

THE CONSTRUCTION OF A SUMMER CAMP PROGRAM

FOR

THE CHRISTIAN EDUCATION OF EARLY ADOLESCENT GIRLS

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THE CONSTRUCTION OF A SUMMER CAMP PROGRAM
FOR
THE CHRISTIAN EDUCATION OF EARLY ADOLESCENT GIRLS

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A THESIS

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THE CONSTRUCTION
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INTRODUCTION

THE CONSTRUCTION OF A SUMMER CAMP PROGRAM
FOR
THE CHRISTIAN EDUCATION OF EARLY ADOLESCENT GIRLS

I N T R O D U C T I O N

A. The Statement of the Problem

The camp has been used as a means of Christian education for about twenty-five years. Individual churches and denominations have sponsored camp programs. The Protestant Episcopal and Baptist bodies were pioneers in this type of camping.¹ Such camps were usually only for members of these churches. But some camps are now conducted with the purpose of drawing non-members into the churches as well as of providing a healthful, happy vacation for their participants. The nature of their programs differs widely. Some programs contain predominantly classes for studying various phases of Christianity, while religion in others consists only of grace at meals and Sunday Bible classes coupled with an almost exclusive use of sports and interest-group activities for character training.

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1. Cf. Porter Edward Sargent: Handbook of Summer Camps — An Annual Survey (8th edition, 1931), p. 233

The problem in view in this thesis is, what kind of program will best foster Christian education and growth among early adolescent girls under the circumstances afforded by summer camps? Is either of the types of program already mentioned preferable, or is there a ground somewhere between the two where Christianity can be portrayed and experienced as a normal, wholesome life, and yet where good use can be made of the advantages inherent in both study and recreational efforts? The study of the needs of girls of the earlier adolescent years, and the phases of their lives to which Christianity can contribute, is here designed to lead to the statement of suitable criteria for an adequate summer camp program of Christian education. This will be supplemented and applied in the elaboration of a summer camp program for Christian education intended to be used among early adolescent girls in Egypt.

B. Delimitation of the Problem

There are many kinds of camps which have grace said at meals and hold a worship service on Sunday, but because of the vastness of this field all these can not be considered. This study will, therefore, be limited to camps of a particularly religious nature which are connected with or sponsored by a church or other religious

organization. The age of the girls for whom the program is planned must also be limited, since even adolescent girls differ widely in their needs and interests. The group in early adolescence, that is, from twelve to fifteen years of age, is accordingly selected for particular attention in this study.

C. Justification for the Study

The group under consideration is the age in junior high school, where girls are beginning the attempt to adjust themselves to adulthood. As a group it is well known to need help quite urgently. It is an age of extreme inferiority complexes, for which Christ has a message; and an age of great activity, for which Christ has a program. Having a group of young girls off together for two weeks or longer, during which time the leader has complete charge of them, can be a time of great opportunity for redirecting their lives toward Christ. When told the subject of this thesis, the head of the Board of Foreign Missions of the United Presbyterian Church wrote:

"It is a subject of utmost importance. I cannot think of any greater opportunity that might be afforded than that of a summer camp for meeting girls of that age and introducing them to the deepest things of the Christian life."¹

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1. From a letter dated October 26, 1937.

Until recently the custom has prevailed of permitting early adolescents to attend camps and conferences planned for older groups. It was hoped that the younger folk might gain something from this association. However, this is now discouraged for various reasons:

1. It does not adequately minister to their needs.
2. It presents older experiences into which they cannot fully enter, and thus sets up frustration and sometimes dissatisfaction with the church and with religion.
3. It "burns over the ground" of all such conference experience before the adolescent can get the most out of it, thus discouraging attendance when they do become old enough.
4. It introduces them to the social life of older young people, bringing about psychological difficulties for the individual, and discipline problems for the conference authorities.
5. It sets up definite problems of administration.
6. It provides a situation in which neither the younger nor the older group is happiest or able to profit by the conference.¹

These suggestions come from a Methodist Church group, but are applicable to all programs for young people. They show the definite need of programs planned especially for early adolescents.

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1. Report of the Intermediate Section, Eastern Institute Council, Methodist Episcopal Church (North), 1937

D. The Plan of Procedure

The first section of this thesis will be devoted to the study of the needs of early adolescent girls, especially those needs which can be met during the summer camp period. To determine these particular needs the better, this discussion will be divided into physical, intellectual, emotional, volitional, social, and religious needs. It is realized that early adolescent girls are whole personalities in themselves and that their needs cannot be strictly separated into compartments, as the different phases of their lives are interwoven. It is for convenience and analysis that these distinctions are made.

