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The Counselor's Role in Encouraging the Adolescent to Christian Love with Special Reference to Carl Rogers' Theory of Counseling

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THE COUNSELOR'S ROLE IN ENCOURAGING
THE ADOLESCENT TO CHRISTIAN LOVE

WITH SPECIAL REFERENCE TO
CARL ROGERS' THEORY OF COUNSELING

A Research Paper Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by
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Advisor

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TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION.	1
Statement of Aim.	1
Method of the Study	1
Definition of Terms	2
II. THE ADOLESCENT AND HIS LACK OF LOVE	4
Developmental Difficulties of the Adolescent.	4
Communication Problems and the Adolescent	11
Society's Influence on the Adolescent	13
III. A RELATIONSHIP ENCOURAGING LOVE	18
Goal of the Relationship.	18
Assumptions in Building the Relationship.	19
Creating the Relationship	20
Response of the Individual to the Relationship.	24
The Relationship in Encouraging Love.	30
IV. IMPLICATIONS OF ROGERS' METHOD FOR ENCOURAGING LOVE.	33
Implications for Family Life.	33
Specific Implications for Christian Love.	37
V. SUMMARY AND CONCLUSION.	42
FOOTNOTES.	47
BIBLIOGRAPHY	52

CHAPTER I

INTRODUCTION

Statement of Aim

One of the most repeated injunctions in the New Testament is that Christians should love one another. Accordingly, an important objective of Christian education is that the Christian understand and put love into practice in his life. "Love is the dominant motive and central emotion of the Christian life."¹ In this paper the writer will examine how Christian love may be encouraged in a specific age group, adolescents. Only one aspect of encouraging Christian love, namely by interpersonal relations, will be considered. More specifically, the study will treat the youth counselor's part in encouraging Christian love in adolescents.

Method of the Study

Following the introduction is a brief description of the adolescent. It treats those aspects of his life which may directly influence his lack of love or growth in loving others. Chapter III deals with Carl Rogers' work on helping others to become mature, responsible individuals with concern for their fellow man. The source for this is On Becoming a Person by Carl Rogers.² Chapter IV spells out the implications of the method which Rogers develops. It examines what a Christian

youth counselor can use from the method of a noted psychoanalyst in encouraging adolescents to love. A summary and conclusion is in Chapter V.

Definition of Terms

One writer has suggested that "love" is a series of experiments in applied physiology with a few psychological investigations thrown in to make it more interesting.³ Love has an entirely different meaning for the Christian. It means helping rather than receiving help. It means giving rather than trying to get. It means putting oneself last rather than first. St. Paul gives a classic description of love in I Corinthians 13:4-8:

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away.⁴

Christian love is concern and actions that seek the welfare of others instead of the welfare of self. Reuel Howe says the ideal in Christian love is to be able to love the other person so satisfyingly that one becomes less dependent on being loved by others. The mature Christian finds it is more blessed to give than to receive.⁵

The word "counselor" refers to anyone who works with youth in a Christian congregation. This may include parents,

a trained youth worker, laymen who serve as youth group counselors, or the pastor. The counseling may be done in any manner, formally or informally. It covers the entire range of interpersonal relations from the lay counselor with youth in a softball game through a youth worker at a group meeting to a pastor and youth at a Sunday morning worship service.

CHAPTER II

THE ADOLESCENT AND HIS LACK OF LOVE

Developmental Difficulties of the Adolescent

In this section developmental difficulties, as they relate to the growth in love of the adolescent, will be examined. These comprise such areas as mental abilities, difference in sexes, experience and living, and establishing self-identity.

Mental Ability

Jean Piaget, an internationally recognized leader in the study of child development, points out that there are regular patterns in cognitive or mental development in children which each child experiences. These regular patterns allow prediction of an individual's mode and range of comprehension all along the course of his development.¹ Piaget reminds us, however, these predictions are only potentialities. The actual degree of completion of each phase varies with each individual. He continues, an individual will achieve complete maturity in one area while reflecting incomplete development in another area. Therefore it is not surprising that egocentric thought and mature intelligence concerning physical perspective can exist in the same individual.²

Piaget says for the adolescent of eleven to fifteen the nature of thought undergoes a change linked to the maturation

of cerebral structures. The adolescent then acquires the ability to think and reason beyond his own realistic world. He enters into the world of ideas and essences apart from the real world. Thinking begins to rely on pure symbolism and the use of propositions rather than solely on reality.³ Not until he has attained this level can the youth comprehend geometric relationships and questions dealing with propositions. Questions dealing with propositions affect problems of social relationships.⁴ At this age the youth no longer needs cause and effect judgement. He no longer has to operate with a concrete situation such as, "I get on the slide before you, because I was here before you." Rather, a new logic of moral values emerges and an exercising of the conscience. Piaget grants that the fifteen year old has reached near adult mental maturity. Erik H. Erikson, an authority on the emotional development of children, sees the adolescent as far below adult emotional maturity. The new ability in comprehension at this age allows the youth to start functioning as a responsible, decision-making individual in social relationships. Emotional immaturity, however, still hinders him in this process.

✓ Piaget asserts, then, that for the early adolescent there are mental limitations. He stresses that not until age eleven and perhaps not until fifteen are some children able to deal with symbols and propositions and cause and effect relationships. Not until this age can they function responsibly in

social settings. He also states that there are great differences in ability in children of the same age. An additional factor is that the same child may be at very diverse stages in different areas of his mental development. In short, not all teenagers under fifteen years of age have the mental equipment to engage in responsible social relationships in which love of ones' fellow man is an essential.

D. Campbell Wyckoff, in The Task of Christian Education, develops the implications for the foregoing. He points out that at age twelve perhaps one-half of all children are not able to handle any abstractions. Doctrine is full of abstractions.⁷ Only some young people are at the point where they can understand the relationship between God and Jesus Christ.⁸ Only some can understand that the Christian loves God and his fellow man because God first loved him.

The later adolescent has a higher degree of mental development than the early adolescent. He has an increasing capacity for abstract thought and model and system building.⁹ He also may become highly altruistic, desiring to assume social obligations. He is ready to think in terms of the community and the larger social group.¹⁰ The older adolescent has made significant gains in the ability to deal with others in social situations.

In conclusion, counselors cannot consider early teens and late teens in one group in regard to readiness and potential for grasping Christian teaching. Before the age of fifteen counselors cannot expect all youth to have the

mental equipment to grasp certain doctrines. When the young teenager does achieve the potential for doctrinal learning, it may be a very limited potential. In addition, youth have extremely varied mental capacities.

