0	2.1	0.0
No information	14.0	4.0	8.6	12.0
Average age	46.4	44.1	44.9	42.8
<u>Years of Schooling</u>				
4 years or less	0.0	0.0	2.1	0.0
5-7 years	10.0	20.0	44.6	25.5
8-11 years	38.0	38.0	25.5	46.8
12 years or more	30.0	30.0	17.0	19.2
Deceased	12.0	0.0	4.3	2.1
No information	10.0	12.0	6.4	6.4
<u>Number of Children in the Family</u>				
1 or 2	18.0		23.4	
3 or 4	32.0		31.9	
5 or 6	34.0		23.4	
7 or more	16.0		21.3	

Table 3. Housing Conditions of Mennonite and Non-Mennonite Families

	Mennonite	Non-Mennonite
	%	%
House owned	88.0	80.9
Running water in home	86.0	68.1
Bathroom in house	80.0	59.6
House centrally heated	70.0	25.5
House electrified	94.0	91.5
Telephone in the house	90.0	85.1
Girl has bedroom alone	54.0	68.1
<b>Average number of rooms</b>	<b>7.9</b>	<b>7.8</b>

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## CHAPTER II

## THE MENNONITE HERITAGE AND THE HOME

The roots of Mennonitism run back to the Anabaptists who were a so-called radical religious sect which had its beginning in middle Europe simultaneously with the reformation movements. The name Anabaptists, as they were scornfully called, was given them because they practiced believers' baptism.

It was not their faith in a form of baptism that gave them their distinctiveness and their courage. Rather they confessed an awareness of an immediate communion with the Christ of the New Testament who set their pattern for daily life. They had no state to support them, but instead a deep conviction of the truth of the New Testament Scriptures, which they had accepted for their guidance and pattern.<sup>1</sup>

While other reformation groups were proclaiming "Justification by Faith" the Anabaptists were emphasizing discipleship, which meant bringing the whole of life under the Lordship of Christ. They believed the Christian life is a life to be lived every day, in every thought and deed.<sup>2</sup>

The central Anabaptist socio-religious idea was the concept of the brotherhood - a voluntary church of committed believers only. The course of the Anabaptists was so swift that their doctrines soon overspread the whole land and they obtained a substantial following, baptizing thousands and teaching them to regard the church as a brotherhood.<sup>3</sup>

Into the brotherhood were attracted such men of learning as

Conrad Grebel, Hans Denck, Felix Manz, Obbe Phillips, and Menno Simons who became the great leader and organizer of Anabaptism, as well as many followers from the common people with little learning aside from a knowledge of the Scriptures. They thought of the church as the family of God, and they as members of the family addressed each other as "brother" or "sister". It was also considered wrong to divide the brotherhood into "laity" and "clergy" for ordination merely laid certain responsibilities and burdens upon a brother but he still remained a brother. Anything which tended to call attention to the educational or cultural attainments of a brother was therefore considered unscriptural.<sup>4</sup>

In contrast to the Catholics and Lutherans of the Reformation period, the Anabaptists intensely opposed every form of union of church and state, and sought to carry the spirit of individual expression into religious life. They upheld the freedom and responsibility of the individual to interpret the scriptures and to worship God according to the inner promptings of the conscience.<sup>5</sup>

It should also be pointed out that the Anabaptists always considered the Holy Scriptures of the New Testament the only rule of faith and practice. Their test of Christianity was not so much in holding certain dogmas as in the actual change of heart and piety of life.

Christian fellowship was to be had only with brethren who were committed to the same faith. Such practices of the church as close communion and separation from the world, served as means whereby their fellowship was guarded from outside influences. The Anabaptists desired fellowship in a church committed to discipleship to Christ, a voluntary church composed of believers who practiced Christian love and brotherhood

and who renounced all forms of violence. This was considered by them the reconstruction of New Testament Christianity.<sup>6</sup>

The only part of the Anabaptists which have preserved a historic continuity until the present day are the Mennonites.

From the year 1544, when the term Menist (Mennonite) was first used by Countess Anne in West Friesland, the Anabaptists of the Netherlands and Germany were referred to by this name. Driven on by the rod of persecution and urged forward by burning passion to share their faith with their fellows, the Mennonites carried their story into other lands, always seeking to keep their emphasis on "living the simple life." Throughout their history Mennonites have always been taught to respect the "faith of their fathers." The core of their faith was, in essence a belief in the brotherhood composed of committed disciples, obedience to the New Testament teachings, practicing the way of love, and living the simple life.

In Pennsylvania Dutch terms the church is never called the "Kirche" which symbolizes a powerful organization, but the "Gemeinde" which implies a brotherhood ruled by love. By this rule, the church has come to be respected as a very powerful social agency in molding and governing the lives of its youth.

In an address delivered at a conference on Mennonite Community Life held at Goshen College, Goshen, Indiana, on March 16 and 17, 1945, Paul Erb portrayed the powerful influence of the church on the life of its constituency. He quoted as follows:

"The heart of every Mennonite community is its meeting house. Here the congregation gathers on Sunday morning, probably also on Sunday evening, and sometimes in a week-day meeting, for worship and religious instruction. There may be additional meetings for weddings and for funerals. Sometimes the sewing circle holds its monthly meeting in the church building, Evangelistic meetings and summer Bible school may put the church into daily use. To the various meetings of the church the entire congregation comes. The old people are there at least on Sunday morning. The children come, not just for Sunday school, but for the entire service. Oftentimes the older boys and girls at least will be sitting together, probably on the front bench of the church. All the mothers are there with their babies. One learns to go to church early if he is a Mennonite. The preacher expects the competition of crying babies and restless children. It would bother him far more if they weren't there. Regular attendance is the rule rather than the exception in most of our Mennonite churches. Very frequently the total attendance exceeds the membership of the church, because of the children and the frequent visitors.

The church services are a genuine community project. The minister or ministers have more than likely been ordained from among the membership of the congregation. They live with the people during the week, and to a considerable extent earn their living in the same way that the members do. They are financial counsellors as well as spiritual advisers. The Sunday School officers and sometimes the teachers have been elected by the popular vote of the congregation. There is no choir or specialized group to do the singing, but the entire congregation joins in heartily. All important decisions concerning the life and activities of the church, are decided in a church counsel meeting. Members are given the feeling that they are very much a part of the church. As they sing and talk and pray together they have a sense of oneness in faith and life.

But the meetings at the church are not only for purposes of worship. Here the members of the church meet one another. It is common practice for everyone to shake hands as far around as time and opportunity permit. Oftentimes the handshake is accompanied by the kiss of love, and thus the social fellowship is elevated to the dignity of a church ordinance. Early arrivals stand around outside the church to visit if the weather permits. If not, they may visit in the ante-rooms or even in the pews of the church. One comes to church to worship, certainly, but isn't it good religion, too, to be friendly? It must be admitted that it is not an uncommon practice for some of this friendly visiting to continue into or even entirely through a

church service. And when the benediction is pronounced the aisles and entrance ways may be clogged for thirty minutes or more as friends greet friends, discuss affairs, religious or social, and try to complete arrangements as to who will eat dinner with whom. Sunday afternoons are frequently spent in visiting together, family with family. Every good Mennonite home feels that the other folks of the congregation should be entertained there at least once every year or two.

The social life of the young people is pretty much confined to the congregational group. They have their non-Mennonite neighbors, of course, with whom they have friendly contacts. They go to school and make friends there. But the basic social life of the community is pretty well confined within denominational boundaries. When the young people have a singing or a social, it is the church group who are expected to be there. Wives and husbands are chosen, for the most part, from the member families, so that in some of our older and more self-contained communities, people may find themselves more or less closely related to seventy-five percent of the congregation.

Members of the church, most of whom are farmers, cooperate in their work. They help one another in threshing and picking corn, in butchering and in barn raising. The women help each other with their artistic patch-work quilts and perhaps in drying corn and canning fruit. When someone moves, the work entailed is a neighborhood affair. In case of a death in the home, household responsibilities are promptly taken over by sympathetic sisters who preside until after the funeral. Various forms of mutual aid are common. Losses by fire, storm, or theft may be shared by the more fortunate ones. Sometimes, of course, this mutual aid is systematized through a mutual aid organization.

In these and many other details which could be mentioned, it is apparent that there is a genuine community interest. It is clear, too, that there is a definite connection between the secular and the religious phases of life. The religion, moreover, is not peripheral, but it is central and basic to the whole structure. The community we have described is a Mennonite community, and the true connotation of the term Mennonite as applied to it is a religious one.<sup>7</sup>

According to a noted Mennonite historian,<sup>8</sup> a distinguishing characteristic of the Old Mennonite Church<sup>9</sup> is a moderate conservatism. In an attempt to safeguard their conservatism and give their group solidarity they observe such ordinances as baptism by affusion of

believers only, communion, feetwashing, anointing of the sick, non-secrecy, and the kiss of charity. These practices, however, are not only for solidarity of purposes but also for their spiritual significance. They officially prescribe the bonnet, prayer head covering, and the regulation garb.<sup>10</sup> Their meeting houses are quite plain; instrumental music is not given a place in the worship experience. Ministers of their congregations are often chosen by lot<sup>11</sup> from the brotherhood. Stipulated ministerial salaries are considered unscriptural. A member who takes part in carnal warfare, or who marries a divorced companion is excluded. Oaths are forbidden as well as suits at law. Such practices as just mentioned are considered, among other spiritual values, by the group leaders as important ways of fostering simplicity of life.

For at least two centuries, the Mennonites were unfriendly to scholastic and scientific pursuits. They looked askance at human learning. To study the Bible and to have explicit faith in God was considered sufficient. The Biblical warning that "knowledge puffeth up" was taken very seriously. Then, too, since the early Mennonite immigrants were farmers, they had practically no opportunity for cultural pursuits. The soil and the God of the soil demanded their time and energy.

Since the year 1894 the Old Mennonites have become increasingly interested in higher education, some conference districts, however, being ahead of others. The Virginia District Conference of Mennonites, which includes the Mennonite families under consideration

in this study, began their higher educational program in the year 1917.

The lack of interest earlier in the brotherhood with regard to scholastic and cultural pursuits was not only due to the possible worldly involvements but was also related to their concept of the stewardship of the Christian's time. Their emphasis, as previously stated, was upon Christian life as something which includes the whole of life and in which no area may be left outside the concern and ministry of the church, not even one's time; it too belonged to God. In a world so replete with spiritual needs a Christian has little time to devote to cultural pursuits. Doctor Paul Miniger, a contemporary Mennonite church leader, summarized the Mennonite viewpoint in the following words:

"Art is a medium of expressing an ideal through form. It may be used as a medium of communication or be used to induce an aesthetic experience as an end in itself.

One's gift as a creator of art may be dedicated to the communication of Christian truth and Christian experience and it may be dedicated to the expression of some other ideal for the sake of Christ who is the Lord of beauty. One may enjoy an aesthetic experience as a gift from God.

However, the aesthetic experience has often been a substitute for a genuine religious experience. The fine arts, historically, have been competitors of God for a place in the lives of men. Furthermore, the arts have been used and are being used to a large extent today to degrade man rather than restore him to the image of God.

They must therefore be used discriminatingly and cautiously. It is my humble opinion that in our world today with its desperate human and spiritual needs, a Christian disciple who is seeking to bring his entire life under the Lordship of Christ, will find relatively little time to devote to the enjoyment of the fine arts as ends in themselves. This will be true, not because they are wrong and sinful in any legalistic sense, but because the Lordship of Christ demands that the disciple give his time and energies to other concerns and activities which are relatively more important".<sup>12</sup>

The Mennonites of today recognize the serious threat of modern culture to their distinctive way of life. Some Mennonite groups seek to maintain their heritage by developing a strong group consciousness through which the members feel a sense of belonging to the group. Other Mennonite groups, such as the Virginia conference, attempt to perpetuate their heritage, not by trying to keep the membership aloof from the cultural surroundings, but by having a small conference group determine the detailed regulation for the brotherhood. Shelly observed that none of the various Mennonite groups has a final answer to the question of how a way of life can be maintained in our modern social order.<sup>13</sup>

There seem to be four current forces adversely affecting the life of the Mennonite community. They are the influence of materialism, the impact of modern education, the effects of urbanization, and the enervation of religious tolerance. Mumaw comments on these currents as follows:

"Many of our people are being influenced in their economic practices by a strong urge to accumulate wealth. They are living for the dollar. Major decisions are influenced strongly by the question, 'Does it pay?' When people constantly make material gain their measure of success they are governed by this second type of materialism. These forces have made tremendous inroads upon our Mennonite communities. The passion for earning, spending, and accumulating sets up a spirit of unwholesome rivalry within the community. When such unhealthy competition rises, the sense of brotherhood is lost. The community life disintegrates and the ties that bind human hearts in Christian fellowship are broken.

.....

The acceptance of higher education in the Mennonite community presents a new force that militates against our

traditional beliefs and practices. It has induced many to discard their former culture, and some who retained their membership with the church have initiated the acceptance of new ideas.

.....

These same forces are influencing the Mennonite community through the public schools. The social pressures and the educational drives are turning our youth away. The curriculums are highly secularized and are geared to indoctrinate students with a mode of thinking that is receptive or even submissive to the influence of the secular state. The environment is governed with a code of ethics that is foreign to our Christian interpretations of the Bible, Mennonite youth form friendships with worldly-minded students; these form the background of social pressure that often makes it hard for the lads to retain their nonresistant position under conscription. This breakdown of Mennonite principles is the result of a gradual but persistent influence of the total society. Our youth have been in too close contact with the world without sufficient guidance to keep them interested in the church community.

.....

In so far as our Mennonite communities are becoming urbanized a certain measure of sophistication is setting in. The traditional forms of simple hospitality are being lost. The host and hostess think a certain amount of preparation must be made before guests can be entertained. We do not want people to see us in our daily surroundings; we prefer to have everything set in order. Such fellowship is unnatural and a bit unfriendly to the spiritual values of the community life.

The effects of urbanization are most noticeable among those who migrate to the city. High wages are shortly consumed by a comparable high cost of living. The so-called high standards of living are an illustration which fails to provide the anticipated economic security. Far too many Mennonite youths, have been drifting to the cities, losing their traditional life and convictions to a poorly constructed philosophy of urban life, and to a more poorly adjusted social and religious experience.

The most detrimental effect of urbanization on the life of the Mennonite community is its failure to maintain the integrity of the family unit. Members of the family create friendships with people in separate circles. They go to work at different hours and find no time for common fellowship in the family circle. In many homes it is almost impossible to have a common worship experience, with all

members present at the family altar. Furthermore, it has been pointed out by students of sociology that the urban population does not reproduce itself. The urbanized Mennonite community is no exception to this trend.

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During the past few decades this same spirit of tolerance has affected the Mennonite attitude toward the Bible. Strange systems of interpretation, new philosophies of Christianity, and a growing tendency toward the criteria of reason have robbed us of historic simplicity in our approach to the Bible. We have been pressed with lines of logic, with demands of theology, and with systems of belief until men are afraid to accept and preach literal interpretations of the Bible. This tendency has confused our principles of nonresistance with a philosophic creed of modern pacifism. It has invited apologies for the literal observance of such Bible teachings as the devotional head covering, the kiss of charity, and feet washing. It has found excuses for innovations that jeopardize practices of separation from the world.<sup>14</sup>

Progress and change leave impacts that create some restlessness and dissatisfaction among certain Mennonite family groups. To this end numerous disciplines and methods are designed by the various groups as efforts to transmit the different expressions of the Mennonite heritage. Appendix, Exhibit D, is a copy of the discipline of the Virginia Mennonite Conference governing the Mennonite families included in this study.

Not all Mennonite family leaders are equally capable in transmitting the Mennonite heritage to their children. Since the Mennonite Church has no strong central governing body, but rather seeks to operate somewhat democratically, considerable responsibility rests with the parents in developing conviction in the youth to respect and obey the standards and disciplines of the church.

Within each Mennonite community are a few parents who seem

to lightly regard their spiritual task and are not diligent in teaching the Mennonite way of life to their children nor in living out its details before them. However, for the larger group, deep religious convictions are at the core of their home life. In other words the home life of the typical Mennonite family reflects this deep religious faith. In the run of daily family life they are quick to condemn as worldly anything that would come to stand between them and their faith. The extreme religious emphasis overshadows, and in some cases, results in a lack of emphasis in other areas of life. Aesthetic and cultural appreciation, regard for social etiquette, and the sense of personal dignity are values that are likely to be slighted.

Since the Mennonite constituency is largely a rural farm group, of whom are many who take pride in their farms, economic success ranks high in their classification of values. The development of vocational skills needed for the farm home operation are also considered essentials.

As one views the Mennonite faith and religious practice he becomes convinced that there is a very close relationship between their religion and the home. The religious element sets the pattern; consequently, home life should never be studied without paying due attention to the total Mennonite confession of faith.

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9. The term Old Mennonite Church is used to distinguish it from the other twenty related Mennonite groups. The sample used in this thesis was taken from the Old Mennonite group.
10. These forms of dress are not enforced by all district conferences.
11. This institution is based on Acts 1: 23-26.
12. Address given by Doctor Paul Niniger, Goshen College, Goshen, Indiana, at the Christian Day School Institute held at Eastern Mennonite College, Harrisonburg, Virginia, November 22-24, 1952.
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## CHAPTER III

## ACTIVITY PATTERNS OF MENNONITE AND NON-MENNONITE

## HIGH SCHOOL GIRLS

## Household Activities

Mennonite parents have traditionally accepted as their responsibility the training of children in the practical arts which they deem necessary to their survival. Since separation from the world is regarded as a tenant of their faith, they feel impelled to provide many educational experiences for their children in order that they may hold intermingling with the world to a minimum.

There is a strong feeling that through the working and playing together of parents and children a stabilizing influence is exerted on the entire family. If this premise is correct, then one might expect to find more interest shown by the Mennonite girl in household activities than is true of girls in general.

If these families are typical of Mennonite and Non-Mennonite families, there is no measurable difference in the extent to which the two groups of girls perform household activities. Table 4 shows that the Mennonite girls in this study were slightly more active in house-keeping activities; while the Non-Mennonite girls were more apt to do outside chores. Again, the Mennonite girls were slightly more active in special food preparation like pie, cookie, cake and bread baking than the Non-Mennonite girls. This may result from a cultural difference in the family; since traditionally the Mennonite families take pride in their home baking, and these activities may be more emphasized in the

Mennonite home.

In the care of children, the Mennonite girls were slightly ahead in the areas of putting the younger brothers and sisters to bed and dressing and undressing them, but this was due partly to the fact that 10 per cent of the Non-Mennonite girls were only children. The Mennonite girl more often did the laundering and ironing of her own clothing, while the Non-Mennonite girl more frequently did her own mending.

Although the extent to which the Mennonite and Non-Mennonite girl participated in household activities was similar, there was a difference in their attitudes toward household activities. The Mennonite girl more frequently expressed a like for household activities and less frequently expressed a dislike than did the Non-Mennonite girls.

The Mennonite girls were slightly more apt to save the money they earned or use it for incidentals; while the Non-Mennonite girls more frequently used the money which they earned to buy clothes and pay for school lunches. The chief reason given by both groups of girls for working was to have spending money.

The extent to which the two groups worked outside the home for money was practically the same. Approximately one-third of the girls worked outside the home as much as one day a week; while all of the girls were earning some money outside the home.