The second section of this study will be devoted to an analysis of selected camp programs, particularly from the standpoint of Christian education. To aid this analysis, a questionnaire regarding camp programs was sent to selected camp leaders. The main purpose of this portion of the study will be to discover the amount and kind of Christian education contained in their camp programs. Since Christianity pervades all phases of life, many aspects of camp programs will be considered. Particular factors to be considered will include purpose, rest and exercise, hobbies and interest groups, specific Christian education program, and worship program. The visible results will also be sought.

The third section of this study will undertake to draw up, from the study of the needs of early adolescent girls and of the camp programs, the criteria of a program adequate to meet the needs of these girls under the circumstances of a summer camp. It will naturally include criteria bearing upon the physical, intellectual, emotional, volitional, social, and volitional traits and needs of these girls. It will also include a brief discussion of the standards of leadership. Several basic leadership qualities will be suggested. This will conclude the main study undertaken in this thesis.

The final section of the study will offer a definite summer camp program for the Christian education of early adolescent girls, under the supervision of the Egyptian Evangelical Church. Suggestions will be made for a two-week program, including suggestions for a sports program, for interest and hobby groups, and for an integrated unit study in Christian education. In order to show the arrangement and balance of the program, a daily schedule will be suggested suitable to Egyptian climate and custom.

CHAPTER ONE

THE NEEDS OF EARLY ADOLESCENT GIRLS

RELEVANT TO PLANNING

A SUMMER CAMP PROGRAM FOR CHRISTIAN EDUCATION

CHAPTER ONE

THE NEEDS OF EARLY ADOLESCENT GIRLS

RELEVANT TO PLANNING

A SUMMER CAMP PROGRAM FOR CHRISTIAN EDUCATION

A. Introduction

Before attempting the construction of an adequate summer camp program of Christian education for girls in their early adolescence, it is necessary to consider the needs of these girls which may be met by a camp program. They have certain characteristics or needs which make it imperative that a program be planned especially for them. A group of leaders say regarding this, "We recommend separate camps for Intermediates. Their needs are vastly different from those of younger or older groups."¹ In recognizing that their needs are so very different, it is necessary to determine their requirements as carefully as possible before attempting in any way to meet them. Their needs must be known before any summer camp program can be adequately analyzed from the standpoint of Christian education, and before any adequate

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1. Report of Intermediate Section, Eastern Institute Council, Methodist Episcopal Church (North), 1937

criteria for such camp programs can be set forth. This is, therefore, the initial phase of this study.

For clarity and completeness the particular needs of early adolescent girls will be considered with reference to their physical, intellectual, emotional, volitional, social, and religious development. An understanding of the physical changes taking place in this period is fundamental to the consideration of the other phases of their lives. They explain in many ways the other needs of the early adolescent girl. Intellectual needs naturally follow. The emotional life is in some ways a contrast to and in others is explained by the intellectual traits of the early adolescent girl. Her emotional and volitional characteristics are definitely linked because of the dominance of emotional over intellectual motivation in this stage of life. These needs, in turn, are closely connected with the social life of the girl, which constitutes the most obvious realm of adjustment. The religious phase, considered last, can add to the whole of early adolescent life, producing a rich, integrated personality.

In this study it is to be kept in mind that the characteristics and needs of the early adolescent girl are to be considered in relation to the possibilities afforded by camp life. This analysis will be used as a basis for the study of the camp program.

B. The Physical Needs of the Early Adolescent Girl

Camping itself connotes sports, and thus the physical side of life. The purpose of many camps is to provide fresh air, rest, and recreation for city children. In this respect we are especially interested in the physical needs of the early adolescent girl. Meeting these needs is part of a program of Christian education. The connection, indeed, often seems vague to the adolescent. The words "Know ye not that your body is a temple of the Holy Spirit that is in you, which ye have from God?"¹ has little meaning to them. The early adolescent lives impulsively and is overstimulated to activity; he chooses some pain rather than forego the fun. But the health of the body does affect the total enjoyment of life and its accomplishments. Tracy says,

"If the body is strong, well-nourished by proper food, air and sleep, and well-trained and hardened by proper work and exercise, then the mind has unhindered opportunity for its own free expression and full self-realization. If the body is weak, badly nourished, untrained or diseased, the free activities of the spirit are by so much handicapped or rendered abortive."²

From this we can see how the well-being of the physical body is a great asset to all of life, and especially to a camp program. In his book on Education and the Summer

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1. I Corinthians 6:19

2. Frederick Tracy: The Psychology of Adolescence, p. 24

Camp, Mr. Sharp says,

"The aim of the camp regarding health and hygiene is to help the campers gain and maintain such physical and mental vigor as will make for their maximal happiness at camp. . . . This then is a program for healthful living."¹

At some camps the youngsters have such a strenuous physical program that they come home in a worse physical condition than when they went to camp. The purpose here is to discover the particular physical needs of the adolescent in order that we may plan to help them attain and maintain physical and mental well-being.