Self-Identity

A second aspect of the problem is the search for self-identity. Erik Erikson has said that the chief feature of adolescence is the renewed search for self-identity.¹¹ Just what identity means is a variable. Kenneth J. Foreman in Identification, Human and Divine says it depends on which psychologist you ask.¹² The author of The Vanishing Adolescent, Edgar Z. Friedenberg, has described it in the following way:

Adolescence is the period during which a young person learns who he is, and what he really feels. It is the time during which he differentiates himself from his culture, though on the culture's terms. It is the age at which, by becoming a person in his own right, he becomes capable of deeply felt relationships to other individuals perceived clearly as such.¹³

Friedenberg agrees that during adolescence the chief task is self-definition. Allport says it more simply. The search for identity is revealed in the way an adolescent tries on different masks. He develops one line of chatter and then another, or one style of hairdress and then another. He imitates one hero after another. He is searching for a garb that will fit. What he really wants is not yet here. This is his adult personality.¹⁴ Identity, then, is a form of imitation. The individual imitates those with whom he iden-

tifies. This usually is unconscious.¹⁵

Another characteristic of youth makes identity a problem for him. Standardized behavior short-circuits differentiation and identity.¹⁶ Because security often depends on the recognition of sameness, search for identity is often hampered. Youth does not allow himself the freedom necessary for identification because he conforms his behavior to the norm.

This explains why the youth can be very conforming at one time or in one aspect of life, while at another time and in another aspect behave with no apparent knowledge of group standards. The youth can be extravagantly generous or extravagantly cruel. He can pay lip service to the articles of belief of his faith, while his real loyalties are corporate values.¹⁷

Experience and Living

A third factor in the developmental limitations of youth is lack of experience. Youth have not yet had time to experience many of the frustrations and joys of life. An adolescent's lack of experience in life makes it impossible for him to feel all the implications of faith for life. In modern religious education religious experience is considered to be an integral part of, rather than a work of God apart from the educational process.¹⁸ Edward Farley in Religious Education states that teachers of many subjects can produce capacities or conditions of experience because they teach about an object which is in the continuum of the pupil and teacher. This is true in

mathematics, history, and science.¹⁹ It is much more difficult, however, for the religious teacher to establish this continuum.

Wyckoff says the development of Christian personality is dependent on gaining rich and profound Christian experience, the refinement of experience with the use of Christian standards, and the organization of experience for the realization of the fullness of life in Christ.²⁰ If the youth has already somewhat committed himself to Christ, he still must find out what commitment means in all the aspects of life. It does not dawn on him immediately what are the implications of his commitment.

At adolescence the youth must also revise his religious beliefs into mature terms. This is done with the aid of experience. It takes much experience over a long period to come to confidently espouse that God is love.²¹

In summary, it is evident that experience is a very important part of religious education. Without experience religious teachings have little value. Farley has pointed out that education in general is carried on best in a continuum of experience of the teacher and child. This is often impossible in religious education. In addition to making religious teaching bear on life, the problem is added of revising certain religious teaching in the light of experience.

Difference in Sexes

Another factor compounding the problem for teaching youth of this age is the difference in the degree of maturity between boys and girls. Girls mature more rapidly, both physically and socially. At ages fourteen to eighteen they tend to be dissatisfied with the attention of boys their own age.²² Their interest is with boys a few years older.

Merton P. Strommen, author of Profiles of Church Youth, has found that there also are religious differences. Eighty percent of the girls attend church at least once a week while only sixty-four percent of the boys attend as often. Of the girls, fifty-five percent report that they pray daily. Only thirty-four percent of the boys report the same.²³ Girls are more accepting of traditional Lutheran doctrine. They express a more compassionate attitude toward their fellow man. They are no more certain than boys, however, of a faith relationship to Christ.²⁴

In summary, as there are differences in girls and boys socially, there seem to be religious differences also. The girls seem to be more devoted to religion. This can be questioned, however, since their religion seems to have no more intrinsic value than that of boys their age.

Developmental difficulties do hinder the encouragement of love in adolescents. Important factors are readiness or lack of it to accept encouragement to love, the self-identity crisis, lack of experience in life, and difference in sexes,

having different needs and different interests.

Communication Problems and the Adolescent

Some social observers say that the gap in understanding between young people and their elders has never been wider. Youth and their elders are not communicating effectively. There is a frustrating reluctance or an inability of elders to communicate the concepts of personal dignity, responsibility, and freedom in contemporary language.²⁵

W. Kent Gilbert reports in Age Group Objectives of Christian Education that the church must face the same charge in regard to its young people. Youth are often puzzled about the Christian faith because many ideas are expressed in cliches and verbalizations that are meaningless to them.²⁶

The lack of communication also was evident in the poor understanding of doctrine that Lutheran youth showed in the Strommen study. Seventy-eight percent said faith is a right feeling in the heart about God. About two-thirds of the youth interviewed thought a person is forgiven only when he feels right in his heart about God.²⁷ The adolescent has not grasped some fundamental Christian doctrines.

Charles William Stewart reports similarly in Adolescent Religion. Each consultant that worked with the youth in his study made a statement at the beginning and at the end of his work indicating that the youth involved were not seriously religious. The consultants included psychiatrists, psycho-

logists, and social workers; some with a religious background and an active religious faith. One psychiatrist reported that these youth were all institutionalists and conformists as far as religious and moral behavior was concerned. Only one or two of the forty youth had experienced firsthand the struggle with religious realities such as sin, guilt, redemption, faith, and forgiveness.²⁸ Religion remained an extrinsic matter for them. The total person was not intimately involved. Religion must be something that makes the total response of the individual inevitable, that is intrinsic.²⁹

In conclusion, all these elements point to the gap between what adults think they are saying to youth and what youth actually are hearing. The evidence indicates that the church like most of society is not speaking in contemporary or meaningful language. The youth that the church has reached and which the church thinks it has affected are upon further investigation only "playing" at being religious or imitating religious ways. Their knowledge of religious teachings turns out to be very shallow. In regard to some very important doctrines what the majority of youth have learned is actually wrong. The adolescent has not grasped the message of the Church. Therefore he has also missed the teaching of the Church regarding Christian love. At best the church has produced an extrinsic religious response in the individual.

Society's Influence on the Adolescent

In addition to the developmental difficulties of youth and the problems in effective communication, society has some very strong influences that discourage love of one's fellow man. The three considered here are mass media, advertising and competition.