Table 4. Percent of Mennonite and Non-Mennonite Girls Participating Regularly in Household Activities

	Mennonite	Non-Mennonite
<b>Housekeeping Activities:</b>		
Dust furniture	90.0	68.1
Dust floor with dry mop	60.0	61.7
Sweep floors	70.0	61.7
Clean porches	54.0	51.1
Clean windows	16.0	23.4
Clean rugs	68.0	59.6
Clean refrigerator	14.0	21.3
<b>Meal Preparation Activities:</b>		
Planning menus	14.0	23.4
Marketing	12.0	17.0
Preparation of food	32.0	23.4
Preparation of part of food	74.0	36.2
Serving food	44.0	38.3
Washing dishes	80.0	78.7
<b>Special Food Preparation Activities:</b>		
Family food canning	0.0	0.0
Family food freezing	0.0	0.0
Bread baking	8.0	4.3
Cookie baking	26.0	12.7
Pie baking	14.0	8.5
Cake baking	22.0	19.2
Dressing chickens	0.0	0.0
Making desserts	24.0	19.2
<b>Care of Children Activities:</b>		
Dressing and undressing	24.0	14.9
Giving a bath	10.0	14.9
Feeding	8.0	12.7
Entertaining	22.0	25.5
Putting to bed	20.0	8.5
<b>General Home Activities:</b>		
Family laundry	32.0	21.3
Personal laundry	52.0	29.8
Family sewing	0.0	0.0
Personal sewing	8.0	8.5
Family mending	0.0	0.0
Personal mending	8.0	19.2
Family ironing	56.0	49.0
Personal ironing	64.0	46.8
Care of own room	88.0	85.1
<b>Outdoor Home Activities:</b>		
Work in lawn	22.0	38.3
Work in garden	6.0	12.7
Milk cows	8.0	10.6
Feed chickens	8.0	21.3
Work in field	0.0	0.0

Table 5. Attitude of Mennonite and Non-Mennonite Girls Toward Household Activities Expressed in Per cent

Household Activities	Mennonite			Non-Mennonite		
	Likes	Indif-ferent	Dislikes	Likes	Indif-ferent	Dislikes
House keeping	70.0	22.0	8.0	40.4	26.0	34.0
Meal preparation	68.0	22.0	10.0	51.1	17.5	21.4
Spec. food preparation	64.0	28.0	8.0	48.9	34.1	17.0
Care of children	44.0	54.0	2.0	36.2	52.3	8.5
General home activity	62.0	32.0	6.0	46.8	19.8	23.4
Chores	40.0	46.0	14.0	27.7	42.5	29.8
Total number of girls	50			47		

Table 6. Per cent of Mennonite and Non-Mennonite Girls Working Outside the Home

	Mennonite	Non-Mennonite
Work outside the home:		
1 Day per week	33.0	35.0
Occasionally	67.0	65.0
Use made of money by girls who worked outside home:		
Saved it	52.0	30.4
Buy clothes and school-lunches	0	34.8
Spending money for incidentals	48.0	34.8
Reason for working outside of home:		
To help family	11.0	4.2
To have money of her own	49.0	73.9
Wishes to	40.0	21.8

### Social and Recreational Activities

Participation in various recreational activities in the home is similar for the two groups with the Mennonite girls being slightly more active.

The Non-Mennonite girls were somewhat more inclined to like participation in family group activities than were the Mennonite girls; although the difference is not great.

The attendance at recreational and social activities outside the home again is quite similar for the two groups. The interest in particular activities did show some variation. There was little difference when one considers the total group of activities within a special class. For example, in the field of sports more of the Non-Mennonite girls swim than do the Mennonite, but more Mennonite girls play tennis. More of the Mennonite girls ice-skate, while more of the Non-Mennonite girls are found roller-skating.

The attitudes of the two groups toward their social and recreational activities are similar. The chief difference arises in relation to specialized activities which are not part of one or the other of the groups. For example, 75 per cent of the Non-Mennonite girls like club meetings in contrast to 14 per cent of the Mennonite girls. On the other hand, 82 per cent of the Mennonite girls like literary society meetings in contrast to 15 percent of the Non-Mennonite girls.

This difference is due to the fact that among the Mennonite

group most club meetings are called literary society meetings; while among the Non-Mennonite group they are called club meetings.

The Mennonite girls express no like for or participation in dancing, card playing, bowling, and movies. Since these activities are denied by the Church to Mennonite young people, they would have no experience with them.

Not only was the extent of activities within the home similar for the Mennonite and Non-Mennonite girls, but, also, the amount of time spent away from home was similar. The average number of evenings per week spent in activities away from home was 2.6 for the Mennonite girls and 2.8 for the Non-Mennonite girls. When out of home in the evenings, the Mennonite girls more frequently went to Church; the Non-Mennonite girls went to the movies and to parties.

The extent to which the girls had friends in their homes and went to their friends' homes was similar for the two groups. Again, the proportion of girls who would like more social activity was similar for the two groups of girls.

The majority of the girls in both groups expressed themselves as feeling at ease around members of their own sex, but only 52 per cent of the Mennonite and 64 per cent of the Non-Mennonite girls expressed themselves as feeling at ease among boys their own age.

One difference found between the two groups was the number of girls dating. Only 34 per cent of the Mennonite girls were dating, while 81 per cent of the Non-Mennonite girls were dating, and for those girls dating there was some tendency for Non-Mennonite girls to

Table 7. Per Cent of Mennonite and Non-Mennonite Girls Participating in Recreational Activities

Recreational Activities	Participation				Likes	
	Mennonite		Non-Menno.		Activities	
	Often	Occa.	Often	Occa.	Menn.	Non-Menno
Inside the home:						
Family group activities:						
Reading	26	30	34	9	43	43
Letter writing	16	34	24	17	28	34
Picnics	42	46	88	34	55	85
Discussions	34	50	58	13	62	66
Music	24	42	54	21	36	51
Parties	18	52	54	9	60	70
Radio listening	24	36	42	32	34	66
Television watching	0	6	4	28	26	49
Games	14	40	48	11	47	57
Entertaining guests	44	48	76	23	51	70
Entertaining friends	40	50	80	17	53	68
Reunions	32	46	70	15	51	51
Birthday parties	18	42	50	15	51	60
Parties for younger brothers and sisters	12	22	22	6	22	38
Outside the home:						
Club meetings	14	12	14	36	45	75
Literaries	54	34	82	2	13	15
Dances	0	0	0	13	30	38
Playing cards	0	0	0	11	45	45
Attending camp	10	36	40	13	32	45
Parties for mixed groups of own age	36	48	82	23	68	90
Parties for girls alone of own age	24	42	62	17	57	72
Concerts	10	32	40	4	15	15
Lectures	6	34	28	2	15	4
Sunday School picnics	18	34	50	21	60	81
Youth Conferences and Fellowships	24	32	38	30	49	72
Car riding	44	42	84	57	36	89
Boat riding	16	38	48	11	23	36
Visiting with friends of own age	46	52	86	41	47	83
Visiting with old people	18	64	64	19	51	60
Swimming	21	36	48	32	41	68
Tennis	18	40	54	2	17	15
Ball games	46	44	78	32	38	60
Attending school ball games	42	38	74	34	47	75
Ice skating with groups	14	24	22	0	13	6
Roller skating with groups	10	20	18	32	49	82
Bowling	0	0	0	47	47	94
Movies	0	0	0	47	47	94

**Table 8. Evenings Away from Home and Places Attended by Mennonite and Non-Mennonite Girls Expressed in Percent**

	<b>Mennonite</b>	<b>Non-Mennonite</b>
<b>Evenings away from home per week:</b>		
No evenings	0.0	4.3
1 evening	11.0	6.5
2 evenings	33.0	21.7
3 evenings	33.0	39.1
4 evenings	21.0	19.7
5 evenings	2.0	8.7
<b>Places attended:</b>		
Church activities	80.0	29.8
Social visiting	36.0	44.6
Movies	0	55.3
School activities	54.0	57.4
Parties and social activities	18.0	44.6

Table 9. Time Spent in Social Activities and Attitudes Toward Activities Expressed in Per Cent

	Mennonite	Non-Mennonite
Number of times per month you have friends in home for social activities:		
3 or less times per month	90.6	78.4
4 or more times per month	9.4	21.6
Number of times per month you go to friends' homes for social activities:		
3 or less times per month	78.6	84.2
4 or more times per month	21.4	15.8
Would you like more social activities:		
Yes	89.6	85.0
No	10.4	15.0
Do you prefer your social activities to be in mixed groups:		
Yes	96.9	84.2
No	3.1	15.8
Do you feel at ease when among girls your own age?		
Yes	86.0	91.5
Do you feel at ease when among fellows your own age?		
Yes	52.0	64.0

date more frequently than Mennonite girls. A larger proportion of the Non-Mennonite parents approved of their girls dating than did the Mennonite parents. Among the activities engaged in while dating, movie attendance ranked highest for Non-Mennonite girls, while social activities in home, school, and community ranked highest for Mennonite girls. Both groups of girls unanimously reported that their parents approved of their dating activities and their dating partners.

As to personal intimacies, the Non-Mennonite girls who dated reported a significantly greater frequency in permitting their date to kiss them goodnight than did the Mennonite.

The Mennonite girls who were not dating felt that the age of 15 years or older was suitable for beginning to date, while 28.6 per cent of the Non-Mennonite girls felt that 14 years was sufficient age to start dating.

There was a measurable difference in the family religious activities of the two groups of girls. Seventy per cent of the Mennonite families have family Bible reading and prayer in the home as opposed to 10.6 per cent of the Non-Mennonite. Also 96 per cent of the Mennonite families attend worship services regularly as a group while this was true of only 46.8 per cent of the Non-Mennonite families. This difference probably reflects the family-centeredness of Mennonite practices. It is customary for Mennonite families to go to church services together irrespective of age.

Table 10. Dating Activities of the Mennonite and Non-Mennonite Girls Expressed in Per Cent of Girls

	Mennonite	Non-Mennonite
Number of girls dating	34.0	81.0
Age started dating:		
13 or under	29.4	15.8
14	23.5	55.3
15 or over	47.1	28.9
Number of dates per month:		
3 or less	50.0	19.4
4 - 6	28.5	11.1.
7 - 9	7.3	8.3
10 - 13	7.3	30.6
14 or more	7.3	30.6
Number of dates per month at home:		
3 or less	77.8	52.8
4 - 6	11.1	16.7
7 - 9	0.0	2.8
11 - 12	0.0	8.3
13 or more	11.1	19.4
Parents encouraging dating at home:		
Yes	90.9	82.3
No	9.1	17.7

(cont'd)

	Mennonite	Non-Mennonite
<b>Dating activities:</b>		
Movies	0.0	37.9
Social activities - home, school, community	53.0	31.5
Sports	26.4	21.1
Church	20.6	9.5
<b>Parent approve dating partner:</b>		
Yes	100.0	100.0
<b>Permits kissing on dates:</b>		
Yes	47.0	97.3
<b>Frequency of kissing date good night:</b>		
Every date	33.3	54.5
Special dates	44.4	24.2
Occasionally	22.3	21.3
<b>Response of girl not dating -     Best age for beginning dating:</b>		
14 years	0.0	28.6
15 years or over	100.0	71.4

### Summary of Activities

The Mennonite and Non-Mennonite girls were much more alike in their participation in household activities than they were different. Both groups of girls performed household activities to a similar degree; however, the Mennonite girls had a more positive attitude toward household work.

All of the girls occasionally earned money outside the home; while about one-third of the girls worked as much as one day a week. The Mennonite girls were slightly more apt to save the money they earned or used it for incidental spending; while the Non-Mennonite girls used their money for buying clothing or lunches.

The Mennonite girls were slightly more active in family recreational activities than the Non-Mennonite girls; although the Non-Mennonite girls expressed more interest in family recreational activities.

The degree of participating in social activities both in and outside the home was similar for both groups; although the actual activity engaged in varied somewhat. Not only was the extent of activity in the home similar for both groups of girls, but the amount of time spent away from home was similar.

The Non-Mennonite girls started dating slightly earlier than the Mennonite girls, and more often reported their parents approving of their dating.

The one activity in which the two groups of girls did differ

was in home-family-religious participation. Seventy per cent of Mennonite families have Bible reading and prayer daily in their homes, and 96 per cent of Mennonite families attended worship services regularly, as a group, in contrast to 10.6 per cent and 46.8 per cent respectively of the Non-Mennonite families.

CHAPTER IV  
ADJUSTMENT OF MENNONITE AND NON-MENNONITE HIGH  
SCHOOL GIRLS

The adjustment of the girls was measured by two personality inventories, namely; Johnson Temperament Analysis<sup>1</sup> and the Guilford Inventory of Factors S T D C R.<sup>2</sup>

Comparison of Adjustment by Johnson  
Temperament Analysis

The nine traits measured by the Johnson Temperament Analysis are: Nervous, Depressive, Active, Cordial, Sympathetic, Subjective, Aggressive, Critical and Self-Mastery. (See appendix, Exhibit B for a description of the traits.)

Dr. Johnson maintains that a person's temperament consists of his more fundamental characteristic behavior tendencies, and that there are tendencies which are deep and not easily explained. The word "trait" indicates a constellation of behavior patterns and behavior tendencies sufficiently coherent to be measured and effectively used.

According to the Johnson Temperament Analysis, a personality trait is involved, i.e., it falls below satisfactory adjustment, when the trait value is less than 5.

There was a significant difference, at a .05 level, between the Mennonite and Non-Mennonite girls in the presence of the traits: nervous, depressive, sympathetic, subjective, and aggressive. The Non-Mennonite girls were more apt to be nervous and depressive,

unsympathetic, and slightly less aggressive than the Mennonite girls. Also they were slightly less active.

Figure 1 and Tables 11 and 12 show the proportion of Mennonite and Non-Mennonite girls who have traits with values less than 5.

The Johnson Temperament Analysis assumes that the lack of the presence of an individual trait is not predictive of a personality need; however, the combination of traits becomes highly predictive.

The grouping of certain traits is called a syndrome by Dr. Johnson. The syndrome is interpreted to mean patterns of personality. It usually refers to abnormal, the deviates at either end of the normal distribution.

Johnson sets up four syndromes, namely:

Stress	( High Nervous High Depressive Low Self-Mastery
Inert	( Low Activity Low Cordial Low Aggressive
Self-Centered	( High Subjective High Critical High Aggressive Low Sympathy
Socio-Pathetic	( Low Sympathy Low Self-Mastery

The syndrome is said to be involved if the average value of the separate traits making up the syndrome is less than 4.

The proportion of both groups of girls with the syndromes involved was as follows:

Syndrome	Percent of girls	
	Mennonite	Non-Mennonite
Stress	16.0	44.7
Self-Centered	2.0	8.2
Inert	8.0	8.5
Socio-Pathetic	2.0	4.2

There was a very significant difference in the proportion of girls showing the Stress syndrome. Only 16 per cent of the Mennonite girls showed the syndrome as compared to 44.7 per cent of the Non-Mennonite girls. Likewise, there was a significant difference in the number of traits of the Stress syndrome involved for the two groups of girls. Table 13 shows that 50 per cent of the Mennonite girls had none of the traits in the Stress syndrome involved; while this was true of only 6.4 per cent of the Non-Mennonite girls. Almost twice as many of the Non-Mennonite girls showed nervousness and depressiveness as did the Mennonite girls.

Although a very small proportion of both groups had the Self-Centered syndrome involved, the Non-Mennonite girls had a significantly larger proportion of the individual traits of the syndrome involved (Table 14). The Non-Mennonite girls were inclined to be more subjective, more critical, less aggressive and less sympathetic than the Mennonite girls.

Equal proportions of both groups ( 8 per cent of the Mennonite and 8.5 per cent of the Non-Mennonite) had the Inert syndrome involved. Both groups of girls were slightly low in activity -- 62 per cent of the Mennonite girls and 79 percent of the Non-Mennonite.

Percent of  
Students

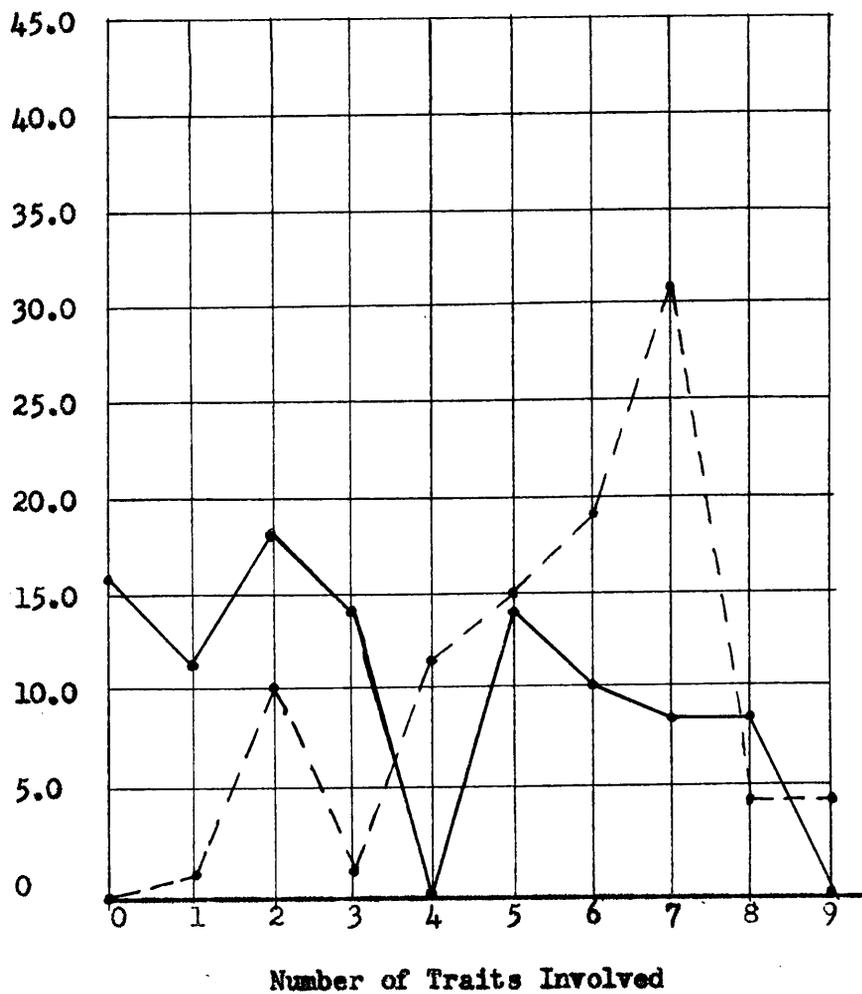


Figure 1. Mennonite and Non-Mennonite Girls with Personality Traits Involved.

———— Mennonite  
 - - - - - Non-Mennonite

Table 11. Percent of Mennonite and Non-Mennonite Girls with  
Temperament Traits Involved as Shown by Johnson  
Temperament Analysis

	Mennonite	Non-Mennonite
Nervous	40.0	80.9
Depressive	32.0	63.8
Active	60.0	74.5
Cordial	36.0	46.8
Sympathetic	54.0	76.6
Subjective	16.0	44.7
Aggressive	46.0	65.9
Critical	28.0	40.4
Self-Mastery	24.0	36.8
<b>Total Number of Girls</b>	<b>50</b>	<b>47</b>

Table 12. Comparison of Mennonite and Non-Mennonite Girls for Traits in the Johnson Temperament Analysis

Trait	$\chi^2$ Value	P Value
Nervous	16.65	.01
Depressive	9.90	.01
Active	2.35	.20
Cordial	1.17	.30
Sympathetic	5.29	.05
Subjective	9.40	.01
Aggressive	3.91	.05
Critical	1.70	.20
Self-Mastery	1.70	.20

$\chi^2$  or relative difference is found by squaring the difference between actual or observed values and the independent values in each cell, divided by the independent values. If the P value is .05 or less, the association is considered significant. For a more detailed explanation see appendix, Exhibit A.

In cordiality, 38 per cent of the Mennonite girls were too low as compared to 46 per cent of the Non-Mennonite. When aggressiveness is considered, 44 per cent of the Mennonite girls fell too low with 64 per cent of the Non-Mennonite girls too low and 2 per cent too high. Table 15 shows the proportion of Mennonite and Non-Mennonite girls having the traits in the Inert syndrome involved.