The early adolescent girl is growing into responsibilities. One of these is the care of herself. Her greater freedom is apt to produce an indifferent attitude toward her health. According to Miss Cole, "education for healthful living is badly needed."² The contradiction which many girls meet between the new health education and what their parents have taught them makes them uncertain as to what to believe. Their three fundamental needs are guidance in recreational activity, a balanced diet, and proper rest and sleep. Intemperance in all of these is characteristic of early adolescence. This intemperance is suggested in Miss Cole's statement that "The adolescent's increasing number of interests, his emotional experiences,

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1. Lloyd Burgess Sharp: Education and the Summer Camp, p. 44
2. Luella Winifred Cole: The Psychology of Adolescence, p. 44

and his reckless burning up of physical vitality all require good hygienic habits of food and sleep."¹ This is a time of strong likes and dislikes of foods, activities, and people. Tracy says, "It is pretty certain that much of the instability of adolescent health is due to the unrestrained character of the adolescent appetite."² He explains this by saying,

"Everything must thrill. The appetite seeks what is stimulating to the palate, the muscles cry out for the strenuous exertion, and the mind for the story with an exciting plot. Hence intemperance, in all its forms, is apt to show itself, and unless checked, to fix itself as a life habit."³

It is agreed that most adolescents need more sleep than they get. A camp director should plan that her girls receive the necessary amount. Brooks outlines the amount of sleep required by early adolescents:⁴

<u>Age</u>	<u>Hours of Sleep</u>
12	10.0
13	9.8
14	9.3
15	9.0

He also suggests that part of the rest and relaxation needed by adolescents may be secured through some less active and less intense forms of recreation.⁵ It is usually

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1. Cole: loc. cit.
2. Tracy: op. cit., p. 35
3. Loc. cit.
4. Cf. Fowler D. Brooks: The Psychology of Adolescence, p. 503
5. Cf. ibid., p. 504

the custom of girls' camps to have a rest period after lunch for an hour. Dr. C. Ward Crampton, knowing camp tendencies, suggests that the rest periods be observed and the sleep time enforced.¹ Much time that is set aside for rest is not spent in this way.

The important thing to remember in regard to diet is that these are growing girls. Brooks says,

"The foods constituting a suitable diet at eight or ten are the valuable ones for the teens. During all these years children need plenty of foods which are rich in the elements necessary for growth."²

He goes on to state that during early adolescence the needs are greater than before puberty. Fourteen is the age of the highest requirement for girls. Along with the supply of nutritious food, the girl needs regular eating habits. The proximity of a candy store open at all hours is certain to foster the intemperance of the adolescent. This should be regulated. Overindulgence in candy and soda water beverages is not helpful to the health or habits of the girls. Along with this craving for certain kinds of foods there is also a loathing for other types of food. The excuse is often given that these simply do not agree with them. It is true that on account of physical growth the digestive organs do not always synchronize. Miss Cole gives this as one source of peculiar ideas about

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1. Cf. C. Ward Crampton: "Health at Camp"; Camp Life, Summer, 1933

2. Brooks: op. cit., p. 501

food, and says,

"The digestive difficulties characteristic of this period are doubtless due partly to mere overloading of the system and partly to the difference in growth rate between stomach, liver, intestines, and other digestive organs."¹

Early adolescent girls need exercise and recreation for several reasons. One is that physically they need exercise, for their muscles crave it. Brooks says, "Girls as well as boys need an abundance of exercise and outdoor activity, both before and during adolescence."² But girls of that age do not enjoy exercise for the sake of exercise. They like to do what they enjoy. Games of physical activity are very desirable if they are supervised. Regarding this Brooks adds, "Physical activity through games is preferable to the same activity as mere 'exercise' from the 'physical culture' of a bygone day."³ Another reason for the need of exercise and recreation is that it gives expression to the new social spirit arising in adolescent girls. They enjoy playing for a team instead of for individual accomplishment. And yet many girls of this age do not enjoy playing group games because they cannot do so well. They need practice in order to enjoy them. Camp can be a great opportunity for girls to develop a sport in which in time they may excel. This

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1. Cole: op. cit., p. 32
2. Brooks: op. cit., p. 504
3. Ibid., p. 505

will help supply the exercise and recreation need of many girls for life. Play also develops sportsmanship and character. Concerning this Mudge says,

"One of the chief values of well-regulated play is its moral influence. The rough games of adolescence have done much to develop the moral values of fair play, good sportsmanship, and loyalty to group ideals. They need supervision and guidance, but with these, they may be among the chief forces for moral education."¹

To stress his point he slyly adds this: "If a girl does not become a good sport before she is 14, she never will, but will be condemned to premature young ladyhood."² One further physical need of the early adolescent which has been already hinted at is that she must be restrained from overindulgence in strenuous sports. Dr. Stimson, a delegate at the Camp Leadership Course at Teachers College, Columbia University, stresses this, especially at the time of her menstrual periods. He suggests that she participate in no swimming, horseback riding, or hard games.³ Doctors differ on this, but caution is advisable.