Mass Media

Mass media refer to the popular molders of public opinion and behavior. This includes television, movies, radio, magazines, newspapers, and public schools. A psychologist in the Stewart study concluded that the tastes of youth were set by radio, television, movies and teen magazines.³⁰ At present one might assume that television is most important in the mass media group. Almost everything that movies, radio, newspapers, magazines and public schools say, television also says and often says it more vividly. Also, television receives more attention than any of the other mass means of communication. Martha Gross, writing in the Christian Herald, says many children from three to sixteen spend one-sixth of their time watching television. Many spend more time with television than with school.³¹

Television programs deserve major criticism, according to many observers. Robert E. Van Deusen notes that researchers in England and the United States have produced

substantial evidence that continued exposure to acts of violence on films or television is likely to lead to aggressive acts on the part of the viewers. They observe that 1) television programs that feature excessive violence tend to reinforce in juvenile viewers overly aggressive attitudes and drives, where such attitudes and drives already exist, and that 2) filmed violence has been shown to stimulate aggressive actions among normal viewers as well as among those emotionally disturbed.³² Programs including acts of violence are teaching children not to have concern for the good of their fellow man. They actually reinforce violence against our fellows. In 1964 violence was a staple on forty-seven percent of the television programs in American homes while children were regularly watching.³³

In a nationwide survey by Evelyn Miller Duvall on television's influence on teens, one-third of the parents felt that television was the most important single influence on teenagers after the home. She found, however, that teenagers did not believe that their attitudes toward love and marriage were closely related to the television programs they watched regularly.³⁴ The question might be raised as to whether television does not reinforce tendencies in youth also in areas of love and marriage. Television may be only reinforcing the attitudes toward love and marriage which the other mass media present. Stewart reports that a psychologist in his study stated youth were not influenced by the church,

but took their values from the peer group and corporate society.³⁵

The mass media not only suggest methods of behavior, but they have made a science of justifying popular practice and behavior.³⁶ The mass media even present their reasons for adopting their suggested behavior.

In summary, critics would agree that the mass media, while having many beneficial effects in educating youth, are correctly accused of having some bad influences on youth also. The one most often cited is that of violence on television. It has been found that violence on television does contribute to the attitudes that pave the way for delinquent behavior.

Advertising

A second societal influence is advertising. E. J. Tinsley, writing in Frontier, says that one-third of all advertising expenditure goes for advertising that is in good taste. This usually appears in scholarly journals and other media not designed for the popular reading. Two-thirds of advertising expenditures, he continues, is of the type that tries to persuade people there is more to the product than that which meets the eye. There is concealed in it supposedly a short cut to personal or social success or the resolution of basic fears and anxieties, or a much coveted position of status or prestige.³⁷ This, says another observer, is the most serious charge that can be made against modern advertising. It appeals to materialism as a solution to problems.³⁸ It makes promises

it cannot fill. It even promises the good life, but cannot give it. Tinsley adds that mass advertising contrary to the New Testament teaches that a man's life is measured by the abundance of the things he possesses. To be content with little is not only to be foolish, but definitely wrong.³⁹

The attitude of the public toward this kind of advertising is that it amounts to nothing more than harmless entertainment that happens to be good for business. This is the attitude that the advertising industry tries to perpetuate.⁴⁰

The Christian ideal, on the other hand, is the treatment of one's fellow man with the self-giving love of the Incarnation. The Christian will always give courtesy, respect, and reverence. He will not attempt to manipulate or take advantage of the weak points of an individual.

Competition

A third societal influence is the spirit of competition. Mass advertising teaches competition rather than cooperation.⁴¹ Life is actually a matter of getting ahead. Ambition is a noble and necessary characteristic.

Competition makes teenagers compare unequal talents. It leads to hurt feelings and inferiority complexes. "It offends the virtuous desire to teach pupils, above all else, to learn to get along with each other."⁴²

Reasonable competition may be a part of human motivation. The Christian keeps competition in perspective. He does not

let competition become so strong that it overcomes his love for his fellow man.

Encouraging love in adolescents meets with many roadblocks. Some are a result of developmental limitations of the adolescent, some are the result of the problem in communication, and some are the result of influences in society which discourage people to act with Christian love. How does one encourage people to love?

CHAPTER III

A RELATIONSHIP ENCOURAGING LOVE

This chapter is an analysis of the book On Becoming a Person by Carl R. Rogers. In this book he presents a method to bring about personal growth through a helping relationship. One of the results of personal growth is an increase in concern for others. Encouraging people to love others, then, is a result of his method. Implication of his method are developed in Chapter IV.

Goal of the Relationship

Carl Rogers attempts to answer the question "How can I provide a relationship which this person (someone who has come for counseling) may use for his personal growth?"¹ To put it another way, "How can I be of help?" Rogers defines a helping relationship as one, "...in which one or both of the participants intends that there should come about, in one or both parties, more appreciation of, more expression of, more functional use of the latent inner resources of the individual."²

The overall hypothesis of the book is: "If I can provide a certain type of relationship, the other person will discover within himself the capacity to use that relationship for growth and change and personal development will occur."³

Rogers points out that he offers a method to counselors to

help clients become the persons they potentially can be.⁴

In regard to children, Rogers hypothesizes that if the parent creates a helping relationship with his child, then the child will become more self-directing, socialized, and mature.⁵ This might also be used by church groups, says Rogers, to lead to the same goals.⁶ He specifically mentions that the path of life he has described is applicable to children and church groups, both of which are the subject of this study.

Assumptions in Building the Relationship

Carl Rogers operates with one basic assumption which he calls a conviction, or which he says might be called an obsession. This assumption is "that the therapeutic relationship is only a special instance of interpersonal relationships in general, and that the same lawfulness governs all such relationships!"⁷ The use of Rogers' material for encouraging Christian love in formal and informal counseling situations can be based upon this assumption. The relationship of the parent, youth worker, or pastor to the adolescent is really an interpersonal relationship. The same laws govern interpersonal relationships as govern the counselor-client relationship of which Rogers speaks.

The second assumption Rogers uses regards a motive for personal growth. Rogers believes that the individual has within himself the tendency and capacity to move toward maturity. In a suitable psychological climate this tendency

becomes actual rather than potential. The tendency is to reorganize the personality and the relationship to life in mature ways.⁸

Creating the Relationship

In creating a helping relationship the counselor cannot follow research findings in a mechanical way. If he does, he will destroy the very qualities which research has shown are valuable.⁹ Rather, Rogers tells us some of the questions which his studies and clinical experience have raised and some tentative hypotheses that guide his behavior as he enters into a helping relationship. These questions and hypotheses are the same whether he is working with students, family, staff, or clients.¹⁰ Rogers offers ten suggestions.