Again, the difference between the Mennonite and Non-Mennonite girls in the presence of the traits of the Socio-Pathetic syndrome was significant; although only 2 per cent of the Mennonite and 4.2 per cent of the Non-Mennonite girls had the syndrome involved. It will be seen in Table 16 that the Non-Mennonite girls were less inclined to be sympathetic and had lower self-mastery than did the Mennonite girls.

An analysis of the findings of the Johnson Temperament Analysis would indicate that the Non-Mennonite girls were less well adjusted on the whole than were the Mennonite.

#### Comparison of Adjustment by the Guilford Inventory of Factors S T D C R

The Guilford Inventory measures the following five factors: Social introversion-extraversion, Thinking introversion-extraversion, Depression, Cycloid disposition, and Rhythymia. (See appendix, Exhibit C for a description of these factors.)

The test is so constructed that raw scores, for each of the factors studied, can be converted into C-scale scores of 11 units, i.e., 0 - 10. The C-scale system normalizes all distributions.

Dr. Guilford maintains that while high scales scores are

Table 13. Per Cent of Mennonite and Non-Mennonite Girls with Traits of the Stress Syndrome

Number of traits involved	Mennonite	Non-Mennonite
None	50.0	6.4
One	18.0	25.5
Two	18.0	44.6
Three	14.0	23.4
<b>Total Number of Girls</b>	<b>50</b>	<b>47</b>

$$\chi^2 = 23.1$$

P is less than .01

Table 14. Per Cent of Mennonite and Non-Mennonite Girls with Traits in the Self-Centered Syndrome

Number of Traits Involved	Mennonite	Non-Mennonite
None	24	4.3
One	30	12.7
Two	26	25.5
Three	20	42.5
Four	0	14.8
<b>Total Number of Girls</b>	<b>50</b>	<b>47</b>

$\chi^2 = 15.9$

P is less than .01

Table 15. Per Cent of Mennonite and Non-Mennonite Girls with Traits in the Inert Syndrome

Number of Traits Involved	Mennonite	Non-Mennonite
None	24	4.3
One	22	23.4
Two	40	51.0
Three	14	21.2
<b>Total Number of Girls</b>	<b>50</b>	<b>47</b>

$$\chi^2 = 7.6$$

P lies between .10 and .05

Table 16. Per Cent of Mennonite and Non-Mennonite Girls with Traits in the Socio-Pathetic Syndrome

Number of Traits Involved	Mennonite	Non-Mennonite
None	42	17.0
One	38	51.0
Two	20	31.9
Total Number of Girls	50	47

$$\chi^2 = 6.8$$

$$P = .05$$

generally regarded as the more socially desirable in these traits, exceptionally high scores may be indications of maladjustment in some kinds of situations. A person can be too socially extraverted, too extraverted in terms of thinking habits, too optimistic, too temperate in mood, or too happy-go-lucky for his own good or for the comfort of others around him, depending upon the circumstances. He feels that scores of 10 and sometimes of 9 should therefore receive some concern. In general, scores in the range from 5 to 7 are probably indicative of best mental health and ease. Scores of 2 and 3 at the other end of the scale probably indicate need for corrective measures of some kind, depending upon the circumstances and scores of 1 and 0 may indicate something bordering on the pathological. The pathological extreme of introversion has been regarded as the schizoid disposition which borders on schizophrenia. The pathological extreme of emotionality borders on the manic - depressive psychosis. Dr. Guilford warns that low scores on any of the five factors are insufficient in themselves to justify any type of pathological diagnosis.

It will be noted in Table 17 that in all factors a larger proportion of the Mennonite girls had C-scores between 5 - 7 than did the Non-Mennonite girls. This would indicate that the Mennonite girls, on the whole, were better adjusted or possessed better mental health and ease than did the Non-Mennonite girls. When one considers the extremes of the scores none of the Non-Mennonite girls had scores of 9 - 10 in any factor studied; while 4 per cent of the Mennonite girls were too socially extraverted, 12 per cent were considered too optimistic,

Table 17. Percent of Mennonite and Non-Mennonite Girls with S T D C, and R Factors as Measured by the Guilford Inventory

	C - Score						X <sup>2</sup> *	P Value	
	9-10	8	5-7	4	2-3	0-1			
S	Mennonite	4.0	8.0	72.0	8.0	8.0	0.1	45.88	.001
	Non-Mennonite	0.0	4.3	19.1	23.4	46.8	6.4		
T	Mennonite	0.0	6.0	48.0	12.0	30.0	4.0	4.44	.20
	Non-Mennonite	0.0	4.3	29.8	23.4	31.9	10.6		
D	Mennonite	12.0	4.0	70.0	12.0	2.0	0.0	54.74	.001
	Non-Mennonite	0.0	0.0	17.0	12.8	46.8	23.4		
C	Mennonite	6.0	8.0	72.0	6.0	8.0	0.0	45.88	.001
	Non-Mennonite	0.0	0.0	19.1	10.6	27.7	42.6		
R	Mennonite	0.0	2.0	60.0	20.0	10.0	8.0	3.15	.30
	Non-Mennonite	0.0	4.3	42.6	25.5	23.4	4.3		

\* Class 8 and 9-10, and 2-3 and 0-1 of C-Scores were combined for computing X<sup>2</sup>.

and 6 per cent would be considered too temperate.

On the other hand, the proportion of Non-Mennonite girls having scores of 3 or less, indicating need for corrective measures, is greater for all factors studied than of Mennonite girls.

When the separate factors are compared for the Mennonite and Non-Mennonite girls, these differences become even more striking. The difference between Mennonite and Non-Mennonite girls on the Social introversion-extraversion scale was significant at a value less than .001. An examination of Factor S in Table 17 indicates that the Mennonite girls were more wholesomely sociable, had more tendency to seek social contacts and to enjoy the company of others than did the Non-Mennonite girls.

In the factor Thinking introversion-extraversion (Factor T in Table 17) there was no significant difference between the two groups of girls; although a slightly larger proportion of the Mennonite girls fell into the range of 5 - 7 indicating better adjustment. Both groups were inclined to meditative or reflective thinking, philosophizing and analysis of themselves and others to a degree considered unfavorable.

The Mennonite girls had much less inclination to feelings of depression than did the Non-Mennonite girls. The difference between the two groups of girls was highly significant. (Factor D in Table 17.)

The Mennonite girls were much more inclined to be cheerful and optimistic, to have uniform and stable moods or evenness of

disposition than did the Non-Mennonite girls. This Cycloid disposition is shown in Factor C, Table 17.

The presence of the factor in the Guilford Inventory called Rhathymia (Factor R in Table 17) was not significantly different for the two groups of girls. Both groups had some tendency toward being inhibited, over-controlled, conscientious and serious-minded.

The relative adjustment of the two groups of girls as measured by the Johnson Temperament Analysis and the Guilford Inventory of Factors S T D C R is similar. Both tests indicate that the Mennonite girls are better adjusted than the Non-Mennonite.

The Johnson Analysis indicates that the Non-Mennonite girls show considerably more stress in their behavior than do the Mennonite; while the Guilford Inventory points out that the Non-Mennonite girls were less wholesomely sociable, had more inclination to feelings of depression and were less cheerful and optimistic than was true of the Mennonite girls.

#### Specific Problems of the Girls

In order to ascertain the extent to which the girls were cognizant of their problems, each girl responded to a list of twenty statements, indicating those which were problems to her personally.

The proportion of girls indicating each item as a problem is shown in Table 18. The one problem which concerned the largest proportion of girls - that is 40 per cent of the Mennonite girls and 38.3 per cent of the Non-Mennonite was "not satisfied with yourself, wish you were different". The second problem of greatest concern to

Table 18. Per Cent of Mennonite and Non-Mennonite Girls Having the Problems Listed

Problems	Mennonite	Non-Mennonite
Not satisfied with yourself, wish you were different	40.0	38.3
Not satisfied with your personal appearance	26.0	29.8
Not able to confide in parents	24.0	21.2
Not enough freedom to make personal choices and decisions	14.0	36.1
Family is insecure financially	14.0	19.1
Parents too concerned about me	10.0	19.1
Inadequate conveniences in the home	10.0	14.9
One or more relative or outsider in the home	10.0	14.9
Have too many home responsibilities and duties	10.0	14.9
Parents too strict in keeping you home	8.0	23.4
Parents have few if any cultural interests	8.0	23.4
Parents and children do not enjoy doing things together	8.0	19.1
Family does not show enough affection for me	8.0	14.9
Parents expect to have money you earn	6.0	12.8
No books for children in the home	6.0	2.2
Parents expect too much of you	4.0	21.3
Have too few home responsibilities and duties	4.0	21.2

Problems	Mennonite	Non-Mennonite
No worthwhile books or magazines in the home	2.0	12.8
Dissatisfied with father's occupation	2.0	10.6
Parents disagree on disciplining children	0.0	25.5
<b>Total Number of Girls</b>	<b>50</b>	<b>47</b>

both groups - 26 per cent of Mennonites and 29.8 per cent of Non-Mennonites was, "not satisfied with your personal appearance". Twenty-four per cent of Mennonite and 21.2 per cent of Non-Mennonite checked "not being able to confide in parents" as a problem. Although the Non-Mennonite girls listed slightly more problems than the Mennonite, their problems were similar.

#### Summary of Adjustment

It would be concluded from the Johnson Temperament Analysis and the Guilford Inventory of Factors S T D C R that there is a significant difference in the adjustment between the two groups of girls. The Mennonite girls, on the whole, were better adjusted than the Non-Mennonite girls.

The problems most frequently indicated by the two groups of girls centered around acceptance of self, and second, acceptance of parents.

## Literature Cited

1. Johnson, Roswell H., Johnson Temperament Analysis. California: California Test Bureau, 1944.
2. Guilford, J. P., An Inventory of Factors S T D C R, California: Sheridan Supply Company, 1940.

CHAPTER V  
INTERESTS, ATTITUDES, AND VALUES OF MENNONITE AND  
NON-MENNONITE GIRLS

Programs for youth must be built around their felt interests if they are to be successful. The question may be raised, are the interests of high school girls similar irrespective of family background? In Table 19, the degree of interest, in 26 items, expressed by the Mennonite and Non-Mennonite girls is shown. The Mennonite girls were slightly more interested in all items than were the Non-Mennonite girls; however, there was great similarity between the items that were ranked highest for both groups. Of the 10 items ranked highest among the Mennonite girls for interest, 8 of these appeared among the first 10 for the Non-Mennonite girls. Again, for the 10 items that were ranked lowest for the Non-Mennonite girls, 6 of these were among the lowest 10 for the Non-Mennonite girls.

The most pronounced interests of Mennonite and Non-Mennonite girls were boy-girl relationships, improving personality and personal appearance, marriage and being a good homemaker. The Mennonite girls expressed considerable interest in future plans; while the Non-Mennonite girls expressed a similar interest in having a career. No doubt, the interest is similar, but the expression of the interest reflects the cultural differences. If these data are typical of teenage girls, weight control, physiology of the body, care of children, and cultural pursuits are not their major interests. These data would seem to indicate that girls of similar age will have similar interests

Table 19. Per Cent of Mennonite and Non-Mennonite Girls Expressing Degree of Interest in Items Listed

Items of Interest	Degree of Interest			
	Much or very much		Little or none	
	Mennonite	Non-Menn.	Mennonite	Non-Menn.
Wholesome boy-girl relationships	94.0	74.5	2.0	6.4
Personality improvement	90.0	68.1	4.0	8.5
Personal appearance	84.0	78.7	2.0	2.1
Being a homemaker	84.0	74.5	2.0	8.5
Future plans	80.0	78.7	12.0	6.4
Marriage	78.0	74.4	4.0	9.6
Good manners and etiquette	76.0	69.5	4.0	5.7
How to be popular	74.0	75.5	2.0	6.4
Buying and caring for clothing	74.0	68.1	6.0	12.7
Family relationship	74.0	63.8	0.0	2.2
Food preparation	74.0	55.3	8.0	8.5
Home improvement	72.0	65.9	6.0	7.4
Learning to know people and be acceptable to the group	72.0	61.7	8.0	12.8
Religion	70.0	76.6	8.0	4.3
Money management	68.0	51.1	4.0	14.9
Earning money	62.0	64.8	10.0	8.5
Health	60.0	36.2	10.0	12.8
Having a career	58.0	74.5	16.0	12.8
Dating problems	58.0	61.2	14.0	12.7
Cultural pursuits	58.0	46.8	16.0	17.0
Working in public	54.0	67.5	18.0	17.4
Good citizenship	50.0	63.7	12.0	10.6
Care and training of children	50.0	56.4	22.0	24.5
Understanding the body	48.0	56.2	14.0	12.8
How to control one's weight	46.0	44.7	36.0	36.2
Total number of girls	50	47		

irrespective of religious affiliation.

In order to gain some understanding of the relationship between the girls and their parents, they were asked to respond to alternative types of behavior in specific family situations. The responses of the two groups of girls are shown in Table 20. On the whole, the responses of the Mennonite girls indicate a more authoritarian type of control in the family; although both groups showed considerable parental dependence. There was little revolt expressed by either group of girls.

The girls' spontaneous responses to the questions, on what do you and your parents agree and disagree are shown in Tables 21 and 22. These data may be of little significance; since many of the girls did not respond. Whether the failure to respond indicates unwillingness to reveal attitudes or that the girls had no ideas on the question is not known.

Of the Mennonite girls who responded to the question, 71 per cent stated that they disagreed with their mothers on clothes and personal appearance. The items most frequently disagreed upon by the Non-Mennonite girls and their mothers were the house and household activities (40 per cent of those responding); while 30.4 per cent disagreed on clothes and personal appearance. However, when one looks at the area of agreement, two-thirds of the Non-Mennonite girls listed the house and household activities as the item of greatest agreement.

The girls listed less items of agreement and disagreement with their fathers. With the Mennonite girls, the item of greatest

Table 20. Behavior of Mennonite and Non-Mennonite Girls in Specific Family Situations

	Percent of Girls	
	Mennonite	Non-Mennonite
1. When my father and I disagree, it seems better to:		
a. Avoid the situation until my father gets over it.	12.0	34.0
b. Stand my ground and not give in.	4.0	4.3
c. Compromise with him, giving in somewhat.	40.0	42.6
d. Do what he says whether I like it or not.	44.0	19.1
e. No problem	0.0	0.0
2. When I wish to have more money than my parents think I should have, it seems better to:		
a. Buy the article and charge it to my father's account.	2.0	0.0
b. Make up my mind that I do not need the article	42.0	27.7
c. Do unexpected things for my parents so that they will be willing to increase my allowance.	10.0	12.8
d. Act unhappy for a while and my parents finally will give me the money.	0.0	8.5
e. Find some way of earning the needed money.	46.0	51.0
f. No problem.	0.0	0.0
3. When my parents wish me to associate with someone for whom I care little, it seems better to:		
a. Include him or her in the group to please my parents	36.0	32.0
b. Pretend to my parents that I want to include him or her in the group and purposely forget to invite him.	0.0	2.1
c. Explain the situation to my group and try to get them to include him.	36.0	57.4
d. To stay away from the group myself	2.0	8.5
e. No problem	26.0	0.0
4. When I have questions concerning what is right and what is wrong, it seems better to:		
a. Ask my mother and father for they will try to answer the question correctly.	68.0	29.8
b. Talk it over with my best friend.	10.0	23.4
c. Try to read about the question and get some information on it, or figure it out for myself.	18.0	12.8

	Mennonite	Non-Mennonite
d. Talk the question over with some adult outside my family.	4.0	34.0
e. No problem	0.0	0.0
5. When my parents ask me to do work that interferes with some of my activities, it seems better to:		
a. Do it as quickly as possible so that some time will be left for my chosen activity.	38.0	55.3
b. Ask them to permit me to do it at some other time so that it will not interfere with my other activity.	60.0	42.6
c. Ignore their request that I do the work and accept the scolding and punishment which they will give me.	0.0	2.1
d. Try to get someone else to do it for me.	2.0	0.0
e. No problem	0.0	0.0
6. When my parents want me to keep earlier hours than my friends, it seems better to:		
a. Cooperate with them happily.	34.0	27.7
b. Cooperate with them but use different ways to show them I am not pleased.	0.0	2.1
c. Discuss it with them and see if a compromise can be planned.	40.0	68.1
d. Suggest that parents work together on the hours.	6.0	2.1
e. Don't argue about it, but just stay out as late as I want to because everyone else does.	2.0	0.0
f. No problem	18.0	0.0
7. When my parents want to help control my dating practices, it seems better to:		
a. Not to let them know I am dating.	4.0	4.3
b. Discuss the problem with them and have an understanding about when to start dating, how often to date and the like.	64.0	95.7
c. Decide not to date at all and make everyone miserable by discussing my parents' views.	0.0	0.0
d. No problem.	32.0	0.0
<b>Total number of girls</b>	<b>50</b>	<b>47</b>

Table 21. Items of Agreement and Disagreement between Mennonite and Non-Mennonite Girls and Their Mothers

Items of Agreement and Disagreement with Mothers	Per Cent of Girls Responding			
	Agree with mothers		Disagree with mothers	
	Menno.	Non-Menno.	Menno.	Non-Menno.
House and household activities	39.1	55.1	21.0	40.0
Friends	21.9	17.2	0.0	13.0
Money	8.7	17.2	3.8	7.2
Social and recreational activities and hours	13.0	48.2	46.1	21.7
Clothes and personal appearance	21.9	34.4	71.0	30.4
Dating	43.5	42.0	7.7	26.0
Use of the family car	0.0	0.0	3.8	7.2
Education and career	13.0	0.0	0.0	17.3
Per Cent of girls not responding	54.0	38.2	52.0	51.1

Table 22. Items of Agreement and Disagreement between Mennonite and Non-Mennonite Girls and Their Fathers

Items of Agreement and Disagreement with Fathers	Per Cent of Girls Responding			
	Agree with Fathers		Disagree with Fathers	
	Menno.	Non-Menno.	Menno.	Non-Menno.
House and household activities	0.0	7.2	20.7	7.1
Friends	14.0	7.2	0.0	28.5
Money	7.0	30.4	6.6	21.4
Social and recreational activities and hours	7.0	26.0	6.6	14.2
Clothes and personal appearance	0.0	4.3	33.3	0.0
Dating	21.4	7.2	26.6	28.5
Use of family car	21.4	21.7	6.6	14.2
Education and career	28.0	7.2	13.3	14.2
Per Cent of girls not responding	72.0	51.1	70.0	70.2

disagreement with their fathers was, again, clothes and personal appearance with dating second. The Non-Mennonite girls more often disagreed with their fathers in the area of friends and dating.

At the points of agreement with their fathers, the Mennonite girls listed education and careers most frequently; while the Non-Mennonite girls more often agreed with their fathers on money, social and recreational activities, and the use of the family car.

The attitudes of the Mennonite girls toward family relationships were somewhat more positive than those of the Non-Mennonite; although both groups of girls responded more positive than negative. Table 23 shows the responses of the two groups of girls. Only a few items were contrary to this conclusion. For example, only slightly more than one-half of the Mennonite girls and one-third of the Non-Mennonite girls felt that their parents were able to help them with their problems, and only one-half of both groups of girls said their homes were kept the way they like them. When it came to using the family car, only 22 per cent of the Mennonite and 19 per cent of the Non-Mennonite girls said they were permitted to use it when they needed it. This may be due, in part, to the age of the girls.