Under the discipline afforded by camp life, a good chance is given for the cultivation of habits of hygiene. A two-week period can give a girl a start on life-long habits of health. Regarding hygiene habits,

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1. E. Leigh Mudge: The Psychology of Early Adolescence, p. 81
2. Cited from Joseph Lee: Play in Education, p. 392
3. Cf. Philip M. Stimson: "What the Pediatrician Expects of the Summer Camp"; Camp Life, April, 1931

Pearlman states, "An important aim in health education is the singular attention given to eating habits, habits of cleanliness and daily routine."¹

These are the fundamental physical needs of the early adolescent girl. Aside from providing for her the needed amount of sleep, the choice and amount of food, and the necessary exercise and recreation, the camp should help to establish personal habits of health and a few practical rules for healthful living. A great responsibility is placed upon leaders here by Miss Cole when she says, "It requires the entire period of adolescence for most people to learn to eat a reasonably balanced meal on their own initiative—if they ever do learn."²

B. The Intellectual Needs of the Early Adolescent Girl

Some have thought that there is a definite correlation between one's physical characteristics and one's intellectual capacity, that the physically strong are also the mentally superior. Yet, so far as can be determined, such a definite correlation is lacking. Nevertheless, "In morals and religion, no less than elsewhere, do the body and mind stand in this intimate relation."³ Here we

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1. David W. Pearlman: "The Educational Program of a Camp"; The Camping Magazine, February, 1932
2. Cole: The Psychology of Adolescence, p. 32
3. Tracy: The Psychology of Adolescence, p. 25

realize that the physical and the mental are closely connected.

In discovering the intellectual needs of the early adolescent girl, we must first note her characteristics. The first one for consideration is the growth of her mental capacity. Intelligence tests show that there is no increase in mental capacity after thirteen and a half years of age. Sixteen is the highest possible age for the growth of the mental capacity, according to these tests. Concerning them, Miss Cole says,

"Any high school teacher however has difficulty in accepting such findings at their face value. Growth in mental power certainly seems to be rapid during adolescence and continues throughout the period."¹

There must be some intellectual qualities which these tests fail to catch. This seems quite evident as we learn the advances made by these early adolescents.

Early adolescence is a time when these young girls are beginning to think for themselves. They appreciate the fact that they can solve problems for themselves. They are beginning to use their own judgment. Questioning authority and doubting religion are faintly beginning. Mudge states that "A tendency to insist upon one's judgment and reason increases throughout adolescence."² The thought of the early adolescent is a combination of child

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1. Cole: op. cit., p. 194

2. Mudge: The Psychology of Adolescence, p. 49

and adult thought. She switches easily from one to the other. When she tries to reason it is very often childish prejudice. Nevertheless, the organizing ability of adolescents is superior to that of children, and tends to increase with the age of the girl. Reading matter can be outlined, interpretations can be made of situations and sayings, cartoons can be better understood. According to tests, marked increase is shown in the ability of early adolescents to interpret the sayings of Jesus and to explain the parables.¹

In early adolescents there is a heightened interest in things about them. They are beginning to comprehend the reason in things. This new development in interest improves the powers of concentration. The adolescent has great power of concentration, though it is not always placed on what the teacher or parent wishes, but most often on the inclinations of the adolescent. Along with this is the tendency to daydream. The ability to concentrate is far beyond that of children. Concerning this Miss Cole says,

"There is no question that adolescents can concentrate much better than children. In fact, it is during these years that a boy or girl first becomes so absorbed that he or she does not notice what is going on."²

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1. Cf. Cole: op. cit., pp. 205-217
2. Ibid., p. 205

Imagination also develops during early adolescence. It is difficult to test this, but in comparing the imagination of a child with that of the adolescent, we see that children attribute the actions of a human to such an object as the moon, while adolescents give the feelings and emotions of a human to such an object, going quite into detail. Mudge claims of early adolescence that "It is marked by an exuberant imagination that is not yet under thorough control."²

Early adolescents are open to suggestion, especially along the lines of their interests. They much prefer following suggestions than orders. They appreciate being treated as adults. Mudge adds the suggestion, "Thoughtful attention to the problem of indirect suggestion will save the teacher many difficulties."³ Adolescents enjoy stimulation of their reasoning powers. While teachers of Christian education do not want to talk over their heads, as fatal a mistake is not to give them suggestions which will stimulate their thought. Secular educators certainly do this, and so must Christian educators.