1. "Can I be in some way which will be perceived by the other person as trustworthy, as dependable or consistent in some deep sense?"¹¹ Being trustworthy does not demand that he be rigidly consistent, like keeping appointments and respecting confidential material, but it means that he be dependably real. Whatever attitude or feeling he has should be matched by his awareness of that attitude.

2. "Can I be expressive enough as a person that what I am can be communicated unambiguously?"¹² His words must express his feeling and reflect what the other has said. Equally important, however, is his attitude toward the person. He may be experiencing an attitude of annoyance toward the other person and yet be unaware of it. His communication

will then contain contradictory messages, if he is trying to communicate acceptance. He must be sensitively aware of an acceptant attitude toward his own feelings. Ultimately, if he is to facilitate growth in the other person, he must also grow. This is painful, but enriching.

3. "Can I let myself experience positive attitudes toward this other person - attitudes of warmth, caring, liking, interest, respect?"¹³ He has a certain amount of fear of these feelings. He also senses this emotion in others. It is a real achievement when he learns in certain relationships or at certain times in those relationships that it is safe to care, that it is safe to relate to the other as a person for whom he has positive feelings.

4. "Can I be a sturdy respecter of my own feelings, my own needs, as well as his? Am I strong enough in my own separateness that I will not be downcast by his depression, frightened by his fear, nor engulfed by his despondency?"¹⁴ When he can freely feel strong in being a separate person, then he can let himself go deeply in trying to understand and accept the other because he has no fear of losing himself.

5. "Am I secure enough within myself to permit him his separateness? Can I permit him to be what he is - honest or deceitful, infantile or adult, despairing or overconfident?"¹⁵ The competent counselor can interact with a client without interfering with the freedom of the client to develop his personality apart from that of the counselor.

6. "Can I let myself enter fully into the world of his feelings and personal meanings and see them as he does? Can I step into his world so completely that I lose all desire to evaluate or judge it?"¹⁶ The question here is whether the counselor can sense accurately the meanings of experience that are obvious to the client and those that are implicit or dim or confused. Even a minimum of empathic understanding is helpful, though it can be even more helpful if the counselor can formulate clearly the meaning of the individual's experience.

7. "Can I receive him as he is? Can I communicate this attitude? Or can I only receive him conditionally, acceptant of some aspects of his feeling and silently or openly disapproving of others?"¹⁷ It may take a lot of growing on the counselor's part to accept the client in every respect. Usually he cannot accept the client because he has been threatened or frightened by some aspect of the client's feeling.

8. "Can I act with sufficient sensitivity in the relationship that my behavior will not be perceived as a threat?"¹⁸ If the counselor can free the client as much as possible from external threat, then that person can begin to experience and to deal with internal feelings and conflicts which he finds threatening within himself.

9. "Can I free him from the threat of external evaluation? This is a special aspect of question eight. In almost every phase of our lives we find ourselves under the rewards and

punishments of external judgements."¹⁹ These judgements are not conducive to the development of a helping relationship. Even a positive evaluation does not help, for it implies that a negative evaluation can also be made. The more the counselor can keep the relationship free of judgement, the more the individual will recognize that the locus of evaluation and responsibility lies with him. Then the client can become a self-responsible person.

10. "Can I meet this other individual as a person who is in the process of becoming, or will I be bound by his past or by my past?"²⁰ If the counselor sees the other person as a fixed individual, shaped by his past, and already classified, then he is not helping that person. If he accepts that person as in a process of becoming, then he can help make real the other individual's potentialities. If he reinforces the person the client is, with all his potentialities, then he will tend to develop these potentialities.

Carl Rogers sums up the ten points in another chapter. He puts them into three summary statements. He says in a helping relationship the counselor must be aware of his own feelings, as much as possible, rather than put on a facade. The facade may be covering up another attitude at a deeper level. When the counselor is aware of his feelings, the relationship can be real. Secondly, the more acceptance and liking the counselor can feel toward the individual, the more he will be creating a relationship that the individual can use. By acceptance he means a warm regard for the client as

a person of unconditional worth. This means one has an acceptance of and regard for his attitudes no matter how positive or negative or contradictory to the past. Thirdly, the relationship is only significant as far as the counselor continues his desire to understand. Empathy is needed. Only as the counselor understands what the person is saying will the person feel free to explore all the hidden nooks and crannies of buried experience.²¹ If the counselor holds these attitudes, and the client can recognize these in the counselor, personal development will invariably occur.²²

Rogers gives us ten hypotheses that are useful for developing a helping relationship. He emphasizes that the counselor must be real, that he must be acceptant toward the individual, and that the counselor must understand the individual.

Response of the Individual to the Relationship

Movement Away from Facades

The individual in a helping relationship has a tendency to move away from what he is not. Moving away from what he is not is negative progress, but the individual is beginning to define what he is. He may do this very fearfully and hesitantly. The reason is simply a fear of exposing what he is.²³

There is progress in simple recognizing the facade. Instead of merely being the facade, he is coming closer to

himself when he regards himself as a frightened person hiding behind a facade because he is too terrible to be seen.²⁴ The individual moves away from pretending to be something which he is not.

Movement Away from "Oughts"

Another tendency of the individual in a helping relationship is a moving away from what he ought to be. This is often a very severe struggle because parents have ingrained in their children that they ought to be good or have to be good. It is further complicated when love is given by the parents on the condition that one is good.²⁵ The client no longer feels he must do what other people have told him he must do or be what others have told him he must be.

Movement Away from Meeting Expectations

Other clients find themselves moving away from what the culture expects of them. There are enormous pressures in our society to make one become the organization man. Corporations and educational institutions standardize the individual to fit into the organization. The client tends to move away from conformity.²⁶ This does not, however, imply a movement toward unsocialized behavior.

Movement Away from Pleasing Others

The individual who has formed himself by pleasing others, in the freedom of the helping relationship moves away from

being that person. The client defines his goals by discovering in an understanding relationship some of the directions in which he does not wish to move. He prefers not to hide himself or his feelings from others or himself. He does not want to be anything that is imposed from outside.²⁷ The individual will move away from that which is not himself.

Movement Toward Self-Direction

In a positive vein the individual moves toward being autonomous. He gradually chooses the goals toward which he wants to move. He becomes responsible. He decides which manners of behavior have meaning for him. The freedom involved in self-direction is not something which clients move into over-confidently but with responsible freedom. An individual moves toward it cautiously. Moving toward autonomy does not mean that the individual always makes good choices. To be responsibly autonomous means that one chooses and learns from the consequences.²⁸ Rogers sees the individual moving toward self-direction.