Table 23. Per Cent of Mennonite and Non-Mennonite Girls Expressing Listed Attitudes Toward Their Parents

Attitudes	Degree present			
	Usually		Seldom or never	
	Menno.	Non-Men.	Menno.	Non-Men.
My parents seem satisfied with my grades and accomplishments	92.0	83.0	0.0	0.0
My parents always keep promises made to me	88.0	68.1	0.0	6.4
My parents seem to get along well together	84.0	76.6	0.0	0.0
My mother and father agree on the handling of money	82.0	57.4	0.0	6.4
My parents seem glad to answer my questions about sex	74.0	55.3	8.0	12.8
My parents usually agree on matters concerning me	72.0	59.6	0.0	14.9
I have enough money to buy what I need	70.0	53.2	8.0	4.3
My mother is affectionate toward me	68.0	59.6	8.0	0.0
My parents are generous in giving me money	64.0	55.3	0.0	4.3
My father is affectionate toward me	64.0	53.2	8.0	4.3
My family has as much money as the families of my close friends	60.0	55.3	20.0	14.9
My parents are able to help me with my problems	54.0	36.2	2.0	12.8
My home is kept the way I like to have it	50.0	51.1	14.0	85.1
There are certain activities I cannot do that my friends are permitted to do	32.0	12.8	30.0	29.8
I am permitted to use the family car when I need it	22.0	19.1	42.0	57.4
My father seems unconcerned about my problem	6.0	4.3	64.0	46.8
My mother seems unconcerned about my problem	4.0	8.5	82.0	68.1
My father shows little concern for my education	4.0	10.6	80.0	63.8
My parents seem to reject me as a person	4.0	4.3	86.0	76.6
My parents treat me as being younger than I am	2.0	19.1	60.0	53.2
My parents try to make my decisions for me	2.0	17.0	48.0	40.4
I would prefer living in a different house or place	18.0	25.5	56.0	44.7
My parents work too hard for the amount of money they make	16.0	38.3	48.0	14.9

Attitudes	Menno.	Non-Men.	Menno.	Non-Men.
My father seems unconcerned about my future	2.0	12.8	80.0	57.4
My father disapproves of my choice of a career	2.0	12.8	76.0	57.4
My mother shows little concern for my education	2.0	10.6	90.0	76.6
My mother disapproves of my choice of a career	0.0	14.9	80.0	61.7
My mother seems unconcerned about my future	0.0	12.8	92.0	70.2
My parents are too severe in their discipline practices	0.0	4.3	70.0	68.1
My parents are not strict enough in their discipline	0.0	10.6	74.0	25.5
My parents disapprove of my choice of friends	0.0	10.6	78.0	65.1

Another question which showed a difference between the two groups was not being permitted to engage in certain activities which their friends were allowed to do; 32 per cent of Mennonite girls said this was usually true in their homes, but only 12.8 per cent of the Non-Mennonite girls felt this way. It is interesting to note that 38.3 per cent of the Non-Mennonite girls felt that their parents work too hard for the amount of money they make, while this was true of only 16 per cent of the Mennonite girls.

It is always of interest when working with individuals to know what they think of themselves. In Table 24 the proportion of Mennonite and Non-Mennonite girls who said that they often or seldom or never had traits that annoy others is shown. Again, the similarity in the self-appraisal of the two groups of girls is very striking. The great majority of these girls accredited themselves as seldom or never having the traits listed. A few of the differences are rather interesting. No Mennonite girl said she ever flirted with boys; while 26 per cent of the Non-Mennonite girls acknowledged this. Seventy-two per cent of the Mennonite girls said they were often too submissive, but none of the Non-Mennonite girls felt this way about themselves.

This is interesting in light of the fact that the Johnson Analysis showed the Non-Mennonite girls as being less aggressive and less active than the Mennonite.

The Non-Mennonite girls felt that losing their tempers and biting their fingernails were more often characteristic of them than did the Mennonite girls. If this self-appraisal is accurate, it would appear that these girls have few habits that annoy other people.

Table 24. Percent of Mennonite and Non-Mennonite girls with Listed Items in Social Behavior

Items of Behavior	Degree Present			
	Often		Seldom or Never	
	Menno.	Non-Men.	Menno.	Non-Men.
Too submissive	72.0	0.0	2.0	51.1
Giggle and talk too loudly in public	8.0	2.2	54.0	59.6
Does not mix well in mixed groups	8.0	6.4	66.0	57.4
Is selfish	6.0	2.2	68.0	72.3
Lacking in tact	6.0	0.0	46.0	48.9
Worries	6.0	17.0	28.0	6.4
Gets feelings hurt easily	6.0	19.1	46.0	19.1
Uses slang	4.0	10.6	58.0	46.8
Feel own opinions are best	6.0	0.0	48.0	46.8
Talks too much	6.0	6.4	38.0	21.3
Sarcastic	6.0	2.2	54.0	59.6
Excludes associates who don't rate	4.0	2.2	52.0	38.1
Has to have her own way	4.0	6.4	64.0	48.9
Habitual gossip	4.0	4.3	62.0	51.1
Body odors	4.0	0.0	90.0	87.3
Avoids others, unfriendly	4.0	0.0	76.0	53.2
Habitual borrower	4.0	0.0	80.0	63.3
Lose temper	4.0	21.2	42.0	23.4
Is jealous of others	4.0	4.3	56.0	46.8
Cannot be depended upon	4.0	8.5	80.0	72.3
Bites fingernails	2.0	21.3	66.0	44.7
Finds fault with others	2.0	2.2	28.0	25.5
Has poor manners	2.0	0.0	82.0	59.6
Chews gum loudly	2.0	8.5	76.0	57.4
Tries to attract attention	2.0	0.0	74.0	57.4
Dirty skin	2.0	0.0	90.0	87.3
Fearful, timid, shy	2.0	14.9	52.0	23.4
Discourteous about the feelings and rights of others	2.0	0.0	78.0	68.1
Have no sense of humor	2.0	4.3	80.0	59.6
Have nervous habits and mannerisms	2.0	8.5	70.0	29.8
Is a poor loser	2.0	2.5	60.0	51.1
Makes fun of others	2.0	2.2	50.0	53.2
Brag on own ability and accomplishments	2.0	2.2	68.0	68.1
Soiled, unpressed clothes	2.0	2.2	90.0	78.7
Bad breath	2.0	2.2	72.0	68.1
Greasy, dusty hair	2.0	2.2	84.0	72.3
Resents correction	0.0	2.2	58.0	31.9
Dishonest in little ways	2.0	2.2	90.0	68.1
Cheats	2.0	2.2	92.0	82.9
Irritable	2.0	0.0	54.0	46.8
Impudent, defiant	2.0	4.3	76.0	59.6

	Menno.	Non-Men.	Menno.	Non-Men.
Desire for revenge, get even	2.0	0.0	62.0	48.9
Acts superior to associates	2.0	0.0	82.0	42.6
Plays truant - unexcused absences	2.0	0.0	100.0	74.5
Comes late to class or meetings	0.0	2.2	74.0	68.1
Pretends to be different than she really is	0.0	2.2	58.0	57.4
Braggs about bad behavior	0.0	4.3	90.0	72.3
Doesn't always tell the truth	0.0	0.0	88.0	63.8
Is too bossy	0.0	4.3	48.0	38.3
Unwilling to assume responsibility for own acts	0.0	4.3	88.0	53.2
Frivolous, giddy	0.0	0.0	84.0	65.9
Doesn't get along well in girls' groups	0.0	0.0	84.0	72.3
Wants to pet with boys	0.0	4.3	96.0	78.7

In an attempt to analyze the difference in the values of the two groups of girls, they were asked to rate certain selected statements in order of best, second best, and poorest. These responses are shown in Table 25. If this is a true measure of values, it must be concluded that the two groups of girls are not materially different. The only question to which there is a measurable difference in the response of the two groups of girls is question 5 concerning what families should consider when buying or renting a house. The Mennonite girls felt that nearness to a good school was the most important; while the Non-Mennonite girls placed greater emphasis upon comfort in the home.

Not only were the activities and interests of the two groups of girls similar, but the similarity between the emotional outlets used by the two groups is most striking as shown by Table 26. The ones most frequently used by both groups of girls were crying or telling someone about the problem. The Non-Mennonite girls were somewhat more inclined to go off by themselves when unhappy; while the Mennonite girls had more tendency toward praying about it.

Judging from the data in Table 27, the Mennonite girl is more apt to get information about menstruation and reproduction from her mother than is the Non-Mennonite girl. Although, the Mennonite girl more frequently got this information from home, she was slightly less well satisfied with the way the information was given. This may signify that many mothers need help in explaining menstruation and reproduction to their daughters.

Table 25. Per Cent of Mennonite and Non-Mennonite Girls Selecting Alternative Types of Behavior as Best for Them

Alternative types of behavior	Mennonite	Non-Menno.
1. Do you think a mother or father should:		
a. Approve of the friend of the daughter before the daughter becomes friendly with him.	22.0	29.8
b. Accept the friends of the daughter without question.	4.0	4.3
c. Tell the daughter the good and bad points of her friends, and then let her make her own decision.	74.0	65.9
2. When a teen age girls wants some new clothes should her mother:		
a. Let her buy whatever she wishes since she must wear garment.	4.0	14.8
b. Buy the garment herself, since she has more experience in buying.	4.0	4.3
c. Go with the girl and help her select the garment	92.0	80.9
3. If a neighbor disapproves of something that a teen age girl has done, the girl's parents should:		
a. Ignore the neighbor assuming that it is none of his business.	2.0	6.4
b. Ask the girl to stop the behavior of which the neighbor disapproves.	2.0	6.4
c. Talk the matter over with the girl and agree on a plan which will not disturb the neighbor.	96.0	87.2
4. If your family wishes to take a vacation, the type of vacation and where to go should be decided by:		
a. Majority vote of the family members.	82.0	87.2
b. By the father since he will have to pay for the trip.	12.0	10.7
c. By the children since vacations are primarily for the children.	6.0	2.1
5. When a family buys or rents a house in which to live it should:		
a. Make sure the neighbors belong to their social class or are persons with whom they would be glad to be seen.	24.0	19.1
b. Be near a good school so that the children can get a good education	48.0	27.7
c. Be a comfortable house for the family no matter where it is located.	28.0	53.2

	Mennonite	Non-Menno.
6. Do you prefer that your mother be the type of person who:		
a. Is seriously interested in religion and the finer aspects of life.	64.0	65.9
b. Possesses qualities of leadership and organizing ability.	10.0	8.5
c. Is interested in social activities and likes to have fun.	26.0	25.6
7. If you were refurnishing your home, would you prefer:		
a. That it be furnished somewhat like the homes of your best friends.	20.0	23.4
b. That it be correct whether or not your friends like it.	58.0	46.8
c. That it have the type of furniture that family members need not be careful about, whether or not it looks like the homes of your friends.	22.0	29.8
8. If a mother or father punishes a child unfairly, the child should:		
a. Be able to explain the situation to the parent and help him see the unfairness of the punishment.	66.0	76.6
b. Accept the punishment realizing that the parent means to do the right thing.	28.0	17.0
c. Refuse to accept the punishment since the parent has judged the situation unfairly.	6.0	6.4
9. Do you prefer that your father be the type of person who:		
a. Puts the interests of his fellowmen before making money.	16.0	17.0
b. Makes a good living for his family no matter what it costs.	14.0	21.4
c. Is fundamentally spiritual in his attitude toward life.	70.0	61.7

Table 26. Per Cent of Mennonite and Non-Mennonite Girls Using the Listed Emotional Outlets.

Emotional Outlets	Mennonite	Non-Mennonite
Physical work in the house	14.0	17.0
Physical work outside the house	12.0	19.1
Day-dreaming	32.0	42.6
Fits of anger	24.0	31.9
Sewing	6.0	14.9
Make-believe illness	10.0	19.1
Cooking	4.0	17.0
Bullying	20.0	31.9
Sulking	24.0	31.9
Doing something to make someone happy	12.0	19.1
Singing	28.0	34.0
Clowning	10.0	10.6
Bragging	14.0	21.2
Playing some musical instrument	32.0	14.9
Join the gang	18.0	23.4
Go to the movies	0.0	27.7
Take it out on younger brothers and sisters	16.0	36.2
Physical exercise	20.0	6.4
Tell someone about it	46.0	42.6
Cry	50.0	53.2
Go off alone and keep it all inside	30.0	59.6
Read	28.0	25.5
Scold, slam doors	26.0	36.8
Talk sarcastically	20.0	29.8
Fret, fume and complain	24.0	27.7
Praying	48.0	31.9
Going to a religious service	10.0	19.1
Read a religious book	6.0	12.8

Table 27. Information on Physical Development and Attitude  
Toward Source of Information Expressed in Per Cent  
of Girls

Source of information	Information		Liked the way the information was given	Total number of girls
	Reproduction	Menstruation		
<b>Mennonite</b>				
From mother	60.0	94.0	58.0	50
From others	40.0	6.0		
<b>Non-Mennonite</b>				
From mother	46.8	51.1	61.8	47
From others	53.2	48.9		

### Summary

The interests, attitudes and values of the Mennonite and Non-Mennonite girls were similar. The Mennonite girls showed slightly more interest in the factors studied. However, both groups' interests centered around boy-girl relationships, improving personality, marriage, and being a good homemaker.

The attitude of the Mennonite girls toward family relationships was somewhat more positive than the Non-Mennonite group; although both groups were more positive than negative.

The Mennonite girls more often disagreed with their parents in the area of clothes and personal appearance; while the Non-Mennonite girls and their parents more often disagreed on household activities and friends.

Both groups of girls considered themselves to be acceptable personalities.

With reference to values, both groups of girls were similar in their responses.

Not only were interests, attitudes, and values of the two groups of girls similar, but the similarity between the emotional outlets used by both groups of girls was most striking.

The Mennonite girls more frequently got information about menstruation and reproduction from the mother than did the Non-Mennonite, but they were slightly less well satisfied with the way the information was given.

CHAPTER VI  
SUMMARY AND CONCLUSIONS

This study has attempted to compare the activities, interests and degree of adjustment of a group of 50 Mennonite girls with a group of 47 Non-Mennonite girls living in the same community.

The Mennonite girls furnishing the data were from the high school division of Eastern Mennonite College, Harrisonburg, Virginia, and the Non-Mennonite girls were from the Mt. Clinton High School, Mt. Clinton, Virginia. The data were collected through the group interview method. The two groups of girls had similar socio-economic backgrounds with the parental education being slightly higher for the Mennonite girls.

From the analysis of these data certain conclusions were formulated:

Both the Mennonite and the Non-Mennonite girls participated in the same household activities and performed them to a similar degree; although the attitude of the Mennonite girls toward the activities was more positive. Apparently, there was little or no relation between the way the girls performed household activities and the way they felt about them.

All of the girls occasionally earned money outside the home; while about one-third of the girls worked as much as one day a week.

The Mennonite girls took part in more recreational activities with the family, but the Non-Mennonite girls expressed more

interest in family recreational activities. Both groups participated in social activities in and outside the home to a similar degree; although the actual activity engaged in varied somewhat. The extent of activity in the home and the amount of time spent away from home were similar for both the Mennonite and Non-Mennonite girls.

The Mennonite and Non-Mennonite girls differed slightly in their dating practices. The Non-Mennonite girls started dating earlier than the Mennonite girls and more often reported their parents approving their dating.

The difference between the two groups of girls in home-family-religious participation was fairly great. A larger percentage of the Mennonite girls were active in private and public worship than were the Non-Mennonite girls.

The Mennonite girls were found to be, on the whole, better adjusted than the Non-Mennonite girls. Both groups of girls revealed that the problems which concerned them most were acceptance of self. The interests, attitudes, and values of the Mennonite and Non-Mennonite girls were similar.

In family relationships, the attitudes of the Mennonite girls were somewhat more positive than were those of the Non-Mennonite girls; however, both groups were more positive than negative. Disagreements between Mennonite girls and their mothers centered around clothes and personal appearance; while the Non-Mennonite girls and their parents most often disagreed on household activities and friends.

Both groups of girls considered themselves to be the kind of persons that were acceptable to other people; even though they

revealed that personal acceptance of themselves was one of their most vital problems. Both groups responded similarly with reference to where they placed their values. The similarity between the groups as to their choice of emotional outlets was quite as noticeable as was the similarity in interests, attitudes, and values.

The Mennonite girls more frequently got information about their physical development from their homes than did the Non-Mennonite girls, but they revealed less satisfaction in the way the information was obtained.

#### Recommendations

1. In view of the fact that the Mennonite girls were significantly better adjusted than the Non-Mennonite girls, it is recommended that a study be conducted on a much larger sample of Mennonite and Non-Mennonite youth, both boys and girls. Further, it is recommended that the samples for the study be drawn from a community in which both the Mennonite and Non-Mennonite youth attended the same high school.
2. Since the study has implications for those counselling youth, the findings of this study should be made available to deans, principals, and others dealing with Mennonite students.
3. Since the interests and activities and problems of the two groups of girls were similar, in spite of the fact that the Mennonite girls were better adjusted, a study should be designed to determine what factors are responsible for producing better adjustment among

Mennonite girls. Furthermore, how a higher degree of adjustment affects one's functioning in home, school and community needs to be explored.

4. It is recommended that a similar study be made with college age girls to determine whether there is a difference in adjustment and responsibility toward home activities in the more mature girl.

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**APPENDIX**

### Exhibit A: Defining Probability

When calculating the probability that the association between the qualities or the instances of the degrees of qualities of two or more factors may or may not be due to chance alone, the method of  $X^2$ \* or the sum of relative difference is used. In doing this it is necessary to compare the actual frequencies of the degrees of the factors with the distribution one would expect to find if the factors were independent and unrelated.

After the observed values are inserted in a table, the first step is to find the independence value for each cell. In the example which follows, these values (n) represent the number of girls scoring below 5 and 5 or above on nervousness which one should expect to find in the absence of any actual association between nervous traits and being a Mennonite or Non-Mennonite.

For example, in the sample data, the actual number of Mennonite girls scoring below 5 on nervousness in the sample of 50 was 20. If there were no association between being a Mennonite and nervousness, one should expect to find  $\frac{58 \times 50}{97}$  or 29.8 Mennonite girls scoring below 5 on nervousness.

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\* The  $X^2$  (chi-square) test was used in this study for statistical analysis; because it represents a useful method of evaluating experimentally determined results against results to be expected on some hypothesis.

Comparison of Mennonite and Non-Mennonite Girls for Nervousness  
as Measured by Johnson Temperament Analysis

Girls	No. of girls scoring below 5 in trait	No. of girls scoring 5 or above in trait	Total girls
Mennonite	ob. 20.0 n 29.8 d <sub>2</sub> 9.8 d <sup>2</sup> 96.04 rd 3.2	ob. 30.0 n 20.1 d 9.9 d <sup>2</sup> 98.01 rd 4.87	50
Non-Mennonite	ob. 38.0 n 28.1 d 9.9 d <sup>2</sup> 98.01 rd 3.48	ob. 9.0 n 18.8 d 9.8 d <sup>2</sup> 96.04 rd 5.1	47
<b>Total</b>	<b>58</b>	<b>39</b>	<b>97</b>

$\chi^2 = 3.2 \quad 4.87 \quad 3.48 \quad 5.1$  or 16.65

P is less than .01

The "independence" value is found for each cell by multiplying together the total of the row and column in which the cell lies, and dividing the product by the total number of instances.

When the "independence" value has been calculated for each cell, the next step is to find the difference ( $d$  in table) between the (obs) actual value, and independence value ( $n$ ). Each particular difference is squared and the square is divided by each particular independent value ( $d^2$  divided by  $n$ ). These quotients are called the relative differences ( $rd$ ). The sum of the relative differences is called  $X^2$ .

The probability that  $X^2$  in the sample table (16.65 for a 2 x 2 table) could be due to chance alone is less than .01. This means that there is less than one chance in 100 that the association could be due to chance alone. For  $X^2$  to be considered significant in this study, the probability must be .05 or less ( ).