Another advantage which Christian education can take of this time is of the development of the esthetic appreciation of the adolescent. Biologically, a keener

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1. Mudge: op. cit., p. 58
2. Ibid., p. 55

sense of color discrimination, of tone quality and pitch, and a more sensitive touch are developing. If these can be captured for a new appreciation of the divine in nature, in Christian music and in art, they will be a great asset for the development of the religious life of the youth.¹

This study suggests that the greatest intellectual need of early adolescents is stimulation of their continually increasing powers of thought. Advantage may be taken of their interests, and, through suggestions, interest can be aroused. Adolescents need appreciation and direction in their power of reason and understanding; they need assistance in the development of their esthetic appreciation; and they need to be treated as adolescents rather than as children.

C. The Emotional Life of the Early Adolescent Girl

The emotional life of the early adolescent girl differs greatly from that of the child. Her emotional expressions are quite different because of new social interests. She is subject to periods of great joy and of great depression, of great love and intense anger. As an introduction to the emotional needs of the early adolescent

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1. Cf. Tracy: The Psychology of Adolescence, pp. 85-87

girl, it is well to review briefly emotions in general to avoid misunderstanding.

According to Woodworth, "an emotion is a conscious stirred-up state of the organism."¹ It involves the whole organism. There are both external and internal signs of emotional disturbance. The external signs are tense muscles, harsh, loud voice, clenched fists, heavy, hard breathing. The internal changes involve the heart, lungs, stomach, liver, and related organs. The heart speeds up, large veins contract, more blood is available to the skeletal muscles, brain, lungs, skin; while the breathing rate and depth is increased, there is better aeration of the blood, and greater discharge of glycogen by the liver.² The effect of these internal changes is to increase the ability of escape and protection. These internal changes are most noticeable in the presence of the more primary emotions, concerning which Brooks says, "In case of fear, sex, hunger, and anger, the changes are a preparation for overt action."³

There is some disagreement as to which are the primary emotions. According to Smith,⁴ they are love, hate, and regard—all other emotions are rooted in these. Watson says that the three original human emotions are

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1. Robert Sessions Woodworth: Psychology, p. 165

2. Cf. Brooks: The Psychology of Adolescence, pp. 206-207

3. Ibid., p. 211

4. Cf. John Jeffreys Smith: Social Psychology

fear, rage, and love.¹ Whatever may be considered primary, perhaps including fear, grief, mirth, tenderness, disgust, curiosity, and lust, the higher emotions belong to the esthetic, social, and religious group. These include affection, pity, gratitude, admiration, reverence, surprise, and appreciation of various sorts.

So far as adolescence is concerned, these emotions are all important. Brooks says,

"We can find no valid evidence that adolescence introduces any new emotions, with the possible exception of sex. . . . However, some emotions become stronger during adolescence—in fact, the emotional changes of these years are largely modifications of emotions already present at the dawn of puberty, together with consolidations with other tendencies."²

And, because of the growth changes of this period, Cole says,

"The body is already in a state of disequilibrium, even during unemotional periods. It is, therefore, in a condition to be easily and thoroughly disorganized by relatively slight emotional stimuli. For many adolescents life consists in one emotional episode after the other."³

Tracy adds to the importance of the subject in saying,

"Not only the quality but the range of the emotional life is greatly enlarged in the period of youth. The chords of feeling respond to a greater variety of stimuli."⁴

It is very evident from these quotations that the emotional

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1. Cf. John B. Watson: Psychology from the Standpoint of a Behaviorist, p. 219
2. Brooks: op. cit., p. 215
3. Cole: The Psychology of Adolescence, p. 53
4. Tracy: op. cit., p. 77

side of early adolescent life is important and worthy of concern.

The most obvious emotions troubling early adolescent girls are anger, fear, and love. The expressions of anger in this period consist mostly in talking or inner turmoil. Fear is expressed in avoidance of the feared object, or in the case of inner fears, which develop at this time, to worry and brooding. Love, mostly homosexual, is expressed in different ways; by daydreaming, attempting to be with the loved one as much as possible, and talking much about her. There is a great need for the control of these emotions. Girls who do not express their emotions often need help as much as those who do. This is expressed by Brooks, who says, "Repressing anger is largely negative, and undoubtedly is a cause of much strain upon the individual."¹ He adds advise for meeting this need, saying,

"Parents and school must be interested in more than having children merely inhibit the expression of this emotion; they must be vitally interested in preventing or avoiding its beginning."²

To enable this to be so, the early adolescent girl needs help in adjustment to conflicting situations, and also in learning the inner control which is well directed in sublimation.