Movement Toward Being Process

Clients move toward being more open and changing. They are not disturbed when they find out they are different from day to day, and that they do not hold the same feelings toward a person. The striving toward conclusions and end states diminishes.²⁹ The client moves toward a less rigidly structured life.

Movement Toward Openness to Experience

An individual in a helping relationship moves toward being in an open, friendly, close relationship to his experiences. This is the opposite of defensiveness. Defensiveness is the individual's response to experiences that are viewed as threatening or incongruent with his view of the world or himself. The threatening experiences are made harmless by distortion or denying awareness to them. A major part of the helping relationship is experiencing attitudes which the individual has never before acknowledged as a part of himself. This means that the individual is open to his feelings of fear, discouragement, and pain, but also open to feelings of courage, tenderness, and awe.³⁰ The individual can accept what happens to him and can integrate it into his life.

Movement Toward Acceptance of Others

Along with the openness toward experience of self there also is a greater openness to external reality. Tied to this greater openness to external reality is an openness toward other individuals. As the client moves toward accepting his own experience, he moves toward the acceptance of the experience of others. He appreciates his own experience and the experience of others for what it is.³¹ The person is acceptant of all the above phenomena in other persons also.

Movement Toward Existential Living

An individual in a helping relationship moves toward recognizing and accepting all the complexity of the changing self that is involved in living fully in each moment. To the person who is fully open to his experience, without defensiveness, each moment is new. The complexity of events at each moment has never existed exactly as such before.³²

As a result the self and personality emerge from that moment. The experience of that moment does not have to be translated or twisted to fit preconceived self-structures. So one becomes an observer of on-going experience, rather than being in control of it. Life involves discovering the structure of experience in the process of living the experience.³³ Life is opening the self to what is happening now and finding the structure of the present experience. Living is in the present. There is no worry about the unpredictable aspects of the future.

Movement Toward Trust of Self

In a helping relationship the individual also appears to have increasing trust in his organism as a means of arriving at the most satisfying behavior in every situation. This is because he discovers more and more that if he is open to his experience, doing what feels right turns out to be a competent and trustworthy guide to satisfying behavior. Rogers believes it happens in this way. A person who is open to all his

experience has access to all the available data for the situation. He has access to his social demands, his own complexes and perhaps conflicting needs, his memories of similar situations, and his perception of the uniqueness of this situation. The person open to experience can permit his total organism to function in discovering that course of action which comes closest to satisfying all the needs in that situation.³⁴

Most people, however, have defects that include some information which does not belong in the decision and exclude some information that does belong. The helped person is normally not infallible in his judgements. He does give the best possible answer for the data, but data are sometimes missing. Since the individual is open to experience, however, he can quickly become aware of errors and make corrections. The individual may surprise himself in his ability to find behavioral solutions to troubling human relationships.³⁵ When the person is open to all his experience, he can operate in a logical, efficient manner.

The Process of Functioning More Fully

In summary, the person who is helped becomes a more fully functioning person. He is able to live fully in each and all of his feelings and reactions. He makes increasing use of all his sensory equipment. He is able to permit his total organism to function freely in all its complexity in selecting the behavior that is most genuinely satisfying.

He can trust his self, not because it is infallible, but because he is fully open to the consequences of each of his actions and can correct them if they are less than satisfying.

The Relationship in Encouraging Love

Rogers does not systematically deal with the client having love for other human beings. He does deal with this subject, however, in an incidental way a number of times.

In the growth of love for others there is a preliminary step. This step is the learning by the client to accept fully and freely and without fear the positive feelings of others. Rogers is quite certain that accepting the positive feelings of others is a highly significant part of the therapeutic process. It occurs to some degree in all successful cases.³⁶ The client usually first accepts the positive feelings of the counselor. He may also have an immediate experience of accepting the positive feelings of another. Once the client can accept positive feelings of others an inevitable reaction on the part of the client is to relax, to let the warmth of liking by another person reduce the tension and fear involved in facing life.³⁷

After this the client may acquire an attitude approximating that of the therapist. Rogers does not say the client will love the therapist. He does not use that word because of many connotations which that word can have. He describes the feeling that the client has as a simple outgoing feeling of one individual for another. The feeling is even

more basic than sexual or parental feelings. It is caring enough about the person that one does not wish to interfere with his development, nor use him for any selfish goals.³⁸

Rogers says, "I can permit someone to care about me, and can fully accept that caring within myself. This permits me to recognize that I care, and care deeply, for and about others."³⁹

The evidence indicates that there is a growing recognition that the innermost core of man's nature, the deepest layers of his personality, is positive in nature. It is basically socialized, forward-moving, rational and realistic.⁴⁰ This does not mean that his behavior will always be conventional. It may not always be conforming, but it will be individualized and socialized.⁴¹ Rogers concludes that the human being is at the deepest level a positive creature desiring good.

Rogers describes the mature personality:

We have then an organism which is as aware of the demands of the culture as it is of its own physiological demands for food or sex - which is just as aware of its desire for friendly relationships as it is of its desire to aggrandize itself - which is just as aware of its delicate and sensitive tenderness toward others, as it is of its hostilities toward others. When man's unique capacity of awareness is thus functioning freely and fully, we find that we have, not an animal whom we must fear, not a beast who must be controlled, but an organism able to achieve, through the remarkable integrative capacity of its central nervous system, a balanced, realistic, self-enhancing, other-enhancing behavior as a resultant of all these elements of awareness. To put it another way, when man is less than fully man - when he denies to awareness various aspects of his experience - then indeed we have all too often reason to fear him and his behavior, as the present world situation testifies. But when he is most fully man, when he is his complete organism, when awareness of experience,

that peculiarly human attribute, is most fully operating, then he is to be trusted, then his behavior is constructive.⁴²

This is how one can develop loving behavior in an individual according to Rogers. The basic nature of man is positive. The counselor can help the individual to care about himself, and recognize that he does care about others also. In addition, the person open to his experience can make the best choice in behavior for any situation. His choice will be positive.

As a result of the helping relationship the person helped will be more fully aware of his needs and the needs of others. The person can then have a sane, realistic loving attitude toward himself and others. His behavior can be constructive for all whom he touches. This concludes the analysis of Rogers' method.