Exhibit B: A Description of the Traits Measured by the Johnson  
Temperament Analysis

1. Nervous. Restlessness, fidgeting, tenseness, sleeplessness, tendency to worry, and faulty muscular control are typical symptoms. With nervousness high, any of the other traits are worsened, so that improvement in this trait often improves several of them. The trait is negatively correlated (high when the other is low) with self-mastery but is sufficiently independent to need separate measurement. Any percentile above 60 is poor and should cause concern. It lowers one's social acceptability and increases fatigue from a given amount of effort.
2. Depressive. Percentiles from 60 up are too high to tolerate without an effort to improve. It is correlated positively with nervousness and improvement of either usually helps the other. It damages severely the wellbeing of the individual and lowers his effectiveness socially and in nearly all occupations. It may change in waves alternating with a lesser degree or less frequently with the active trait. This condition is called cycloid. In an extreme case of depression accompanied by this cycloid condition with very high activity and very low self-mastery, the attention of a psychiatrist is indicated.
3. Active is the trait that is shown in the dynamic, lively, hustling, life-of-the-party, "peppy" persons well known to all. The fairly wide range of 10-95 is permissible without serious concern. Where the score

is higher, difficulty comes from over-doing with resultant fatigue. When the percentile is 1 or 2 there is probably a health condition calling for attention. While the highly active may drop down to depressive spells at intervals, a high level is maintained by most persons.

4. Cordial is expressive warm-heartedness. It is a trait of the highest value in promoting good social relations. It is allied to sympathetic, but shows itself more in expression than does the sympathetic. Percentiles of 40-95 indicate a desirable status. It is a component in that which is usually called extravert. Where the percentiles are 5 or below there is usually a deficiency in either thyroid or sex hormones.

5. The Sympathetic trait, like the cordial trait, has its greatest use in producing good parenthood, courtship and marriage. It has a better usefulness in the service occupations than in competitive business. Percentiles between the range of 40-95 are considered desirable. When above 95 there is a danger of being made an "easy mark".

6. Subjective is the trait of being highly self-centered. It may go so far that the individual interprets many things as related to himself, although there may be no real relationship. It is one of three principal subdivisions of introvert; the other two being, introspective and shy. Subjective seriously affects social relationships. Shyness may be tolerated, but the subjective is resented. It is often met in the aggressive and critical. The best percentiles are

12 to 60, Its upper extreme is found in one of the commonest insanities, schizophrenia or dementia praecox.

7. Aggressive is the trait which causes people to be pushful, ruthless, ambitious, conceited, persistent and determined. Aggressive with the traits, critical and subjective, make the paranoid combination. Aggressive is best within the 8-60 percentile. Higher percentiles than 60 are at the expense of the family to which excessive aggressiveness is harmful. It is related to active. When aggressive is very low, active is usually also very low. When critical and subjective are both high, and aggressive much lower, a less energetic--and therefore less harmful--type of paranoid is found.

8. Critical. The very highest scores indicate disagreeable, disliked people. The best scores lie between 10 and 60 percentile.

9. Self-mastery is the tendency to make plans and carry them through relatively undeflected by impulse and caprice. It is nearly the opposite of impulsive and capricious. It involves a capacity to inhibit but also involves an ability to decide when and how much to inhibit and act accordingly. It is very low in all the insane tested. This trait is considered to be best within the 65-97 percentiles. The trait should give concern below 10 percentile. Self-mastery should always be considered in weighing the degree of any other trait. Thus a degree of "critical" that would be harmful at 30 percentile in self-mastery, might not be so considered at 80 percentile of self-mastery. Self-mastery above 97 tends to an impractical perfectionism that may be harmful in itself and damage social relationships.

Exhibit C: A Description of the Factors Measured by the Guilford  
Inventory

Dr. Guilford says that the factors S, T, D, C, and R taken together were found to encompass the area of personality traditionally known as introversion - extraversion. He defines the factors which he says represent a descriptive dimension of personality with two opposite poles. The letter designation was adopted to stand for the more descriptive end of the scale in each case. The factors are described as follows:

- S - Social introversion-extraversion. -- Shyness, seclusiveness, tendency to withdraw from social contacts, versus sociability, tendency to seek social contacts and to enjoy the company of others.
- T - Thinking introversion-extraversion. -- An inclination to meditative or reflective thinking, philosophizing, analysis of one's self and others, versus an extravertive orientation of thinking.
- D - Depression. -- Habitually gloomy, pessimistic mood, with feelings of guilt and unworthiness, versus cheerfulness and optimism.
- C - Cycloid disposition. -- Strong emotional fluctuations, tendencies toward flightiness and emotional instability, versus uniformity and stability of moods, evenness of disposition.
- R - Rhathymia. -- A happy-go-lucky, carefree disposition, liveliness, impulsiveness, versus an inhibited, over-controlled, conscientious, serious-minded disposition.

Exhibit D: Rules and Discipline of the Virginia Mennonite Conference

Article I - The Church

We believe the Church to be an institution divine in its origin, plan, program, and destiny. We recognize a visible church, a body of believers organized for their mutual edification, and for the advancement of the cause of Christ; her right to choose officials, to administer the ordinances of the household of God; her authority from Christ in His absence to exercise discipline and maintain the standards of faith and practice required by the Scriptures and as understood by this Conference.

Article II - The Ministry

1. Ordinations.- All ordinations shall be by consent of Conference. Deacons shall be chosen from the laity, ministers from laity or deacons, and bishops from ministers. When the number of nominees exceeds the number to be ordained, the choice shall be made by lot. By recommendation of the bishop in charge and with the consent of the ministry and congregation concerned, qualified men may be ordained without the lot.

2. Qualifications. - Only such men as are Scripturally qualified in soundness of faith, in spirituality, in personality, in purity of life, and in suitable abilities shall be taken into the lot or be otherwise ordained. Bishops in charge of any ordination shall exercise carefulness, rejecting votes for men who do not meet these qualifications. The questionnaire prepared by this Conference

shall be used to help determine qualifications.

3. Duties. -

a. Bishops, in addition to the ordinary duties of the ministry, shall instruct, baptize, and receive penitent believers into the Church, hold communion and feet washing services, officiate at ordinations, solemnize marriages, excommunicate the disobedient, maintain purity of doctrine in the congregations under their charge, and have general oversight to the end that the Scriptural standards of the Church may be maintained.

b. Ministers shall preach all the counsel of God at home and abroad as they have opportunity, visit homes of members, especially the sick, faithfully support the bishops in maintaining the standards of the Church in doctrine and discipline, may solemnize marriages, and in cases of emergency or by request and direction of the bishop when necessary, may assist in the duties of his office.

c. Deacons shall look after the material needs of the poor and afflicted in the congregations, hold in trust all funds committed to them, serve as helpers to bishops and ministers in their work, take charge of services in their absence, and in case of strife and difficulties, they shall under the direction of the council, take up matters in Gospel order to the end that peace may be restored and the purity of the Church preserved.

4. Pastoral Work. - Pastoral visits shall be made throughout the entire membership for religious conversations, fellowship, and worship, especially for the sick and needy and those who do not regularly

attend divine services.

5. Support. - We oppose a stipulated salary for the ministry. It is the privilege and Scriptural duty of our members to support their ministers. We encourage giving that support through the Ministerial Aid Committee, according to the plan adopted by this Conference.

6. Discipline. - In case of serious difficulty between ministers (or contending groups) on points of doctrine, interpretation, or discipline, which cannot be locally adjusted, a committee shall be agreed upon or appointed by Conference to judge the matter and their decision shall be subject to approval of Conference.

7. Changing location. -

a. Any bishop, minister, or deacon moving to another conference district shall obtain the consent of his congregation or bishop and of the Conference before receiving church and conference letters.

b. Any church official from another conference district, having proper credentials and giving satisfactory evidence of being one with us in the faith and of a willingness to work in harmony with the standards of our conference, may be called into regular service in the Conference district and by vote of Conference may become a member of the body. Any bishop, minister, or deacon moving into the district without being called to and assigned a regular charge shall have the status of a visiting official.

8. Example. - Conference members shall be an example to the flock in spirituality, in conduct, and in attire. They shall wear the regulation coat and no necktie.

## Article III - Christian Activities

1. This Conference urges the conducting of regular preaching services, of evangelistic meetings, and of prayer meetings.
2. We encourage the holding of special meetings such as Bible conferences, Sunday-school meetings, and mission meetings.
3. We approve the following teaching agencies when conducted under the proper supervision of the Church, either under an organization which is directly responsible to Conference or under the leadership of the local congregation or district council: Sunday schools, young people's Bible schools, young people's institutes, singing classes, literaries, reading circles, and workers' study courses.
4. We believe the home has a sacred trust to guide each generation of children into the ways of truth. We urge the establishment of the family altar in every home for daily Scripture reading, meditation, singing, and prayer. We encourage the use of our denominational literature.
5. Realizing the need of a positive devotional life for victorious living, we recommend daily study of the Word and the reading of good religious literature, especially our own Mennonite periodicals.
6. Only such brethren and sisters shall be used in places of responsibility in Christian activities as are known to be sound in the faith, exemplary in life, and obedient to the Conference standards, concerning non-conformity to the world.

## Article IV - Christian Ordinances

1. Baptism. - Baptism by pouring shall be administered upon confession of faith, repentance from sin, and evidence of spiritual life. Applicants shall not be received unless modestly attired. No person shall be baptized without at the same time being received into Church fellowship. Acts 2:16-18, 38; 10:44-48.

2. Communion. - Only those shall commune whose faith and practice are in harmony with the doctrines of Scripture as interpreted by this Conference. Members are restricted from communing with any Church whose faith and practice are not in harmony with our own. Bishops are instructed not to pass the emblems to any other brother or sister who is willfully disobedient to the Church. I Cor. 11:23; 29; 10:; 6:; 7.

3. Feet Washing. - Feet washing shall be observed at the time of and in connection with communion. John 13:1-17; I Tim 5:10.

4. Salutation with the Holy Kiss. - This ordinance shall be observed upon receiving applicants into church fellowship, in connection with the ordinance of feet washing, and as often as the spirit of love dictates. Rom. 16:16; I Pet. 5:14.

5. Devotional Covering. - In accordance with the teaching of God's Word that the Christian woman should pray or prophesy with her head covered (I Cor. 11:2-16; 14:3) our sisters are directed to wear upon their heads, especially during times of prayer, the giving of thanks at meals, worship, and prophesying, which includes Bible study, Christian teaching, and other religious work, an appropriate covering as taught by the Scripture and approved by the Church.

## 6. Marriage. -

- a. Marriage is an ordinance established by God and should be "only in the Lord." A Christian seeking a life companion should select from those of like faith. It is wrong for a child of God to marry an unbeliever. I Cor. 7:39; 9:5; II Cor. 6:14.
- b. Bishops and ministers shall officiate only at marriages of members in good standing in our own congregations, or of those of like faith and practice.
- c. Members asking for a divorce shall be considered under Church censure. A person divorced and married to another, the former companion still living, or one married to such a person, is disqualified for church membership. Matt. 19:9; Rom. 7:1-3.

7. Anointing with Oil. - This ordinance shall be administered by the ministry when members who are sick desire it. Jas. 5:13-16; Mark 6:13.

## Article V - Nonresistance

1. Peace. - Members shall live peaceably and be inoffensive under all circumstances (Heb. 12:14) endeavoring to be conformed to principles taught by the Prince of Peace.
2. Litigation. - We believe Christians should not become aggressors in suits at law. I Cor. 6:1-6. Members who do are held as transgressors. In case of suit brought against members, they shall always consult the ministry of advice.
3. Military service. - We hold that it is inconsistent with the teachings of the New Testament (Matt. 5:38, 39; 26:51;

52; John 18:36; Rom.12:17,21; II Cor. 10:4) to participate in military (combatant or noncombatant) training and service. Members are asked to refrain from voluntary support of any war measures.

4. Patriotic Movements. - Members of the Church shall not hold membership in patriotic organizations, in boy scout organizations, in the Young American organizations, and similar movements which may foster the military spirit.

#### Article VI - Nonconformity

1. In Speech. - Members shall refrain from foolish vulgar talk of any kind. Backbiting, railing, murmuring, tale bearing, and lying are all displeasing to God.

2. In Business. - Members are asked to avoid being engaged in any questionable business such as would hinder them in their Christian testimony and service, or that would be a means of leading them or their families into evil associations or into unscriptural practices. I Cor. 10:31; II Cor. 6:14-18.

3. In Social Activities. - We ask our members to refrain from indulging in such forms of entertainment as are contrary to Christian principles, such as dancing, intermingling of the sexes at bathing beaches and swimming pools, card games, public parties, and such like.

4. In Recreation. - We hold it to be inconsistent for Christians to participate in or patronize such forms of amusements and recreation as movies, theaters, Sunday ball games, regularly organized contesting ball teams, and such like.

## 5. In Attire. -

a. Brethren shall be consistent with our profession of godliness and simplicity in their attire. We discourage neckties and encourage brethren to wear the regulation coat and a plain hat. We protest against practices of nudity and seminudity.

b. The headdress of our sisters shall be a plain serviceable bonnet which is consistent with the devotional head covering and which will not be mistaken for any form of hat. Sisters shall not wear fashionable dresses and are encouraged to wear the regulation cape dress approved by the Church. I Tim. 2:9, 10; I Pet. 3:3, 4.

c. We urge parents to have their children appear in modest and simple attire, prohibiting form-fitting styles and seminude practices.

6. In Marriage Ceremonies. - Occasions of this kind shall be characterized by a simplicity that is in harmony with the principles of nonconformity to the world as believed by the Mennonite Church. The exercises shall be devoid of superfluities and vain display, while all attire shall be in harmony with our profession of faith. We ask that all those planning a marriage, study carefully the Code of Standards for Weddings, as passed by the Virginia Conference.

7. In Funeral Occasions. - Sunday funerals should be avoided whenever possible, especially the interruption of the regular hour for divine services. The Conference disapproves of quartets, choirs, and floral displays upon occasions of this kind.

## Article VII - Restrictions

1. Swearing of Oaths. - The Scriptures absolutely forbid the swearing of oaths, (Matt. 5:33-37; Jas. 5:12), neither shall they be administered by members. Members shall affirm in all cases where the oath or affirmation is required.

2. Secret Orders. - Secrecy and the swearing of oaths, two of the fundamental principles of secret societies, are unscriptural. Lodges and secret societies have proved very detrimental to the growth and development of Christianity. Therefore, members affiliating themselves with such societies forfeit their membership. (John 18:20; Eph. 5:11, 12).

3. Life Insurance. - We regard life insurance as a worldly provision for temporal security, an arrangement which is largely inconsistent with filial trust in the providence of God and with fraternal confidence in the Christian brotherhood for the sharing of life's burdens. Forms of insurance which confer unearned benefits (or lump sums) at death shall be considered objectionable and shall be held a test of membership. While there are certain investment forms of life insurance that appear less objectionable, we should guard against such lest through them we place our trust in material things. We urge brethren who wish to participate in the mutual sharing of losses to secure such arrangements through organizations within the brotherhood.

4. Unequal Yoke. - All unequal yokes with non-Christians

or unbelievers, whether in business, in society, in matrimony, or in any other relation, are recognized as violations of II Cor. 4:14-16. Those who violate this Scripture are subject to the censure of the Church.

5. Mustache. - We consider the mustache a mark of worldliness; brethren are therefore required to keep the hair on the upper lip shaven off or closely clipped.

6. Tobacco. - The use of tobacco in any form is not only a filthy habit, but is physically injurious and Scripturally inconsistent. Its use is to be discouraged by both precept and example. Hence it shall disqualify any member for ordination.

No user of tobacco shall be received into church fellowship who does not faithfully promise to do all in his power, by the grace of God, to discontinue its use. I Cor. 10:31, II Cor. 7:1; I John 3:3.

7. Radio. - We believe that the radio is largely dominated by the spirit of the world and that it may exert a damaging influence upon the spiritual life of the home, especially upon children. We commend and encourage those who abstain from its use for conscience' sake. However, we lay the responsibility upon radio users to maintain Christian conduct and a Christian atmosphere in their homes. We urge our ministry to give faithful testimony against the evil influences of the radio and to give the same warning against television.

With reference to radio broadcasting, sponsors and participants shall conform their efforts to the standards of the Directives for Radio Broadcasting as passed by the Virginia Conference.

8. Temperance. - We protest against the manufacture, sale, and use of intoxicating drinks. Members of the Church shall abstain from any participation in the liquor business or in the use of alcoholic drinks as a beverage.

9. Lord's Day Observance. - Members shall spend the Lord's day as becometh godliness, making it a day of worship, of holy meditation, and of Christian service, avoiding such practices of the world as joy riding, foolish conversation, and commercialism.

#### Article VIII - Relation to Civil Government

1. Prayer and Respect. - Members should at all times pray for their rulers (I Tim. 2:1-3), and maintain an attitude of submission to the government under which they live, whether the things asked by the government seem pleasant or unpleasant. Rom. 13:1-5, Titus 3:1. However, where the requirements of earthly authorities conflict with the requirements of Scripture, we should unhesitatingly obey God. Acts 5:29.

2. Civil Office. - Members shall not hold any political office that may require any violation of the principles of non-resistance and nonconformity, furthermore they shall not take part in electioneering or political demonstrations. It is advisable for

our members to refrain from all political connections and civil offices. Rom. 12:2 ; Col. 3:2; Jas. 4:4.

3. Jury Service. - We hold it to be inconsistent with our faith and practice for our members to serve as jurors.

#### Article IX - Meeting Difficulties

1. It is the duty of all members to report irregularities and disloyalties to the ministry in the spirit of meekness to the end that the purity and the honor of the Church may be maintained.

2. The testimony of nonmembers can be received as a basis for investigation, but the testimony of a member of good reputation shall outweigh that of a nonmember.

3. Members cannot be held guilty of what they declare themselves innocent, except by the testimony of two or three reliable witnesses; otherwise the matter must be left between themselves and God.

4. Rumors against members are not to be spread, but taken up in a Scriptural manner to ascertain the truth by firsthand brotherly inquiry.

5. Personal offenses between brother and brother are not to be published abroad or carried immediately to the Church, but if more than Christian forbearance be necessary the grievance must be dealt with in the regular order of Matthew 18.

6. No grievance can be brought up against another after

peace has been expressed or communion observed, except where serious phases of the matter were hidden or unknown.

7. Persons under censure of the Church can have no part in the counsels or communions of the Church.

8. When Church officials fail in the administration of proper discipline that is necessary to maintain the standards of the Church, the remaining Conference members of the district shall attempt to correct conditions. Should their efforts fail, an appeal shall be made to Conference.

#### Article X - Gross Sins

1. Gross or public transgression against God and the Church cannot be adjusted between individuals, but must be dealt with by the Church.

2. Gross and grievous sins which disgrace the cause of Christ, such as murder, fornication, adultery, and drunkenness automatically excommunicate members guilty of them and after being contacted officially they should be so published promptly. Such offenders cannot be reinstated without clear evidence of deep humility, repentance, reformation, and public confession.

#### Article XI - Counsels and Communion

1. Members not attending counsel or communion for two years are subject to rejection unless they can make satisfactory explanation to the council.

2. It is the duty of all members to attend counsel meetings if they are able, and an effort shall be made to visit all those not present.

3. Members shall be counseled previous to all communion services and only such as are sound in faith and life, and in peace with God and their fellow men shall be admitted as participants at the communion.

#### Article XII - Church Letters

1. Members moving from one bishop district to another shall upon application receive letters giving their true standing in the Church, and such letters shall be valid for one year only.

2. Persons who have been baptized on confession of their faith, who give evidence of spiritual life, who confess that they are one with us in faith and practice, and who promise to accept and observe our discipline may be received by letter of confession. Rebaptism is recommended to those whose faith and experience previously have been unsatisfactory.

#### Article XIII - Conference Relationships

1. Delegates shall be sent to the Mennonite General Conference only on the basis of co-operation without compromise, and the relation to General Boards shall be elective and optional.

2. The Eastern Mennonite College shall be under the authority of conference and shall be conducted in harmony therewith

so as to meet Conference approval.

3. Bishops, ministers, members of the College faculty, Sunday-school workers, etc., must refrain from preaching or teaching contrary to Bible and Conference standards.

4. Changes in bishop districts may be made only by consent of Conference.

5. Christian workers who are willing to co-operate with us and to work in harmony with our Conference standards may be called into service of various kinds.

