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put as much emphasis on work as on play. School, however, is the legally constituted arrangement for giving instruction to the young, so it is upon teachers that the professional responsibility for helping all children achieve a sense of industry and accomplishment rests.

In addition to aiding personality development in this way, teachers have many opportunities for reconfirming their pupils' sense of trust, autonomy, and initiative or for encouraging its growth in children who have been somewhat hampered by previous life experiences. Teachers cannot work alone, of course, either in aiding a child in the development of new capacities or in strengthening old ones. Jointly with parents and others they can do much, not only for children of already healthy personality but also for many whose development has been handicapped.

THE SENSE OF IDENTITY

With the onset of adolescence another period of personality development begins. As is well known, adolescence is a period of storm and stress for many young people, a period in which previous certainties are questioned and previous continuities no longer relied upon. Physiological changes and rapid physical growth provide the somatic base for the turmoil and indecision. It may be that cultural factors also play a part, for it has been observed that adolescence is less upsetting in some societies than in others.

The central problem of the period is the establishment of a sense of identity. The identity the adolescent seeks to clarify is who he is, what his role in society is to be. Is he a child or is he an adult? Does he have it in him to be someday a husband and father? What is he to be as a worker and an earner of money? Can he feel self-confident in spite of the fact that his race or religion or national background makes him a person some people look down upon? Overall, will he be a success or a failure? By reason of these questions adolescents are sometimes morbidly preoccupied with how they appear in the eyes of others as compared

with how they can make the roles and skills learned earlier jibe with what is currently in style.

In primitive societies adolescents are perhaps spared these doubts and indecisions. Through initiation rites, often seemingly cruel in character, young people are tested out (and test themselves out) and are then welcomed into a socially recognized age category in which rights and duties and mode of living are clearly defined. In our society there are few rituals or ceremonies that mark the change in status from childhood to youth. For those who have religious affiliations, confirmation, joining the church, may serve this purpose in part, since the young people are thereby admitted in this one segment of their lives at least, to the company of adults. Such ceremonies serve, in addition, to reaffirm to youth that the universe is trustworthy and stable and that a way of life is clearly laid out.

Graduation ceremonies might play a part in marking a new status were it not that, in present-day America, status is so ill defined. What rules of law and custom exist are too diverse to be of much help. For example, legal regulations governing age of "consent," age at which marriage is permitted, age for leaving school, for driving a car, for joining (or being required to join) the Army or Navy mark no logical progressions in rights and duties. As to custom, there is so much variation in what even families who live next door to each other expect or permit that adolescents, eager to be on their way, are practically forced into standardizing themselves in their search for status. In this they are ably abetted by advertisers and entertainers who seek their patronage, as well as by well-meaning magazine writers who describe in great detail the means by which uniformity can be achieved.

In this urge to find comfort through similarity, adolescents are likely to become stereotyped in behavior and ideals. They tend to form cliques for self-protection and fasten on petty similarities of dress and gesture to assure themselves that they are really somebody. In these cliques they may be intolerant and even cruel toward those they label as different. Unfortunate as such