CHAPTER IV

IMPLICATIONS OF ROGERS' METHOD FOR ENCOURAGING LOVE

Implications for Family Life

This section of Chapter IV examines the implications for family life that Rogers sees in his method. When Rogers' method is used in a family relationship, it will have definite results in the family and in the circle of friends of the individual.¹ It will affect the adolescent as well as the adult. Rogers points out several areas in which results can be seen.

More Expression of Feeling

The individual will gradually come to express more fully his true feelings to his family and friends. This applies to negative feelings such as resentment, anger, shame, jealousy, dislike and annoyance as well as positive feelings such as tenderness, admiration, liking and love.² When the person is living behind a facade or front his unexpressed negative feelings pile up to the explosive point and are triggered off by some specific incident which often has an unfortunate effect on all concerned. It has an unfortunate effect largely because the explosion of temper of the annoyed individual is inappropriate to the specific situation and very unreasonable. Actually the flare-up may be a result of denied or pent-up feelings resulting from a dozen such situations. As

the individual is able to pour out immediately and not accumulate anguish, fury and despair, he can accept these feelings and they have no explosiveness. Since the individual does not carry negative feelings around aroused by prior incidents, his immediate reactions are appropriate and likely to be understood. Gradually the individual finds himself expressing his feelings as they occur.³ In conclusion, if an individual does not allow himself to express negative feelings or emotions, he cannot express positive feelings. Further, it is more satisfying to express strong emotional attitudes when they arise rather than letting them build up to an explosive force.

Living on an Honest Basis

The individual discovers that he can have a relationship on the basis of his real feelings. Finding out that feelings of shame, anger and annoyance can be expressed without harming the relationship is a deeply strengthening thing. Also, to find out that tenderness, sensitivity and fearfulness can be expressed and yet not be betrayed is a reassuring fact. This works out constructively perhaps because the individual learns to recognize and express his feelings as his own and not as a fact about another person.⁴ The person can express his feelings in such a way that everyone present knows they are his own feelings and not a judgement or pronouncement of fact on another person or another thing. Yet he knows that this expression will not destroy his relationship.

Improvement in Communication

In the helping relationship the individual learns something about how to initiate and maintain real communication. Many people have difficulties in relationships because sufficient communication within themselves is lacking and as a result communication with others has been damaged. The task of the counselor is to help, through a special relationship, the person achieve good communication within himself.⁵ Good communication between individuals, then, will also help the person to communicate within himself. Communication within the self and communication with others are interdependent. Improvement in one improves the other. Deterioration in one hurts the other.

A major factor which deteriorates interpersonal communication is the tendency to judge or evaluate the statement of another person or group. This is especially true with any statement that may be emotionally meaningful. Real communication takes place when the judging or evaluating tendency is avoided or when one listens with understanding.⁶ This means that instead of judging, the listener must try to express the ideas and attitudes of the other person from the other person's point of view and to achieve his frame of reference.

When the individual experiences real communication, when he can relax his defenses and finds himself understood, then the individual wishes to create this atmosphere for others. He begins to see it as a resource he can extend to others.

Also when he sees he need no longer keep up a facade, then he can let himself see how life appears to the other person.⁷ Rogers adds that this is not only valid for interpersonal communication but has been proved valuable in small groups. He includes religious groups in his list.⁸

In summary, the degree of communication within oneself and with other persons is related. An improvement in one will result in an improvement in the other. Also, when one finds he really communicates with one individual, perhaps the counselor, he will wish to allow this same communication with others. These principles apply also for small groups.

Willingness for Another to be Separate

Lastly, the individual will tend toward permitting each member of the family to have his own feelings and be a separate person. Many people are unaware of the great pressure they put on family members to conform to their feelings. Often love is given by parents or siblings on the condition that other members of the family share the same feelings.

The person in a helping relationship will be willing to allow the other person to have different values and different goals. In short, he is willing to let the other be a separate person. This willingness develops as the individual discovers he can trust his own feelings and reactions. As he learns that his own deep impulses are not destructive or catastrophic, he becomes able to trust the uniqueness of his wife and children and to accept their feelings and values. Rogers sums up

what this would mean to a child if he had been brought up by parents who were willing to let the child be a separate person.

It would mean that the child would grow up respecting himself as a unique person. It would mean that even when his behavior had to be thwarted, he could retain open "ownership" of his feelings. It would mean that his behavior would be a realistic balance, taking into account his own feelings and the known and open feelings of others. He would be a responsible and self-directing individual, who would never need to conceal his feelings from himself, who would never need to live behind a facade. He would be relatively free of the maladjustments which cripple so many of us.⁹

In summary, the family circle tends to become a number of separate and unique persons with individual goals and values. It is bound together, however, by real feelings which exist between them and the satisfying bond of mutual understanding of a part of each other's private world. Rogers' method with some additions is also important in encouraging Christian love.

Specific Implications for Christian Love

The Psychologist and the Christian Counselor

This section of Chapter IV examines the implications of a helping relationship specifically for the Christian counselor. William E. Hulme, in his book Counseling and Theology, considers this subject. He speaks of a helping relationship similar to that which Rogers presents. Hulme uses theological terms, however, to describe many of the processes of which psychologists speak.

Hulme says that the processes of honesty through confession, and understanding through acceptance affect the recognition of natural talents and interests which otherwise might remain hidden in confusion and repression.¹⁰ The individual who begins to experience the liberation of a loving or helping relationship with a counselor is freed not only to understand himself, but to be himself. The need for a facade is no longer present. He can develop his personality and plan for his future in harmony with his unique self.

For the Christian, love is tightly tied to Christian doctrines. The one who receives justification has all things and his gratitude helps to make him loving and lovable.¹¹ Because an individual's salvation is secure, he is released from the anxieties and defensive activities that normally tie up one's psychic energies in concern for self. As a result, one can devote his energies to needs beyond his own. Hulme adds, "Only as one is rich in his assurance of being loved can he be free enough to love."¹²

Christian Uniqueness in the Counseling Process

Hulme finds two areas where the Christian counselor offers something unique and necessary. The Christian counselor helps the individual to accept himself in a very special way. For many people, the experience of unconditional love is foreign. This is the kind of love, however, that the client receives from the Christian counselor. In being accepted as he is and especially by a minister of God, he is encouraged

perhaps subconsciously to think of God in terms of this same acceptance.¹³

A satisfying relation does not include destructive elements such as inferiority, superiority, and egocentrism. These destructive elements often begin with the parental relationship which at best is tainted with egocentricity. The relationship with God as parental agape has none of the destructive elements. For this reason, the parental agape of God has a particularly advantageous influence for the development of maturity.¹⁴ A unique contribution of Christianity is the ultimate acceptance offered by God.