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1. Brooks: op. cit., p. 216
2. Loc. cit.

Fear in the lives of early adolescents is usually caused by social situations. Ignorance of how to meet a situation adequately and the resulting feeling of inadequacy are the basic causes of fear. Help in meeting such situations is vitally needed; not advice alone, but conditions in which to meet and prove one's skill. Cole says, "Fear is destructive because its modes of expression are never useful in learning or in adjustment of any kind."¹ Fear lessens one's efficiency, as Brooks states, saying,

"Extreme fear, as is well known, is often a serious hindrance to escape from danger, is a handicap to mental health, and decreases the effectiveness of responses to situations which require great precision of muscular activity or clear, hard thinking."²

In connection with this is the development of the inferiority complex. This cripples the personality, and can last throughout life unless it is adequately met.

The beginning of real friendships comes at this time of life, a real interest in certain individuals. The most important love problem of early adolescent girls is a type of sentimental idolizing sometimes referred to as "crushes." These attachments are not wholly undesirable. At this period in life, when idealism runs high, attraction to an older person can do much to influence the

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1. Cole: op. cit., p. 66
2. Brooks: op. cit., p. 217

course of a girl's life. The adolescent girl can be best understood by realizing why she has these "crushes." Mrs. Elliott suggests the following reasons:

1. The loved one may represent an effort at the substitution for a mother.
2. The loved one may represent qualities or accomplishments or position which the girl wanted and never had.
3. Strong emotional attachment may have its roots in an emotional crisis which a girl may be temporarily going through (loss of parent).
4. Failure to make normal adolescent contact with boys.¹

Regarding the second cause, Mrs. Elliott says,

"The person who is thus admired can, if she understands the basis of the attachment, be a very positive factor in helping the other girl win for herself the ability or quality she admires."²

The one who is admired is a strategic person and can make that relationship and others for the girl good or bad. One of whom a girl is very fond is tempted to be harsh and have nothing to do with the girl, or else indulges the girl's affection. Girls of this age need friends, especially friends who will enrich their lives. Miss Cole is not so favorable toward these attachments, for she says,

"The crush is undesirable, not because the teacher will do the girl any harm, but because the situation is prolonging a childish mode of response beyond the years of its usefulness and is helping to prevent the girl from developing interests which will fit her to be a normal adult."³

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1. Cf. Grace Loukes Elliott: Understanding the Adolescent Girl, pp. 68-71
2. Ibid., p. 70
3. Cole: op. cit., p. 79

She suggests that the girl needs to be dealt with by tact and sympathy, but also with objectiveness and lack of emotion. Activity, even chores, in behalf of the admired one help in meeting the situation. This is a weighty problem among campers and leaders, and for that reason has been dealt with here.

The "boy problem" among girls at this age is just beginning. These girls need help in the choice of their friends, in the ideals with which to measure their friends. They also need to learn how to become at ease with boys, and how best to join with them in their fun. Concerning this, Brooks says,

"While certain features of the sex emotions undoubtedly appear long before puberty, their strength is greatly magnified at adolescence, as would naturally be expected. Accordingly, an important problem of adolescent education and guidance is developing such useful controls and substitute-activities as sublimate the crude sex elements of the instinctive and emotional tendencies."¹

It would not be sufficient to discuss the primary emotions of anger, fear, and love in the emotional life of the early adolescent without mentioning the higher emotions. The one of chief interest to this study is the esthetic appreciation of music, beauty, nature, and people. The development of these emotions helps to counteract and control the more passionate and undesirable primary emo-

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1. Brooks: op. cit., pp. 219-220

tions. The higher emotions add value to life, add spice and enthusiasm. Some of these values as given by Brooks are:

1. They relieve the monotony of a highly perfected machine.
2. In some cases they may make possible greater achievement.
3. Strong emotion may help to break up a stereotyped emotional attitude.
4. They give quality to personality.¹

This study of the emotional life of the early adolescent girl has not shown as such the elation and depression, the high joys and the deep regrets of these girls, but in presenting the strong emotions to which they are becoming adjusted, their needs of emotional control, especially of anger, fear, and love, and of developing emotional appreciation of beauty in its various forms are manifest.