#### Article XIV - Extension Activities

1. Establishing missions or schools in the Conference district shall be done by consent of Conference.

2. Opening local missions or Sunday schools shall have the consent of the bishop, ministers, and congregations concerned.

#### Article XV - Membership Loyalty

1. Members are restricted from opposing the Church's standards or advocating doctrines not in harmony therewith and are urged to defend and extend the truth zealously.

2. It is the duty of the entire membership, both lay and ordained, to submit loyally to all the requirements of the Church and the decisions of Conference, as well as to propagate their principles as opportunity and ability follow, in obedience to the great commission of our Lord and Savior Jesus Christ. While there may be differences

of opinion and of convictions in matters pertaining to manner and method of work, we hold to a unity of attitude and to charity.

3. Members in counsel have the privilege to make complaints of evil influences of a general nature and make helpful suggestions.

4. Teachers of destructive heresies shall be rejected after the first or second official admonition, unless they submit to the truth.

5. Religion expressed in life and character is a powerful and indispensable factor in the promotion of the kingdom of God among men. Carnality and worldly-mindedness in the membership will nullify the highest claims and purest principles of the Church.

In mind, let all the truth be held and honored: in heart, let the supernatural grace transform and bless; in life, let us adorn the doctrine and faith once delivered to the saints and ever lived by our fathers.

#### Articles XVI - Miscellaneous Notes

1. Millennium. - Ministers and teachers shall exercise charity toward each other in any differences of interpretation of unfulfilled prophecy, avoiding unwholesome disputations and harsh contentions. Members are asked to exercise forbearance toward those who differ with their own views and respect them for their Christian character and sincerity.

2. Financial Stewardship. - We are only stewards of the

material blessings that God has committed to our charge. They are to be disbursed with an eye single to His glory. Millions of dollars are wasted by extravagance and swindling investments through patronage of unprincipled men whose capital is a smooth tongue and wicked deceit. "Honour the Lord with thy substance."

3. Annual Offering. - Each congregation is requested to lift at least one offering each year to be contributed to the Virginia Conference Fund.

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the scanned document**

I. General Information:

Name \_\_\_\_\_

Age \_\_\_\_\_

Does your mother have a job outside the home?

Occupation of:

Father \_\_\_\_\_

Mother \_\_\_\_\_

Guardian \_\_\_\_\_

Age of:

Years of schooling:

Father \_\_\_\_\_

Mother \_\_\_\_\_

Guardian \_\_\_\_\_

Church membership of:

Yourself \_\_\_\_\_

Mother \_\_\_\_\_

Father \_\_\_\_\_

Mother's father \_\_\_\_\_

Mother's mother \_\_\_\_\_

Father's father \_\_\_\_\_

Father's mother \_\_\_\_\_

Your house:

Owned \_\_\_\_\_ Rented \_\_\_\_\_

Hot water \_\_\_\_\_ Cold water \_\_\_\_\_

Kitchen sink \_\_\_\_\_ Hot water \_\_\_\_\_ Cold water \_\_\_\_\_

Number of rooms \_\_\_\_\_ Bathroom \_\_\_\_\_

Inside toilet \_\_\_\_\_ tub \_\_\_\_\_ shower \_\_\_\_\_

Washing machine \_\_\_\_\_ Automatic \_\_\_\_\_ Electric or mechanical \_\_\_\_\_

Hand \_\_\_\_\_

House centrally heated \_\_\_\_\_

House centrally lighted \_\_\_\_\_

Electricity \_\_\_\_\_ gas \_\_\_\_\_ carbide \_\_\_\_\_

Telephone \_\_\_\_\_

Do you have a room of your own?

\_\_\_\_\_

If not with whom do you share it?

\_\_\_\_\_

Do you like this arrangement? \_\_\_\_\_

Why? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

How many brothers and sisters do you have? \_\_\_\_\_

Where are you located in the family; oldest, youngest or where \_\_\_\_\_

\_\_\_\_\_

Do you like your location? \_\_\_\_\_

Why? \_\_\_\_\_

\_\_\_\_\_

If you have brothers and sisters, would you prefer being an only child?

\_\_\_\_\_

Why? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

If you are an only child, would you prefer having brothers and sisters ?

\_\_\_\_\_

Why? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Do you feel you are a happy person? \_\_\_\_\_  
\_\_\_\_\_

II. How do you feel about country life and your own home?

If you live in the country:

Do you like living in the country? \_\_\_\_\_

What things do you like about living in the country?

- 1.
- 2.
- 3.
- 4.

What things do you dislike about living in the country?

- 1.
- 2.
- 3.
- 4.

If you live in a small town or village:

Do you like living here? \_\_\_\_\_

What things do you like about living in a small town or village?

- 1.
- 2.
- 3.
- 4.

What things do you dislike about living in a small town or village?

- 1.
- 2.
- 3.
- 4.

Do you plan to marry? \_\_\_\_\_

Why? \_\_\_\_\_

Would you plan to hold a job outside the home after marriage? \_\_\_\_\_

If you marry do you prefer to live:

(1) in the country \_\_\_\_\_

(2) in a village \_\_\_\_\_

(3) in the city \_\_\_\_\_

Do you desire to live in the community you are now living in? \_\_\_\_\_

Why? \_\_\_\_\_

Is your mother a member of a home demonstration club or some other community organization? \_\_\_\_\_

Is your father a member of a rural men's group? \_\_\_\_\_

How does your family decide about spending money for home improvements or family recreation? \_\_\_\_\_

Is this method satisfactory to all family members? \_\_\_\_\_

Why? \_\_\_\_\_

Do you and your family have Bible reading and prayer together? Daily \_\_\_\_\_,

frequently \_\_\_\_\_, sometimes \_\_\_\_\_, never \_\_\_\_\_

How often does your family attend worship services together? \_\_\_\_\_



Activities	Participation			How you feel about them			Indifferent
	Daily	Weekly	Occasion-ally	not at all	Like to do	Dislike to do	
Meal Preparation Activities:							
Serving food							
Washing dishes							
Other meal preparation activities:							
Special Food Preparation Activities:							
Family Food Canning							
Family Food Freezing							
Bread Baking							
Cookie Baking							
Cake Baking							
Pic Baking							
Dressing chickens							
Making desserts							

Activities:	Participation			How you feel about them			Indifferent
	Daily	Weekly	Occasion-ally	not at all	Like to do	Dislike to do	
Other Special Food Preparation Activities:							
Care of children activities:							
Dressing and undressing							
Giving a bath							
Feeding							
Entertaining							
Putting to bed							
Other care of children activities:							
General Home Activities:							
Family Laundry							





IV. Working activities outside the home:

Do you work outside the home? \_\_\_\_\_

Why? \_\_\_\_\_

When do you work? \_\_\_\_\_

How much do you work? \_\_\_\_\_

What type of work do you do? \_\_\_\_\_

What do you do with the money you earn? \_\_\_\_\_

V. You and your parents:

Place a check (✓) in the column to the right of each statement which expresses your feeling toward the statement.

	Usually	Part of time	Seldom or Never
1. My parents seem satisfied with my grades and accomplishments . . . . .			
2. I have enough money to buy what I need . . . . .			
3. My parents are generous in giving me money . . . . .			
4. My mother and father agree on the handling of money . . . . .			
5. My family has as much money as the families of my close friends . . . . .			
6. My parents are able to help me with my problems . . . . .			
7. My parents treat me as being younger than I am . . . . .			
8. My parents try to make my decisions for me . . . . .			
9. I am permitted to use the family car when I need it. . . . .			
10. My mother is affectionate toward me . . . . .			
11. My father is affectionate toward me . . . . .			
12. My parents always keep promises made to me . . . . .			
13. There are certain activities I cannot do that my friends are permitted to do . . . . .			
14. My parents usually agree on matters concerning me . . . . .			

	Usually	Part of time	Seldom or Never
15. My parents seem glad to answer my questions about sex . . . . .	.....	.....	.....
16. My parents work too hard for the amount of money they make . . . . .	.....	.....	.....
17. I would prefer living in a different house of place . . . . .	.....	.....	.....
18. My home is kept the way I like to have it . . . . .	.....	.....	.....
19. My parents seem to get along well together. . . . .	.....	.....	.....
20. I am required to do too much work at home . . . . .	.....	.....	.....
21. My parents seem to reject me as a person . . . . .	.....	.....	.....
22. My parents seem to like me best for what I do . . . . .	.....	.....	.....
23. My parents seem to accept me for myself alone . . . . .	.....	.....	.....
24. My father seems unconcerned about my problem . . . . .	.....	.....	.....
25. My father seems unconcerned about my future . . . . .	.....	.....	.....
26. My father disapproves of my choice of a career. . . . .	.....	.....	.....
27. My father shows little concern for my education . . . . .	.....	.....	.....
28. My mother seems unconcerned about problems . . . . .	.....	.....	.....
29. My mother seems unconcerned about my future . . . . .	.....	.....	.....
30. My mother disapproves of my choice of a career . . . . .	.....	.....	.....
31. My mother shows little concern for my education . . . . .	.....	.....	.....
32. My parents are too severe in their discipline practices . . . . .	.....	.....	.....
33. My parents are not strict enough in their discipline . . . . .	.....	.....	.....
34. My parents disapprove of my choice of friends. . . . .	.....	.....	.....

There are several statements below which you should read carefully. Each statement has several possible answers. Please place a (✓) before the answer in each question, which would be the best for you in the situation.

1. When my father and I disagree, it seems better to:
  - \_\_\_\_\_ a. Avoid the situation until father gets over it.
  - \_\_\_\_\_ b. Stand my ground and not give in.
  - \_\_\_\_\_ c. Compromise with him, giving in somewhat.

- \_\_\_ d. Do what he says whether I like it or not.
2. When I wish to have more money than my parents think I should have, it seems better to:
- \_\_\_ a. Buy the article and charge it to my father's account.
- \_\_\_ b. Make up my mind that I do not need the article.
- \_\_\_ c. Do unexpected things for my parents so that they will be willing to increase my allowance.
- \_\_\_ d. Act unhappy for awhile and my parents finally will give me the money.
- \_\_\_ e. Find some way of earning the needed money.
3. When my parents wish me to associate with someone for whom I care little, it seems better to:
- \_\_\_ a. Include him or her in the group to please my parents.
- \_\_\_ b. Pretend to my parents that I want to include him or her in the group and purposefully forget to invite him.
- \_\_\_ c. Explain the situation to my group and try to get them to include him.
- \_\_\_ d. To stay away from the group myself.
4. When I have questions concerning what is right and what is wrong, it seems better to:
- \_\_\_ a. Ask my mother and father for they will try to answer the question correctly.
- \_\_\_ b. Talk it over with my best friend.
- \_\_\_ c. Try to read about the question and get some information on it, or figure it out for myself.
- \_\_\_ d. Talk the question over with some adult outside my family.
5. When my parents ask me to do work that interferes with some of my activities, it seems better to:
- \_\_\_ a. Do it as quickly as possible so that some time will be left for my chosen activity.
- \_\_\_ b. Ask them to permit me to do it at some other time so that it will not interfere with my other activity.
- \_\_\_ c. Ignore their request that I do the work and accept the scolding and punishment which they will give me.
- \_\_\_ d. Try to get someone else to do it for me.

6. When my parents want me to keep earlier hours than my friends, it seems better to:

- \_\_\_ a. Cooperate with them happily.
- \_\_\_ b. Cooperate with them but use different ways to show them I am not pleased.
- \_\_\_ c. Discuss it with them and see if a compromise can be planned.
- \_\_\_ d. Suggest that parents work together on the hours.
- \_\_\_ e. Don't argue about it, but just stay out as late as I want to because everyone else does.

7. When my parents want to help control my dating practices, it seems better to:

- \_\_\_ a. Not to let them know I am dating.
- \_\_\_ b. Discuss the problem with them and have an understanding about when to start dating, how often to date and the like.
- \_\_\_ c. Decide not to date at all and make everyone miserable by discussing my parents' views.

List the items which would come under each heading.

1. My mother and I agree on the following things:

2. My father and I agree on the following things:

3. My mother and I disagree on the following things:

4. My father and I disagree on the following things:

5. The following things have made for happiness in my home:

6. The following things have made for unhappiness in my home

Below you will find a number of statements or questions with two answers, (a) and (b).

If you agree with (a) and disagree with (b), write (3) in the column under (a) and (0) in the column under (b)

If you agree with (b) and disagree with (a), write (3) in the column under (b) and (0) in the column under (a)

If you feel that (a) is only slightly better than (b), write a (2) in the column under (a) and (1) in the column under (b)

If you feel that (b) is slightly better than (a), write a (2) in the column under (b), and (1) in the column under (a).



Each of the following situations or questions is followed by three possible answers. Place a:

- 1 beside the answer that seems best to you
- 2 beside the answer that is second, but not the best
- 3 beside the answer that seems to be the poorest

1. Do you think that a mother or father should -

- \_\_\_\_\_ a. Approve of the friends of the daughter before the daughter becomes friendly with them.
- \_\_\_\_\_ b. Accept the friends of the daughter without question.
- \_\_\_\_\_ c. Tell the daughter the good and bad points of her friends, and then let her make her own decision.

2. When a teen age girl wants some new clothes should her mother -

- \_\_\_\_\_ a. Let her buy what ever she wishes since she must wear garment.
- \_\_\_\_\_ b. Buy the garment herself, since she has more experience in buying.
- \_\_\_\_\_ c. Go with the girl and help her select the garment.

3. If a neighbor disapproves of something that a teen age girl has done, the girl's parents should -

- \_\_\_\_\_ a. Ignore the neighbor assuming that it is none of his business.
- \_\_\_\_\_ b. Ask the girl to stop the behavior of which the neighbor disapproves.
- \_\_\_\_\_ c. Talk the matter over with the girl and agree on a plan which will not disturb the neighbor.

4. If your family wishes to take a vacation, the type of vacation and where to go should be decided by -

- \_\_\_\_\_ a. Majority vote of the family members.
- \_\_\_\_\_ b. By the father since he will have to pay for the trip.
- \_\_\_\_\_ c. By the children since vacations are primarily for the children.

5. When a family buys or rents a house in which to live it should -

- \_\_\_\_\_ a. Make sure the neighbors belong to their social class or are persons with whom they would be glad to be seen.
- \_\_\_\_\_ b. Be near a good school so that the children can get a good education.
- \_\_\_\_\_ c. Be a comfortable house for the family no matter where it is located.

6. Do you prefer that your mother be the type of person who -

- \_\_\_\_\_ a. Is seriously interested in religion and the finer aspects of life.
- \_\_\_\_\_ b. Possesses qualities of leadership and organizing ability.
- \_\_\_\_\_ c. Is interested in social activities and likes to have fun.

7. If you were refurnishing your home, would you prefer -

- a. That it be furnished somewhat like the homes of your best friends
- b. That it be correct whether or not your friends liked it
- c. That it have the type of furniture that family members need not be careful about, whether or not it looks like the homes of your friends.

8. If a mother or father punishes a child unfairly, the child should -

- a. Be able to explain the situation to the parents and help him see the unfairness of the punishment.
- b. Accept the punish, realizing that the parent means to do the right thing.
- c. Refuse to accept the punishment since the parent has judged the situation unfairly.

9. Do you prefer that your father be the type of person who -

- a. Puts the interests of his fellowmen before making money.
- b. Makes a good living for his family no matter what it costs.
- c. Is fundamentally spiritual in his attitude toward life.

VI. Some people have characteristics which annoy us. Sometimes we have characteristics which annoy others and keep us from adjusting socially.

Below is a list of items in social behavior which frequently annoy people. Place a check (✓) mark before the ones which apply to you in any way - often, occasionally, seldom or never.

<u>Often</u>	<u>Occa- sion- ally</u>	<u>Seldom or Never</u>		<u>Often</u>	<u>Occa- sion- ally</u>	<u>Seldom or Never</u>	
( )	( )	( )	Uses slang	( )	( )	( )	Loses temper
( )	( )	( )	Is a poor loser	( )	( )	( )	Is jealous of others
( )	( )	( )	Makes fun of others	( )	( )	( )	Acts superior to associates
( )	( )	( )	Excludes associates who don't rate	( )	( )	( )	Plays truant - unexcused absences
( )	( )	( )	Braggs on own ability and accomplishments	( )	( )	( )	Braggs about bad behavior
( )	( )	( )	Comes late to class or meetings	( )	( )	( )	Doesn't always tell the truth

<u>Often</u>	<u>Occa- sion- ally</u>	<u>Seldom or Never</u>		<u>Often</u>	<u>Occa- sion- ally</u>	<u>Seldom or Never</u>	
( )	( )	( )	Pretends to be dif- ferent than she real- ly is	( )	( )	( )	Is too bossy
( )	( )	( )	Gets feelings hurt easily	( )	( )	( )	Finds fault with others
( )	( )	( )	Has to have her own way	( )	( )	( )	Cannot be depended upon
( )	( )	( )	Flirts with boys	( )	( )	( )	Wants to pet with boys
( )	( )	( )	Does not mix well in mixed groups	( )	( )	( )	Has poor manners
( )	( )	( )	Is selfish	( )	( )	( )	Does not get along well in girls' groups
( )	( )	( )	Uses too much make up	( )	( )	( )	Chews gum loudly
( )	( )	( )	Soiled, unpressed clothes	( )	( )	( )	Tries to attract atten- tion
( )	( )	( )	Bad breath	( )	( )	( )	Body odors
( )	( )	( )	Greasy, dusty hair	( )	( )	( )	Dirty skin
( )	( )	( )	Worries	( )	( )	( )	Avoids others,unfriendly
( )	( )	( )	Resents correction	( )	( )	( )	Fearful, timid, shy
( )	( )	( )	Uncooperative	( )	( )	( )	Frivolous, giddy
( )	( )	( )	Habitual gossipier	( )	( )	( )	Sarcastic
( )	( )	( )	Lacking in tact	( )	( )	( )	Giggle and talk too loudly in public
( )	( )	( )	Dishonest in little ways	( )	( )	( )	Discourteous about the feelings and rights of others
( )	( )	( )	Cheats	( )	( )	( )	Feel own opinions are best
( )	( )	( )	Too submissive	( )	( )	( )	Habitual borrower
( )	( )	( )	Irritable	( )	( )	( )	Talks too much
( )	( )	( )	Impudent, defiant	( )	( )	( )	Have no sense of humor
( )	( )	( )	Desire for revenge, get even	( )	( )	( )	Interrupt other people's conversation
( )	( )	( )	Disagree with every- thing and everybody	( )	( )	( )	Have nervous habits and mannerisms
( )	( )	( )	Bites fingernails	( )	( )	( )	Unwilling to assume res- ponsibility for own acts

VII. Everyone faces problems in his life. Many times these can be solved quite easily. Below is a list of problems with which we are often concerned. Check (✓) those which are problems to you personally.

- ( ) Parents have few if any cultural interests.
- ( ) Parents and children do not enjoy doing things together.
- ( ) No worthwhile books or magazines in the home.
- ( ) No books for children in the home.
- ( ) Family is insecure financially
- ( ) Inadequate conveniences in the home.
- ( ) Parents disagree on disciplining children.
- ( ) One or more relative or outsider in the home.
- ( ) Parents too concerned about me.
- ( ) Have too many home responsibilities and duties.
- ( ) Have too few home responsibilities and duties
- ( ) Family does not show enough affection for me.
- ( ) Not enough freedom to make personal choices and decisions.
- ( ) Not able to confide in parents.
- ( ) Not satisfied with yourself, wish you were different.
- ( ) Dissatisfied with father's occupation.
- ( ) Parents expect to have money you earn.
- ( ) Parents too strict in keeping you home.
- ( ) Parents expect too much of you.
- ( ) Not satisfied with your personal appearance.

Other problems:

Have you tried to get someone to help you with your problems?