Also Hulme contends that God is far more necessary to the needs of personality than authorities on psychotherapy usually allow. There is a religious tension in people which is actually a need for God. This can cause an inner anxiety when it is not wiped out by rationalization or a god-substitute.¹⁵ By supplying the God, Christianity makes a unique contribution.

Response to Justification

Hulme also speaks of a response within the individual which accompanies his justification. This response is in theological terms, regeneration, or a new birth. When the sinner sees the sacrifice of love from God in his justification he is moved to love in return.¹⁶ His attention is taken from himself and his guilt is put upon a gracious God who has redeemed him. Justification breaks the self-centered dispo-

sition of the individual and allows him to integrate his personality around God. Or when the sinner realizes how much it cost God to work out his forgiveness, he can scarcely take it lightly. He is moved to a deep gratitude by the demonstration of love from God and it becomes his incentive for obedience.¹⁷

The Christian adds, to what Rogers has said, the recognition of a loving God. The abundance that engenders love in man is nothing inherent in human nature. Rather it is the result of God's activity upon human nature. The phenomenon of love is nothing other than the fruit of the Spirit. The resources for health and wholeness within personality stem from a reconciliation with the Creator.¹⁸

The Christian counselor, in conclusion, uses the method which the scientist has proposed. He uses the method to help the individual face the feelings which he denies or keeps from consciousness. Also, he uses the method to assure the individual of the love of the counselor and so assure him of love from God. Achieving maturity is for the Christian breaking with egocentricity, and centering his interests and energies on God and his fellow humans. This is done for the Christian by the reception of divine grace in forgiveness which affects a change within personality. This reorganizes interests and values which in turn release the creative power of love in the Christian.

The helping relationship that Rogers proposes has implications for interpersonal relationships in the family

and in small groups. More expression of feeling develops. Living is on a more honest basis. There is improvement in communication both within the person and between individuals. And there is more willingness to let others be separate persons. In short, a more loving relationship develops between people.

Hulme points out that the Christian uses a method similar to that of Rogers. The Christian, however, makes an unique contribution to the method that the scientist has proposed. The Christian adds a loving God who accepts the individual unconditionally, and thus supplies the God which man needs.

CHAPTER V

SUMMARY AND CONCLUSION

There are many influences in the life of the adolescent that either make it hard for him to see that love for one's fellow man is an important part of life, or that discourage him from loving others. The developmental difficulties of the adolescent are a major influence. One factor considered here is readiness. Piaget points out that the early adolescent is not capable of performing the mental processes required to love in a mature Christian sense. Wyckoff asserts that many early adolescents are not able to comprehend the doctrines as taught by the Church. Instilling love toward God and one's fellow man is the ultimate aim of doctrinal instruction. Older adolescents, however, are capable of this comprehension.

Another factor considered in developmental difficulties is self-identity. Attaining self-identity is the task of discovering one's own mature personality. In doing this the youth must switch from one role or behavior to another until he finds that which is satisfying. If the youth does not experiment enough with different behaviors, he cannot achieve self-identity. This experimenting may not always involve positively oriented behavior. If his non-positively oriented behavior is stopped, his self-identity process may also be stopped. It may be necessary for some children to involve

themselves in unloving behavior in order to achieve self-identity.

A third developmental difficulty that hinders the adolescent in loving behavior is his lack of experience. Attaining a Christian personality is dependent on gaining a rich and profound Christian experience. Since youth has not yet experienced many of the frustrations and joys of life, he cannot yet feel the implications of love for his life. Thus he cannot be encouraged by experience to love in all areas of life.

A fourth factor in developmental difficulties is the difference in sexes at the adolescent stage. Girls mature more rapidly than boys. Also, girls seem to be more religious than boys. This complicates the encouraging of love among adolescents.

A fifth factor hindering the growth in loving behavior is the difficulty which the older and younger generation have in communicating. The older generation has not succeeded in passing on Christian knowledge and feelings upon which Christian love is built.

In addition, society has many influences that actively discourage people from loving one another. Television comes in for special criticism here. The programs featuring violence as a staple commodity make up over half of all television programs when children and teenagers are normally watching. These programs stimulate aggressive actions among the viewers.

In addition many teenagers have taken their views of love and marriage from the mass media which often contradict those of the Christian church.

A second societal influence discouraging Christian love is advertising. It offers materialism as the solution to problems. It teaches that the important aspect of life is possessions. This is in contrast to the Christian ideal which has as its most important aspect the treatment of one's fellow man with the self-giving love of the Incarnation.

A third societal influence is the spirit of competition. Competition is in opposition to cooperation. It teaches that in life one should put himself first, rather than another individual.

Rogers offers a method of encouraging love in individuals which counters the influences that developmental difficulties and society present to adolescents. Rogers spells out his goals and assumptions as well as the hypothesis with which he works. He believes the same principles operate for interpersonal relationships as those which operate between client and counselor. He states the concerns which are important in establishing a helping relationship. The counselor must be real. He must be aware of his own feelings and not try to cover them. The counselor must be as acceptant as possible to the individual no matter how positive or negative or contradictory the person may be. The counselor must also desire to understand the other person. As the counselor can accept and understand the person, to that degree the person

explores denied and repressed information. Then the individual can accept himself and his real feelings. He can express both negative and positive behavior more fully and freely. A mature, socialized person results.

An aspect of mature socialized behavior is love in feeling and in action. Rogers describes it as a simple outgoing feeling of one individual for another, or it can be a deep caring for and about others.

Care for and about others has implications for family life, says Rogers. There will be more expression of feeling. There will be immediate expression of negative feelings, preventing them from building up to the exploding point. There will, however, be more expression of love. Secondly, the living will be on an honest basis. Family members will recognize they can express their annoyance to a person without harming their relationship with that person or affecting their love for or from that person. The third implication is improvement in communication. When an individual experiences real communication within himself and with others, he wishes to create this atmosphere for others also. The final implication for family living is the willingness for another to be a separate person. As each member discovers he can trust his own feelings, he is willing to let the others also have their own feelings, goals and values.

The Christian accepts the method of the scientist, but he adds something unique to what the scientist has proposed. The Christian adds a loving God who sent his Son into the

world to show his love. This loving God is one to whom the Christian counselor can turn for unconditional love. The Christian counselor will encourage the Christian to believe that he is accepted by God even more fully than he is accepted by the counselor. Also, the Christian counselor can resolve the religious tension that all men feel by placing the God as the resolution.