E. The Volitional Needs of the Early Adolescent Girl

The volitional life of the early adolescent girl is closely tied up with her emotional life. The reason for this is that the early adolescent usually reacts emotionally. Feelings rule the early adolescent girl far more than does reason. Of this, Tracy says,

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1. Cf. Brooks: op. cit., pp. 220-222

"Feelings, impulses, instinctive tendencies, desires, and appetites exert themselves with a new power; and the problem of control becomes for a time difficult."¹

This is one reason why early adolescents are thought of as unstable and unreliable. They can be deplorably lazy on one occasion and exuberantly ambitious on the next. This depends upon their feelings and interest at the moment. In line with this, one motive that is strong at this age is that "all young persons are strongly inclined to do what is being done by others about them, but girls particularly so."²

Habit has already been mentioned in relation to health. It is very important in the realm of volition. Its importance is stressed by Tracy when he says that "habits are formed, broken, and modified, almost wholly in pre-adult days."³ If good habits are not built up during childhood and adolescence, there is not much likelihood that they ever will be. These habits are built by repetition and aided by pleasurable feeling. They are not merely concerned with action, with nerves and muscles, but, as Tracy says, "These furnish the physiological basis of habit; but habit itself finds a place and plays a part in every department of the mental and physical life."⁴ There

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1. Tracy: The Psychology of Adolescence, p. 107
2. Ibid., p. 112
3. Loc. cit.
4. Ibid., p. 115

is a definite need of building up good habits, including favorable emotional habits, and good moral habits. However, there is more in character than just habit. Reason and feeling both play a part and sometimes make necessary the breaking down of good habits to be replaced by better ones.

The subject of moral life to which this leads is a cause of much dissension between adolescents and adults. This problem concerns adolescents especially, because, while one need not think of them as being immoral, the immorality of youth has its foundation in this period. Adults try to place moral codes upon youth. Youth tries to discard them. This tendency of youth begins in early adolescence, when girls begin to think for themselves and to question the authority of their elders. The increased ability of the mental faculties and the growing sense of social responsibility present an opportune time for the development, with assistance, of moral codes. These girls are idealists. They need to have their ideals developed in the right way, and acquire worthy motivation. Mudge states the importance of this in saying,

"This is a period of moral dangers, and one in which well-trained and sympathetic teachers may be of untold value to the developing life. Without moral guidance boys and girls may drift into careless habits of vice or crime."¹

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1. Mudge: The Psychology of Early Adolescence, p. 98

The truth of this can be realized better in view of prostitution. Girls often start in this between the ages of fifteen and eighteen, and it is evident that something vital to them was missing in the years immediately preceding these ages.

As has been suggested above, restrictions placed upon individuals from the outside are undesirable. Nevertheless this seems to some extent to be necessary, but what is of much more value is the development of inner control. This is stated by Brooks with reference to the emotional life of adolescents; "The problems of moral education center about building up an inner compulsion which will insure suitable conduct when external pressure is reduced to a minimum."¹ He further adds, "Training in self-reliance and self-control is needed, so that the adolescent may not have too many undisciplined impulses, and thus be unfitted for relatively calm self-direction."²

The early adolescent needs an understanding of moral codes and restrictions. This will not insure obedience to them, but seeing the reasonableness of them is an aid to respect for them. In this early striving to break away from restraints and be free, the girl has the idea that elders delight in repression. Group discussion

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1. Brooks: The Psychology of Adolescence, p. 238
2. Loc. cit.

of the problem would help in the building up of an appreciation of the necessity of restriction.

Many problems which might have appeared here under the volitional needs of the early adolescent girl have already been brought out under related topics. The specific thoughts here are that the early adolescent girl needs a better understanding of restrictions, the development of inner control to replace outward repression, and the need of a code of morals. Included in this section on the volitional needs of the early adolescent girl is the need for building up of good habits of action and thought, and the development of thought motivation over feeling motivation. These needs may be in different stages of development in the individual, but it is important that they be met at this stage of life.

F. The Social Needs of the Early Adolescent Girl

Adolescence is a very important time for social development. Cole puts it this way, "The adolescent years are, pre-eminently, a period of social development and adjustment."¹ To the early adolescent it is a difficult time. It is a time of awakening to the importance of social relationships, both with adults and with girls of their own age. A grasp of the magnitude of this can be

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1. Cole: The Psychology of Adolescence, p. 101

seen in Mudge's statement, "A contrast of the ruling impulses of childhood with those of adult life will show what great adjustments must be made during adolescence."¹

Early adolescence is the time when girls realize the importance of style, of conversation, of being interested and interesting. As Cole puts it, "The adolescent is all too acutely aware of every possible stimulus."² She is acutely aware of the reactions of groups or of certain individuals to her behavior. Physical awkwardness at this time increases this sensitivity. Besides the lack of physical coordination, she often does not know how one should best act in certain situations.

This is also a period of social groupings or cliques. Some girls are included in a group, and some are not. Girls are realizing what it means to be in, or to be out, and what characteristics the clique demands. But what puzzles the girls most is how to meet these demands. These girls need help in meeting social demands; and also in judging what demands to meet, and what should not be met. Some social demands are detrimental, such as smoking and drinking and petting, and yet girls should come to feel at ease with a social group in conversation, dress, actions, and attitudes. Many girls appreciate hints about

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1. Mudge: op. cit., p. 88

2. Cole: op. cit., p. 101

clothes, hair, and other factors, although some early adolescents still cannot be bothered about style. Yet there is need for girls to realize the importance of neatness of dress.