Why? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Who? \_\_\_\_\_

\_\_\_\_\_

Why? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

VIII. Interests created by needed information. Below is a list of items which sometimes have an interest value to us. Place a check (✓) in the column at the right of the item which most nearly expresses your interest in that particular item.

Item of Interest	Degree of Interest				
	None	Lit- tle	Me- dium	much	Very much
How to acquire personal charm . . . . .					
How to be well groomed . . . . .					
How to be appropriately dressed for different occasions . . . . .					
How to buy clothing . . . . .					
How to control one's weight . . . . .					
How can one save money . . . . .					
How to care for one's own clothing . . . . .					
What should one know about the practices of public eating places. . . . .					
How one should act in the presence of young men . . . . .					
What to do when you need a restroom while out with a date . . . . .					
What to do in one's deisure time . . . . .					

Item of Interest	Degree of Interest				
	None	Lit- tle	Me- dium	Much	Very much
How to be a gracious and successful hostess. . . . .					
How to be a welcomed guest. . . . .					
How to plan for informal social times . . . . .					
How to be a good marriage partner . . . . .					
What to do when your date wants to pet. . . . .					
How to learn to like children . . . . .					
What are the food requirements for good health . . . . .					
How to make one's room attractive . . . . .					
The details of menstruation . . . . .					
How to make the home more attractive . . . . .					
How to be a good citizen . . . . .					
How to be a good neighbor . . . . .					
What to do after I finish school . . . . .					
When to begin dating . . . . .					
When to go steady . . . . .					
What to do when your date wants to kiss you . . . . .					
What to consider when choosing a husband . . . . .					
To get a better understanding of religion . . . . .					
Where babies come from . . . . .					
How babies are born . . . . .					
Learning to appreciate music, art or literature . . . . .					
Getting acquainted with boys different from those you have known. . . . .					
Getting acquainted with girls different from those you have known . . . . .					
How babies are started . . . . .					
How to have more money for the things you need . . . . .					
How to be popular with and like by young men . . . . .					

Item of Interest	Degree of Interest				
	None	Lit- tle	Me- dium	Much	Very much
How to be popular with girls . . . . .					
What hours to keep when dating . . . . .					
Good dating practices . . . . .					
How to live more satisfactorily with members of your family. . . . .					
How to be a good homemaker . . . . .					
How to be a good career woman . . . . .					
How to learn good manners and social graces . . . . .					
How to be a good employee . . . . .					
How to conduct myself when working in public. . . . .					
Wholesome boy-girl relationships . . . . .					
What to talk about at a party . . . . .					
How to be more socially acceptable and be an all-around nice friendly person . . . . .					
How to be marriagable . . . . .					
How to have opportunities for earning money . . . . .					
What to do when your date wants to park . . . . .					
How to get the most out of your clothing allowance . . . . .					
How boys and girls are alike . . . . .					
How to have more opportunities for social life and recreation . . . . .					
How boys and girls are different . . . . .					
What to talk about on a date . . . . .					
How to entertain children . . . . .					
The mother's and father's part in reproduction . . . . .					
How to improve your personality . . . . .					
The parts of the body involved in reproduction . . . . .					
How to cook nutritious meals . . . . .					

Item of Interest	Degree of Interest				
	None	Lit- tle	Me- dium	Much	Very much
Other interests					

With whom would you be most comfortable, in discussing the information you would like to have about your interests?

To whom would you go for this information? Mother \_\_\_\_\_ Father \_\_\_\_\_  
girl friend \_\_\_\_\_ school teacher \_\_\_\_\_ Sunday school teacher \_\_\_\_\_  
an older friend \_\_\_\_\_ someone else \_\_\_\_\_ who? \_\_\_\_\_

Why would you choose that person? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

IX. Below are listed some social and recreational activities which you may carry on inside your home. Check the frequency with which you have done them in the past year and how you felt about them. Check one time (✓) if you have not done them very often. Check two times (✓✓) if you have done them often or fairly often. Leave blank if you have not done them at all.

Activities	Participa- tion	How you feel about them			Indif- ferent
		Like to do	Dislike to do	Would like to do	
Family group reading . . . . .	.....	.....	.....	.....	.....
Family letter writing . . . . .	.....	.....	.....	.....	.....
Had family picnics . . . . .	.....	.....	.....	.....	.....
Had family discussions . . . . .	.....	.....	.....	.....	.....
Family music activity . . . . .	.....	.....	.....	.....	.....
Parties for mixed groups of own age . . . . .	.....	.....	.....	.....	.....
Listen to radio programs as family group . . . . .	.....	.....	.....	.....	.....
Watch television programs as a family group . . . . .	.....	.....	.....	.....	.....
Family group games . . . . .	.....	.....	.....	.....	.....
Entertain guests of the family . . . . .	.....	.....	.....	.....	.....
Entertain friends of family members . . . . .	.....	.....	.....	.....	.....
Family reunions . . . . .	.....	.....	.....	.....	.....
Plan family birthday parties . . . . .	.....	.....	.....	.....	.....
Plan parties for younger brothers and sisters . . . . .	.....	.....	.....	.....	.....
Others:	.....	.....	.....	.....	.....

X. Below are listed some social and recreational activities which you may carry on outside your home. Check the frequency with which you have done them in the past year and how you felt about them. Check one time (✓) if you have not done them very often. Check two times (✓✓) if you have done them often or fairly often. Leave blank if you have not done them at all.

Activities	Participa- tion	How you feel about them			Indif- ferent
		Like to do	Dislike to do	Would like to do	
Attending club meetings . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attending literaries . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attending dances . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Playing cards . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attending camp . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attending parties for mixed groups of own age . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attending parties for girls alone of own age . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attending concerts . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attending lectures . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attending Sunday School picnics . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Attending youth conferences and fellowships . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Car riding . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Boat riding . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Visiting with friends of own age . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Visiting with old people . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Swimming . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .



XI. Social times:

How many evenings a week do you spend away from home ? \_\_\_\_\_

Where do you usually go ?

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

How many times a month do you have friends into your home for social activities? \_\_\_\_\_

How many times a month do you go to other homes for social activities ? \_\_\_\_\_

Would you like to have these social times more often? \_\_\_\_\_

How often? \_\_\_\_\_

Why? \_\_\_\_\_

Do you prefer to have your social activities with girls your own age? \_\_\_\_\_

older girls? \_\_\_\_\_ younger girls? \_\_\_\_\_

Why? \_\_\_\_\_

Do you prefer to have your social activities with mixed groups? \_\_\_\_\_

Why? \_\_\_\_\_

Do you feel at ease when among girls your own age ? \_\_\_\_\_

Why? \_\_\_\_\_

Do you feel at ease when among fellows your own age? \_\_\_\_\_

Why? \_\_\_\_\_

XII. Dating:

If you date:

At what age did you start dating? \_\_\_\_\_

Do you think this was (1) too early \_\_\_\_\_, (2) just right \_\_\_\_\_

(3) too late \_\_\_\_\_

Did your parents approve of the time you started dating? \_\_\_\_\_

How many dates do you have a month? \_\_\_\_\_

Do you feel this is enough? \_\_\_\_\_

Why? \_\_\_\_\_

How often do you have dates at home? \_\_\_\_\_

Do your parents encourage you to bring your dates to your home? \_\_\_\_\_

Where do you go when you have dates ? (1) \_\_\_\_\_

(2) \_\_\_\_\_ (3) \_\_\_\_\_

Do your parents usually approve of where you go on dates? \_\_\_\_\_

Do your parents usually like your date? \_\_\_\_\_

Have you ever permitted your dates to kiss you goodnight? \_\_\_\_\_

How often do you permit your dates to kiss you goodnight? (1) On every

date \_\_\_\_\_ (2) just sometimes \_\_\_\_\_ (3) just special dates al-

lowed to kiss you \_\_\_\_\_.

Do you and your date park and pet when out driving? \_\_\_\_\_

Do you do this more than your close friends? \_\_\_\_\_

Do you do things on dates which you do not tell your parents?

\_\_\_\_\_

Why do you not tell them? \_\_\_\_\_

If you do not date:

At what age do you think girls should begin dating? \_\_\_\_\_

At what age do you think girls should "go steady" ? \_\_\_\_\_

Have you ever been asked for a date? \_\_\_\_\_

Why did you not accept it? \_\_\_\_\_

\_\_\_\_\_

Would you like to date? \_\_\_\_\_

Why? \_\_\_\_\_

\_\_\_\_\_

Why do you think some girls are asked for dates earlier and more frequently than others?

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---

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XIII. Personal information:

Do you find it easy to discuss personal matters such as menstruation, where babies come from with your mother \_\_\_\_\_ with your father \_\_\_\_\_

Who told you where babies come from? \_\_\_\_\_

How old were you when you were told? \_\_\_\_\_

Who told you about menstruation? \_\_\_\_\_

How old were you when you were told? \_\_\_\_\_

Did you like the way it was explained to you? \_\_\_\_\_

Why? \_\_\_\_\_

If you were not told these things by someone how did you find out?

---

---

Do you feel comfortable when you discuss things about your body?

Do you feel you understand your body and the way it functions? \_\_\_\_\_

---

---

Would you be happier if you knew more about your body and the way it functions? \_\_\_\_\_

---

---

XIV. People have a variety of emotions such as - - joy, sadness, anger, love, dislike, frustration. There are a variety of emotional outlets, or ways of expressing these emotions. From the following list check those emotional outlets which you usually choose for the emotions which you feel are not happy.

- |  |  |
|--|--|
| <input type="checkbox"/> Physical work in the house            | <input type="checkbox"/> Go to the movies                            |
| <input type="checkbox"/> Physical work outside the house       | <input type="checkbox"/> Take it out on younger brothers and sisters |
| <input type="checkbox"/> Day-dreaming                          | <input type="checkbox"/> Physical exercise                           |
| <input type="checkbox"/> Fits of anger                         | <input type="checkbox"/> Tell someone about it                       |
| <input type="checkbox"/> Sewing                                | <input type="checkbox"/> Cry   |
| <input type="checkbox"/> Make-believe illness                  | <input type="checkbox"/> Go off alone and keep it all inside         |
| <input type="checkbox"/> Depression                            | <input type="checkbox"/> Read  |
| <input type="checkbox"/> Cooking                               | <input type="checkbox"/> Scold, slam doors                           |
| <input type="checkbox"/> Bullying                              | <input type="checkbox"/> Talk sarcastically                          |
| <input type="checkbox"/> Sulking                               | <input type="checkbox"/> Fret, fume and complain                     |
| <input type="checkbox"/> Doing something to make someone happy | <input type="checkbox"/> Prayer                                      |
| <input type="checkbox"/> Singing                               | <input type="checkbox"/> Go to a religious service                   |
| <input type="checkbox"/> Clowning                              | <input type="checkbox"/> Read a religious book                       |
| <input type="checkbox"/> Bragging                              | <input type="checkbox"/> Others:                                     |
| <input type="checkbox"/> Playing some musical instruments      |  |
| <input type="checkbox"/> Join the gang                         |  |

# JOHNSON TEMPERAMENT ANALYSIS

Devised by Roswell H. Johnson

## Directions

DO NOT OPEN THIS BOOKLET UNTIL YOU HAVE READ ALL OF THESE DIRECTIONS

1. *You are not to write or mark on this booklet in any way, but you will indicate your answers on the machine-scoring answer sheet as explained below.*
2. All of the questions of this analysis refer to the person about whom they are being answered. This person is called **S**, or the subject. These questions do not apply to any other person who may be describing this person, **S**, the subject.
3. The words, "he" "him" or "his", mean the subject, whether a man or woman.
4. Be sure you understand each question; read it twice if necessary. Please answer every question; you can give your opinion if you are uncertain about the answer.
5. Do not think too long about any one question; answer as soon as you have thought it through and then go on with the next question. Consider this person from the viewpoint of "knowing him as I do, I think that in the given situation, the answer would be ....., " and then mark it.
6. When an answer would be different if one considered the past rather than the present, answer as of the present, unless the question expressly refers to the past.
7. On the answer sheet you are given three columns in which to mark your answer as follows:

PLUS (+) means "decidedly yes" or "mostly so".

MID. means "undecided"; neither definitely yes nor no.

MINUS (—) means "decidedly no" or "mostly not so".

Please do not mark the MID. column, unless the answer really belongs there to describe this person, **S**, the subject.

8. Your answer to each question is indicated by making a pencil mark within the pair of dotted lines in the column which will show your answer. Be sure that the number on the answer row is the same as the number of the question in the booklet.
9. Keep your answer sheet on a smooth, hard surface while marking your answers. Each pencil mark should be a heavy, black line filling the space within the pair of dotted lines. *When the answers are to be machine scored, you will be supplied with a special electrographic pencil which is required for this purpose.*
10. If you change an answer, erase your first mark completely.
11. Explanations or other comments are desirable and may be recorded on the reverse of the answer sheet, but not elsewhere.
12. Now, you are to write clearly or print your name and other requested data in the spaces provided on the answer sheet;—then, you will open the booklet to the first question; find answer row number 1 on your answer sheet; and proceed until you have finished the booklet.

## Questions

Mark your answers on the answer sheet. Do not mark on this booklet. Write any comment you care to make on the back of the answer sheet.

1. Does S want no more than two children in his family even though his health and income are satisfactory.
2. Is one motive for S to go places so that he can talk about having been there?
3. Is S relatively calm when others are getting rattled?
4. Does S think the government is spending too much on relief and pensions?
5. Does S resent efforts of others to tell him what to do?
6. Does S make a considerable use of the telephone, dictionary, or atlas when not necessary?
7. Does S sometimes have sudden unexpected jerks of some of his muscles even though nothing has happened?
8. Is S very eager to have his own business, or be an independent professional man, or if in an organization to be in a position to give orders rather than to take them?
9. Does S write in for samples, catalogs, solve puzzles, or submit questions to radio programs at times?
10. Is S easy-going in the matter of discipline?
11. Does S tend to say what comes to mind without enough thought as to whether it would be better left unsaid?
12. When hunting or fishing is S free from concern about the pain he inflicts on game, live bait, or fish?
13. Does S usually try to avoid being made a chairman of a committee or an officer of an organization?
14. Does S give in or stop during a controversy to "keep the peace"?
15. Does S have a voice that flows evenly and smoothly?
16. Is S inclined to say little except in response?
17. Does S have jerking motions of some muscles when unexpected things happen?
18. Is S considerate in his demands on employees, relatives, or pupils?
19. Does S talk slowly (making due allowance for age)?
20. Does S sometimes surprise his acquaintances by unexpected actions?
21. Would S buy an article at the cheaper price if he noticed that the clerk has asked less than the price tag indicates, apparently having misread it?
22. Does S act deliberately rather than impulsively?
23. Does S often keep his views to himself because they do not seem important enough to tell others?
24. Does S move about a good deal at a social gathering?
25. Can S make a speech or public performance without stage fright?
26. Is S likely to stay on the veranda by preference when some of the others go for tennis or a swim?
27. Does S have phobias, i.e., an unwarranted and disturbing hatred or fear of any object or group of objects or situations?
28. Is S good at "breaking the ice" in a social gathering?
29. Does S have the same religion, politics, or philosophy as his parents?
30. Is S constantly careful to protect his health?

31. Is S so sure of himself that it sometimes annoys others?
32. Does S quickly recover his composure after an accident or similar disturbing incident?
33. Is S less attentive than most individuals to things going on around him?
34. Is S rather indifferent to maintaining the dignity and privileges of his job or place in life?
35. Can S work in a room with many others talking and work efficiently without strain?
36. Does S maintain uniformly, courteous behavior to other members of his family?
37. Is S the kind of a person one might call a "self starter"?
38. Can S enjoy a rest when there are distracting noises and movements about?
39. Does S love to travel and when on a trip does he seek new experiences characteristic of the country?
40. Does S chew pencils or bite fingernails?
41. Does S sometimes say things that are dominating so that peoples' feelings are sometimes hurt?
42. Does S have few interests or activities of his own choosing?
43. Does S "stick-to-it" at the cost of much inconvenience rather than give up?
44. Does S have some thought pressing itself on his attention too much of the time to his annoyance?
45. Does S eat slowly (making due allowance for age)?
46. Is S as much influenced in his behavior by consideration of general welfare as by considerations of his own advantage?
47. Does S sleep well?
48. Does S take responsibility with reluctance, because he is doubtful of his fitness for it?
49. Does S think that modern prisons coddle the prisoner too much so as to interfere with needed punishment?
50. Would you consider S a "go-getter"?
51. Is S so sympathetic with those he sees in pain as to want to do something about it?
52. Is S likely to give way to the wishes of others rather than to seek to have his own way?
53. Would S feel sympathetic with conscientious objectors in time of war, where it is a war of invading other countries by one's own country?
54. Does S try to convert people to his views in several fields in which he is not an expert?
55. Does S prefer to take a passive role in the clubs to which he belongs?
56. Does S become disturbed by harmless rattles, crickets or the wind?
57. Does S make a practice of offering help to motorists who need help, but do not ask for it?
58. Does S use all reasonable precautions to prevent accidents?
59. Does S accept defeat easily without any evidence of his disappointed feeling?
60. Would S probably resort to corporal punishment in the case of deliberate disobedience by his own child at age ten?

61. Does S get into scrapes occasionally?
62. Does S have a habit of blinking eyes or pulling at ears?
63. Does S fail to finish what he sets out to do, often enough to be a bother to him?
64. Does S incline to ride rather than walk when the distance is intermediate?
65. Do S's "teeth get on edge" when hearing some noises?
66. Does S buy on credit to excess?
67. Is S emphatic in voice and manner?
68. Can S get along with children of various ages without becoming irritated by them?
69. Has S made more than one loan out of kindheartedness in which he was "worked" and never repaid?
70. Can S relax easily when sitting or lying down?
71. Does S favor zoning the city to control residence areas for negroes or orientals?
72. Does S become so scared or apprehensive at times so as to feel hot, or shivering or have skin get goose-pimples, (goose-skin, goose-flesh)?
73. Is S impatient with a child's strong desire for a worthless object?
74. Does S feel strongly convinced of the correctness of his views when in a controversy, excluding those in which he is expert?
75. Does S worry more than the circumstances warrant?
76. Does S sometimes get quite "keyed-up" (exclusive of drinking)?
77. Does S make plans well in advance of the event and carry them out?
78. Does S often get so wakeful as to be disinclined to go to bed at the usual time?
79. Does S tend to put off doing things past the time that would be best?
80. Does S take necessary risks of misfortune without undue worry?
81. In traveling does S watch out to help the aged, infirm, or those with children rather than leave such acts to the officials?
82. Does S talk less than his share when with others?
83. Does S break out in more explosive action or words than would be expected from the cause?
84. Does S stand by and avoid protecting an animal from needless suffering?
85. Does S think less well of his ability than the facts warrant?
86. Is S opposed to the parole system for criminals?
87. Does S try to "get things going" in the community to which he belongs?
88. Is S almost always truthful to others?
89. Is S lively enough so someone might refer to him as "always-on-the-go"?
90. In an automobile accident in which S is involved does he really try to see that any damage he did is made good?

91. Is S inclined to have a few select friends rather than a large circle of friends and speaking acquaintances?
92. Is it very hard for S to take blame, so that he seeks to avoid it?
93. In social contacts is S thought of as warm-hearted?
94. Do his failures come hard to S?
95. Is S usually able to steady a difficult situation where "others lose their heads"?
96. Does S put into his conversation quite a few "knocks" about others?
97. Is singing or whistling often started by S out of the joys of life?
98. Does S express his emotions readily?
99. Is S independent in making a judgment uninfluenced by whether he likes or dislikes the leading supporter of the proposal in question?
100. Is S really fond of only a few people?
101. Does S make efforts to get others to laugh and smile?
102. Is S much interested in the affairs of other people?
103. Does S refrain from complaining, when the other is late to an appointment?
104. Is S sometimes thought of as a "wet blanket"?
105. Is S considered cheery by some people?
106. Does S think that someone is definitely unfriendly to him and works against him?
107. Does S nearly always find it easy to take an interest in other peoples' interests in conversation?
108. When S does criticize, is it always tactful and really meant to be helpful?
109. Does S give judgments only after a weighing of the pros and cons?
110. Is S relatively unaffected in listening to emotional music?
111. Does S think less well of rivals than they deserve?
112. Does S express his satisfaction when he sees beautiful things?
113. Does S give very little time in his conversation to the criticism of people and things?
114. Does S sometimes think people are looking at him or talking about him when they are really not doing so?
115. Does S pay his debts and keep his promises when it is possible?
116. Does S get over bad news quickly?
117. Does S take criticism easily without resentment?
118. Do various satisfactions keep S's life so full that life seems very much worth living?
119. Does S find it easy to be impartial when called on to judge?
120. Does S "put his foot in it" often (make a tactless blunder)?