The Christian also sees his response to acceptance as resulting from another factor. Rather than seeing love resulting from the rational socialized core of man, the Christian sees his sanctification spring from justification which comes to him through the grace of God.

The Christian counselor, then, uses the processes of the psychologist. Acceptance for him is in God, however, and not in the counselor himself. Also, the Christian does not see his acceptance of the individual as encouraging love in the individual, but he sees God's power working in the individual.

FOOTNOTES

Chapter I

¹D. Campbell Wyckoff, The Task of Christian Education (Philadelphia, Pa.: Westminster Press, 1955), p. 21.

²Carl Rogers, On Becoming a Person (Cambridge, Mass.: The Riverside Press, 1961).

³Robert Fitch, Self-Centered Self (New York: Harcourt, Brace and World, Inc., 1960), p. 4.

⁴Holy Bible, Revised Standard Version, I Corinthians 13:4-8.

⁵Reuel Howe, The Creative Years (New York: The Seabury Press, 1965), p. 206.

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¹Henry Maier, Three Theories of Child Development (New York: Harper and Row, 1965), p. 143.

²Ibid., p. 141.

³Ibid., p. 135.

⁴Ibid., p. 136.

⁵Ibid., p. 140.

⁶Ibid., p. 205.

⁷D. Campbell Wyckoff, The Task of Christian Education (Philadelphia, Pa.: Westminster Press, 1955), p. 113.

⁸Ibid., p. 114-115.

⁹Peter Blos, On Adolescence (New York: The Free Press of Glencoe, Inc., 1962), p. 146.

¹⁰Robert Havighurst, Developmental Tasks and Education (New York: Longmans, Green and Company, 1960), p. 58.

¹¹Gordon Allport, Pattern and Growth in Personality (New York: Holt, Rinehart, and Winston, 1961), p. 124.

¹²Kenneth Foreman, Identification, Human and Divine (Richmond, Va.: John Knox Press, 1963), p. 31.

¹³Edgar Friedenberg, The Vanishing Adolescent (New York: Dell Publishing Company, 1963), p. 29.

¹⁴Allport, p. 126.

¹⁵Havighurst, p. 66.

¹⁶Blos, p. 118.

¹⁷Charles Stewart, Adolescent Religion (New York: Abingdon Press, 1967), p. 112.

¹⁸Harrison Elliott, Can Religious Education be Christian? (New York: The Macmillan Company, 1947), p. 5.

¹⁹Edward Farley, "Does Christian Education Need the Holy Spirit?" Religious Education, LX (Nov-Dec 1965), p. 343.

²⁰Wyckoff, p. 112.

²¹Ibid., p. 114.

²²Havighurst, p. 34.

²³Merton Strommen, Profiles of Church Youth (St. Louis: Concordia Publishing House, 1963), p. 44.

²⁴Ibid., p. 63.

²⁵Keith Wilkes, "The Changing Values of Youth," Frontier, LXXIII (Winter 1964), p. 300.

²⁶W. Kent Gilbert, The Age Group Objectives of Christian Education, Board of Parish Education of the Lutheran Church in America, 1958, p. 84.

²⁷Strommen, p. 54.

²⁸Stewart, p. 111.

²⁹Farley, p. 433

³⁰Stewart, p. 112.

³¹Martha Gross, "TV: Electronic Crime School," Christian Herald, (August 1965), p. 16.

³²Robert Van Deusen, "TV Violence and Juvenile Delinquency," The Lutheran-LCA, II (Dec. 16, 1964), p. 5.

³³Gross, p. 19.

³⁴Ibid., p. 18.

³⁵Stewart, p. 112.

³⁶Grace and Fred Hechinger, Teen-Age Tyranny (Greenwich, Conn.: Fawcett Publications, Inc., 1963), p. 66.

³⁷E. J. Tinsley, "The Cult of Advertising," Frontier, IV (Apr. 1961), p. 29.

³⁸Edward Rogers, "Important Moral Issues - Advertising," The Expository Times, LXXVII (Nov. 1965), p. 46.

³⁹Tinsley, p. 30.

⁴⁰Ibid., p. 29.

⁴¹Ibid., p. 31.

⁴²Hechinger, pp. 25-26.

Chapter III

¹Carl Roger, On Becoming a Person (Cambridge, Mass.: The Riverside Press, 1961), p. 32.

²Ibid., p. 40.

³Ibid., p. 32.

⁴Ibid., p. 108.

⁵Ibid., p. 37.

⁶Ibid., p. 178.

⁷Ibid., p. 39.

⁸Ibid., p. 35.

⁹Ibid., p. 50.

¹⁰Ibid.

¹¹Ibid.

¹²Ibid., p. 51.

¹³Ibid., p. 52.

¹⁴Ibid.

¹⁵Ibid., pp. 52-53.

¹⁶Ibid., p. 53.

¹⁷Ibid., p. 54.

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid., p. 55.

²¹Ibid., pp. 33-34.

²²Ibid., p. 35.

²³Ibid., p. 167.

²⁴Ibid., pp. 167-168.

²⁵Ibid., p. 168.

²⁶Ibid., p. 169.

²⁷Ibid., p. 170.

²⁸Ibid., pp. 170-171.

²⁹Ibid., p. 171.

³⁰Ibid., pp. 187-188.

³¹Ibid., p. 174.

³²Ibid., p. 188.

³³Ibid., pl. 189.

³⁴Ibid., p. 189-190.

³⁵Ibid., p. 191.

³⁶Ibid., p. 81.

³⁷Ibid., p. 82.

³⁸Ibid., p. 84.

- 39 Ibid., p. 86.
40 Ibid., p. 91.
41 Ibid., p. 106.
42 Ibid., p. 105.

Chapter IV

¹Carl Rogers, On Becoming a Person (Cambridge, Mass.: The Riverside Press, 1961), p. 314.

²Ibid. p.

³Ibid., p. 318.

⁴Ibid.

⁵Ibid., p. 330.

⁶Ibid., p. 331.

⁷Ibid., p. 323.

⁸Ibid., p. 334.

⁹Ibid., pp. 326-327.

¹⁰William E. Hulme, Counseling and Theology (Philadelphia, Pa.: Muhlenberg Press, 1956), p. 143.

¹¹Ibid., p. 180.

¹²Ibid., p. 181.

¹³Ibid., p. 166.

¹⁴Ibid., p. 184.

¹⁵Ibid., p. 189.

¹⁶Ibid., p. 162.

¹⁷Ibid., p. 163.

¹⁸Ibid., p. 181.

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