121. Is S hearty in greeting people?
122. Is S almost free from being suspicious of the actions of others?
123. Does S sometimes get the experience in hearing speakers of thinking that the speaker is referring to S?
124. Does S have a tendency to do some things beyond what good judgment would indicate?
125. Does S tend to exaggerate his grievances?
126. Does S adapt readily to new difficult conditions and situations?
127. Do death, sickness, pain, and sorrow enter largely into S's dreams?
128. Does S live an easy-going life with only few enthusiasms to express?
129. Does S think as well of those with whom he has a disagreement, as before?
130. Does S often ponder on the misfortunes of his past?
131. Does S show a uniform rather than a varied expression in talking?
132. Is S hard to please?
133. Does S carry out assignments promptly and systematically?
134. Is S likely to be jealous?
135. Is S rather optimistic about opportunities for young people?
136. Is S "touchy" on several things about himself?
137. Is S bothered at times with the idea that nobody cares for him?
138. Does S look ahead and fail to smile and show interest when passing a beautiful child?
139. Is S well pleased with life and so never considered committing suicide?
140. Is S prejudiced in favor of his own club, college, state, etc.?
141. Does S smile much?
142. Does S find that a minor failure or poor showing of his can be quickly forgotten?
143. Is S unsuccessful in acting, impersonating or relating incidents effectively?
144. Is S logical and scientific in his thinking?
145. Does S comment on many shortcomings in the shows he sees and the books he reads?
146. Does S find that the memories of illness or pain pass out of mind fairly soon?
147. Does S feel abused not being able to do something, instead of adapting to it by some substitute activity?
148. Does S prefer to be with adults nearly all the time rather than with children part of the time?
149. Does S only seldom express any grievances?
150. Does S have his opinions influenced by looking at things from the standpoint of his experience, occupation, or training?
151. Do companions like to be with S?
152. Does S often have the blues?
153. After seeing a tragic motion picture or drama, does S quickly return to normal, rather than continue being disturbed for a while?

154. Are personal interests unable to sway S from sound decisions?
155. Does S when on a picnic find himself sometimes unable to share the good spirits of the others?
156. Does S think well of most people, as to only rarely speak slightly of them?
157. Does S show a cordial attitude only to close friends if at all?
158. Does S think someone does not like him and speaks critically about S to others?
159. Does S smile or laugh a good deal?
160. Can S see things as others see them, when he wishes to?
161. Does S, when he has a grievance straightened out, continue disgruntled for a while?
162. In voting does S study the personalities and issues, sometimes voting for a candidate of the other party, rather than regularly voting the same party ticket straight?
163. Does S refrain from giving a kiss, hug, pat on the back or otherwise manifesting pleasure in meeting friends, except as needed for politeness, after an absence of a fortnight or so?
164. When S loses something, is he almost free from the tendency to think that some one else stole or mislaid it?
165. Does S give too high an importance to his own interests and fields of knowledge in comparison with others?
166. Does S find it hard to get started on a task that needs to be done?
167. Does S find it annoying to have any criticism made of himself even though justified and from which he could profit?
168. Can S "stand-up" under adversity well?
169. Does S often feel sad because of his inferiority in some respects?
170. Does S show a friendly attitude in his voice or expression?
171. Does S prefer not to pass a cemetery, so as not to be reminded of death?
172. Does S spend only very little time or no time grumbling about the condition of his work?
173. Does S succeed in preventing his emotions swaying his judgment much?
174. Is S appealed to strongly by young lovers who are hampered by opposition?
175. In disagreements with associates does S find it hard to understand how the other can possibly differ from him, so very one sided does the matter seem?
176. Does S find that grief over war victims and refugees comes to mind often?
177. Does S spend too freely in view of his income?
178. Does S think he has many warm friends?
179. Does S estimate his friends too favorably, in comparison with others whom he judges more severely?
180. Is S almost free from being disturbed by either his immaturity or aging?
181. Does S have spells of liveliness (lasting at least several days) rather than staying at about the same level?
182. Does S have spells of being sad and depressed (lasting at least several days) rather than staying at about the same level?

Now look back over your answer sheet to make sure you have an answer for every question. If you do not know, make the best guess you can.

Be sure to look to make sure you filled in the blanks at top of answer sheet showing your name, etc.

# AN INVENTORY OF FACTORS S T D C R

Name..... Sex..... Date.....

Scores: S..... T..... D..... C..... R.....

**INSTRUCTIONS:** Below you will find some questions which are to be answered by encircling either "Yes," "?," or "No." Read each question in turn, think what your behavior has usually been, and **draw a circle around the answer** that describes your behavior best. Encircle the "?" only when you are unable to decide between the "Yes" and the "No." **BE SURE TO ANSWER EVERY QUESTION.** There is no implication of right or wrong in any of these questions.

1. Do you express yourself more easily in speech than in writing?.....Yes ? No 1
2. Are you inclined to limit your acquaintances to a select few?.....Yes ? No 2
3. Do you generally prefer to take the lead in group activities?.....Yes ? No 3
4. Are you ordinarily a carefree individual?.....Yes ? No 4
5. Do you like work that requires considerable attention to details?.....Yes ? No 5
6. Are you inclined to be moody?.....Yes ? No 6
7. Do you usually have difficulty in starting conversations with strangers?.....Yes ? No 7
8. Are you inclined to act on the spur of the moment without thinking things over?.....Yes ? No 8
9. Do you work much better when you are praised?.....Yes ? No 9
10. Do you like to change from one type of work to another frequently?.....Yes ? No 10
11. Are you self-conscious in the presence of your superiors? .....Yes ? No 11
12. Do you daydream frequently?.....Yes ? No 12
13. Do you subscribe to the philosophy of "Eat, drink, and be merry, for tomorrow we die?" .....Yes ? No 13
14. Are you inclined to worry over possible misfortunes? .....Yes ? No 14
15. Are you frequently somewhat absent-minded?.....Yes ? No 15
16. Are you relatively unconcerned about what others think of your actions?.....Yes ? No 16
17. Are you inclined to keep in the background on social occasions?.....Yes ? No 17
18. Are you more interested in athletics than in intellectual things?.....Yes ? No 18
19. Are you impatient when waiting for a member of your family or for friends?.....Yes ? No 19
20. Do you like to speak in public?.....Yes ? No 20
21. Are you inclined to live in the present, leaving the past and the future out of your thoughts? .....Yes ? No 21
22. Do you have frequent ups and downs in mood, either with or without apparent cause?..Yes ? No 22
23. Are you inclined to be slow and deliberate in movement? .....Yes ? No 23
24. Are your feelings rather easily hurt?.....Yes ? No 24
25. Do you enjoy getting acquainted with most people? .....Yes ? No 25
26. Are you inclined to keep quiet when out in a social group?.....Yes ? No 26
27. Do you adapt yourself easily to new conditions, that is, new places, situations, surroundings, etc?.....Yes ? No 27
28. Do you express such emotions as delight, sorrow, anger, and the like, readily?.....Yes ? No 28
29. Are you inclined to think about yourself much of the time?.....Yes ? No 29
30. Are you inclined to analyze the motives of others?.....Yes ? No 30
31. Do you usually keep in close touch with things going on around you?.....Yes ? No 31
32. Do you often have the "blues"?.....Yes ? No 32
33. Do you "get rattled" easily at critical moments?.....Yes ? No 33

34. Is it usually difficult for you to make decisions?.....	Yes	?	No	34
35. Do you ever feel that the world is distant and unreal to you?.....	Yes	?	No	35
36. Is it difficult to "lose yourself" even at a lively party? .....	Yes	?	No	36
37. Do you shrink from speaking in public?.....	Yes	?	No	37
38. Do you have difficulty in making new friends?.....	Yes	?	No	38
39. Would you rate yourself as an impulsive person?.....	Yes	?	No	39
40. Were you ever the "life of the party"?.....	Yes	?	No	40
41. Are you frequently in low spirit?.....	Yes	?	No	41
42. Does it bother you to have people watch you at your work?.....	Yes	?	No	42
43. Do you frequently find yourself in a meditative state? .....	Yes	?	No	43
44. Are your daydreams frequently about things that can never come true?.....	Yes	?	No	44
45. Are you inclined to be shy in the presence of the opposite sex?.....	Yes	?	No	45
46. Are you inclined to be overconscientious?.....	Yes	?	No	46
47. Do you often crave excitement?.....	Yes	?	No	47
48. Do your interests change very quickly?.....	Yes	?	No	48
49. Are you inclined to ponder over your past?.....	Yes	?	No	49
50. Do you ever feel "just miserable" for no good reason at all?.....	Yes	?	No	50
51. Are you often troubled about feelings of guilt?.....	Yes	?	No	51
52. Do you often experience periods of loneliness?.....	Yes	?	No	52
53. Are you much depressed when others criticize you? .....	Yes	?	No	53
54. Are you worried about being shy?.....	Yes	?	No	54
55. Would you rather spend an evening reading at home than to attend a large party?.....	Yes	?	No	55
56. Do you worry over humiliating experiences longer than the average person?.....	Yes	?	No	56
57. Would you like a position in which you changed from one kind of task to another frequently during the day?.....	Yes	?	No	57
58. Do you often find that you have made up your mind too late?.....	Yes	?	No	58
59. Would you rate yourself as a tense or "high-strung" individual?.....	Yes	?	No	59
60. Does your mind often wander while you are trying to concentrate?.....	Yes	?	No	60
61. Do you nearly always have a "ready answer" for remarks directed to you?.....	Yes	?	No	61
62. Are you inclined to "jump at conclusions"?.....	Yes	?	No	62
63. Do you usually prefer to let some one else take the lead on social occasions?.....	Yes	?	No	63
64. Do you ever daydream?.....	Yes	?	No	64
65. Do you ever change from happiness to sadness, or vice versa, without good reason?.....	Yes	?	No	65
66. Do you usually derive pleasure from being "in the limelight" on social occasions?.....	Yes	?	No	66
67. Is it difficult to hurt your feelings, even when the joke is on you?.....	Yes	?	No	67
68. Do you often try to find the underlying motives for the actions of other people?.....	Yes	?	No	68
69. Are you inclined to stop and think things over before acting?.....	Yes	?	No	69
70. Do you generally feel uncomfortable when you are the center of attention on a social occasion?.....	Yes	?	No	70
71. Do you consider yourself less emotional than the average person, that is, less easily upset? .....	Yes	?	No	71
72. After a critical moment is over, do you usually think of something you should have done but failed to do?.....	Yes	?	No	72
73. Would you rate yourself as a lively individual?.....	Yes	?	No	73
74. Are you philosophically inclined?.....	Yes	?	No	74
75. Do you often have a feeling of unworthiness?.....	Yes	?	No	75
76. Can you usually keep cheerful in spite of troubles?.....	Yes	?	No	76
77. Do you like to play pranks upon others?.....	Yes	?	No	77
78. Do you often feel that people are observing you on the street?.....	Yes	?	No	78
79. Do you feel lonesome even when with other people? .....	Yes	?	No	79
80. Are you troubled with feelings of inferiority?.....	Yes	?	No	80
81. Would you rather be a scientist than a politician?.....	Yes	?	No	81
82. Are you inclined to take life too seriously?.....	Yes	?	No	82

83. In social conversations, are you usually a listener rather than a talker?.....	Yes	?	No	83
84. Do you frequently feel that people around you are talking about you?.....	Yes	?	No	84
85. Do you like to have time to be alone with your thoughts? .....	Yes	?	No	85
86. Do you find it difficult to go to sleep at night because experiences of the day keep "running through your head"?.....	Yes	?	No	86
87. Are you inclined to take your work casually, that is, as a matter of course?.....	Yes	?	No	87
88. Are you inclined to avoid meeting certain people on the street (bill collectors and the like not included)?.....	Yes	?	No	88
89. Do you find it easy, as a rule, to make new acquaintances? .....	Yes	?	No	89
90. Are you inclined to be quick and sure in your actions? .....	Yes	?	No	90
91. Are you troubled about being self-conscious?.....	Yes	?	No	91
92. Do you often feel restless while listening to a lecture? .....	Yes	?	No	92
93. Do you believe that people often misunderstand what you say?.....	Yes	?	No	93
94. Do you limit your friendships mostly to members of your own sex?.....	Yes	?	No	94
95. Does your mind wander badly so you lose track of what you are doing?.....	Yes	?	No	95
96. Are you often in a state of excitement?.....	Yes	?	No	96
97. Do you dislike to talk about yourself, even to close friends? .....	Yes	?	No	97
98. Do you prefer to be conservative in the matter of dress and personal appearance?.....	Yes	?	No	98
99. Do you like to discuss the more serious questions of life with your friends?.....	Yes	?	No	99
100. Are you inclined to keep your opinions to yourself during group discussions (not class discussions)?.....	Yes	?	No	100
101. Do you enjoy thinking out complicated problems?.....	Yes	?	No	101
102. Are you inclined to be introspective, that is, to analyze yourself?.....	Yes	?	No	102
103. Are there times when you seek to be alone and you cannot bear the company of anyone? .....	Yes	?	No	103
104. Are you much concerned over the morals of others? .....	Yes	?	No	104
105. Do you frequently take time out just to meditate about things in general?.....	Yes	?	No	105
106. Are you usually unconcerned about the future?.....	Yes	?	No	106
107. Do you usually become so absorbed in watching an athletic contest that you com- pletely forget yourself?.....	Yes	?	No	107
108. Can you relax yourself easily when sitting down?.....	Yes	?	No	108
109. Are you usually a "good mixer"?.....	Yes	?	No	109
110. Do you usually prefer a "slapstick" comedy to a serious drama at the movies?.....	Yes	?	No	110
111. Do you frequently find it difficult to go to sleep at night, even though you are tired?.....	Yes	?	No	111
112. Would you rate yourself as a happy-go-lucky individual? .....	Yes	?	No	112
113. Do you ever take your work as if it were a matter of life or death?.....	Yes	?	No	113
114. Do you often "have the time of your life" at social affairs?.....	Yes	?	No	114
115. Do you think there is a great deal more happiness in the world than misery?.....	Yes	?	No	115
116. Are you frequently "lost in thought"?.....	Yes	?	No	116
117. Have you often lost sleep over your worries?.....	Yes	?	No	117
118. Do you like to mix socially with people?.....	Yes	?	No	118
119. Do you believe that the morals of modern youth are generally superior to those of former generations?.....	Yes	?	No	119
120. Are you inclined to think over your failures long after they are past?.....	Yes	?	No	120
121. Are there times when your mind seems to work very slowly and other times when it works very rapidly?.....	Yes	?	No	121
122. Are you inclined to avoid all people whenever possible? .....	Yes	?	No	122
123. Do you enjoy participating in a showing of "Rah Rah" enthusiasm?.....	Yes	?	No	123
124. Do you usually feel disappointments so keenly that you cannot get them out of your mind? .....	Yes	?	No	124
125. Do you derive more real satisfaction from social activities than from anything else?.....	Yes	?	No	125
126. When you stop to consider your future, does it usually seem very optimistic?.....	Yes	?	No	126
127. Are you sometimes so "blue" that life seems hardly worth living?.....	Yes	?	No	127

128. Do you usually take the initiative in making new friends?.....	Yes	?	No	128
129. Do you spend a great deal of time in thinking over past mistakes?.....	Yes	?	No	129
130. Would you be very unhappy if you were prevented from making numerous social contacts? .....	Yes	?	No	130
131. Do you often feel that there are very few things in life worth living for?.....	Yes	?	No	131
132. Do you often run over in your mind the events of the day before going to sleep at night? .....	Yes	?	No	132
133. Do you often feel that social affairs are a waste of time?.....	Yes	?	No	133
134. Do you frequently feel grouchy?.....	Yes	?	No	134
135. Are you annoyed when a boisterous person attracts attention to himself in public?.....	Yes	?	No	135
136. Are you frequently bored with people?.....	Yes	?	No	136
137. When failing to have your own way, do you often resort to resentful thinking?.....	Yes	?	No	137
138. Do you usually keep in fairly uniform spirits?.....	Yes	?	No	138
139. Do you usually prefer to take your recreations with companions rather than alone?.....	Yes	?	No	139
140. Are you usually in good spirits?.....	Yes	?	No	140
141. Have you ever been bothered by having a useless thought come into your mind repeatedly? .....	Yes	?	No	141
142. Are you usually well-poised in your social contacts? .....	Yes	?	No	142
143. Does it upset you much to lose in a competitive game? .....	Yes	?	No	143
144. Do you spend much time in thinking over good times you have had in the past?.....	Yes	?	No	144
145. Are you often hesitant about meeting important people? .....	Yes	?	No	145
146. Do you feel tired most of the time?.....	Yes	?	No	146
147. Do you ever have a queer feeling that you are not your old self?.....	Yes	?	No	147
148. Is it easy for you to act naturally at a party?.....	Yes	?	No	148
149. Do you get tired of people rather quickly?.....	Yes	?	No	149
150. Do you like to have many social engagements?.....	Yes	?	No	150
151. Do you ever have to fight against bashfulness?.....	Yes	?	No	151
152. Are you frequently "lost in thought" even when supposed to be taking part in a conversation? .....	Yes	?	No	152
153. Do people find fault with you more than you deserve? .....	Yes	?	No	153
154. Do you often feel conspicuous in a group of people? .....	Yes	?	No	154
155. Are you sometimes bubbling over with energy and sometimes very sluggish?.....	Yes	?	No	155
156. Do you often speculate about why people behave as they do?.....	Yes	?	No	156
157. Do you find it almost impossible to take another person fully into your confidence?.....	Yes	?	No	157
158. Have you found books more interesting than people? .....	Yes	?	No	158
159. Have you often felt listless and tired for no good reason?.....	Yes	?	No	159
160. Do you prefer action to planning for action?.....	Yes	?	No	160
161. Do you often philosophize about the purpose of human existence?.....	Yes	?	No	161
162. Do you become angry very quickly <b>and also</b> recover very quickly?.....	Yes	?	No	162
163. Do you often think or dream of what you will be doing five years from now?.....	Yes	?	No	163
164. When you are bored do you feel like stirring up some excitement?.....	Yes	?	No	164
165. Do you usually feel well and strong?.....	Yes	?	No	165
166. Do you enjoy entertaining people?.....	Yes	?	No	166
167. Is your own mood very easily influenced by people around you, that is, by happy people or sad people?.....	Yes	?	No	167
168. Does it embarrass you a great deal to say or do the wrong thing in a social group?.....	Yes	?	No	168
169. Do you like to indulge in a reverie (daydreaming)? .....	Yes	?	No	169
170. Do you believe that "every cloud has a silver lining"? .....	Yes	?	No	170
171. Do you often feel ill at ease with other people?.....	Yes	?	No	171
172. Can you usually let yourself go and have a hilariously good time at a gay party?.....	Yes	?	No	172
173. Do you dislike to stop and analyze your own thoughts and feelings?.....	Yes	?	No	173
174. Are you inclined to avoid all complicated problems of any sort?.....	Yes	?	No	174
175. Do you think such questionnaires as this one are "silly"? .....	Yes	?	No	175