Girls need friends, real friends. Friendships formed at camp can be life-long. This is one thing camps have a reputation for supplying, as Earle Amos Brooks says, "If camp-life helps to create such happy relations between us then its social influence is very great and very good."¹ Included in these friendships are "camp crushes." As previously suggested, if dealt with wisely by the adult leader, these can be of much value in inspiring in the girl a high type of Christian life and can offer much help to the girl in the problems she meets in life.

The need has been mentioned of those girls who are not so well adjusted in social ease. But there is also the need of members of cliques, who are shirking their social responsibility. Cliques can be very selfish. Their members often need a deeper appreciation of the real values of personality. Their social standards need broadening and often trimming. Girls need an appreciation of the point of view of other girls. Camp should help to

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1. Earle Amos Brooks: "The Social Influences of Camp Life"; Camp Life, November, 1932

meet the needs of both the backward girls and those in cliques. The aim of meeting this need is expressed by Sadler,

"Some of the things they have learned at camp they will forget along with others learned at school, but they will learn one unforgettable thing at summer camp, if it has been well spent, and that is to live generously and loyally with their fellows."¹

G. The Religious Needs of the Early Adolescent Girl

Early adolescence "is the time when youth enlist in the army, when they devote themselves to social service, to foreign missions, to philanthropy and charity."² It is a pivotal time in the religious life of many adolescent girls. To other girls it is important in the part it plays in conversion, which sometimes comes later in adolescence. Whether or not conversion occurs in early adolescence, that period is very important in the developing religious life of the girl.

Early adolescent girls are beginning to realize their inadequacies and to be dissatisfied with themselves. Mudge expresses this and more in saying,

"In adolescent boys and girls there develops normally a sense of sin, of some degree of moral delinquency. Thus one comes to have a certain degree of inner strain between those moral ideals which form one

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1. William S. and Lena K. Sadler: *Piloting Modern Youth*, p. 262
2. Edward Scribner Ames: *The Psychology of Religious Experience*, p. 231

center or core of personality and the contrary impulses that constitute another personality center."¹

The divergence which Mudge refers to is brought together in conversion and by spiritual growth.

The age of adolescence is the time when conversion is most likely to occur. Ames states that

"The results of the psychological investigations on religious experience by Starbuck, Coe, James, Hall, Leuba and others agree that the period of adolescence is pre-eminently the period of the rise of religious consciousness in the individual."²

Ames goes on to say that, although this is true, it does not happen in every individual because of the difference in "training, environment, physical development, and social influences."³ Starbuck, in his study of conversion, has charted its occurrence in curves. According to the curve representing the conversion of girls, there are three peaks when most conversions occur. These are at the ages of twelve, fifteen and a half, and eighteen.⁴ Thus the first peak falls within the scope of early adolescence, and the second perhaps at its close.

In his discussion Starbuck distinguishes between conversion and religious awakening. The former is a more climactic occurrence, while religious awakening is more

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1. Mudge: op. cit., p. 108

2. Ames: op. cit., p. 214

3. Loc. cit.

4. Cf. Edwin Diller Starbuck: The Psychology of Religion, p. 205

mild. The latter is often a deepening of a spiritual experience already existing. He continues, saying that it is safe to say that conversion is not a unique experience, but has its correspondences in the common events of religious growth.¹ Realizing the opportunities of this time for conversion and religious awakening, camp leaders should prepare for and expect these definite decisions.

For convenience, "conversion" may be used to include both what Starbuck calls conversion and religious awakening, since they are closely connected in this discussion. Conversion is a primary need of the early adolescent girl. In working toward this end it is well to consider certain factors that will make this experience a healthy, happy one, one which is life-enriching and lasting. A growing conception of God is one of the primary factors. With the increase of mental ability should come the consciousness of God, the personality of God, the reality of God as an experience. This should be linked with a personal relation to Him. Accompanying the greater concept of God should come the personality of Jesus Christ. The friendship of Christ can be of real value to the lonesome adolescent, as well as a great stabilizing factor.

This personal relationship to God and Jesus Christ leads to consistency in Christian growth. However,

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1. Loc. cit.

this does not come of its own accord. Since early adolescence is a time of habit forming and growing responsibility for one's self, the regular "morning watch," as it is sometimes called, should start at this time. Daily prayer, meditation, and Bible study all add to the growth of the conception of God and Christ. Personal fellowship with God is usually best begun in a special time in the morning, if it has not been learned long before early adolescence in a Christian Home.

This personal prayer and Bible study is also helpful in connection with the moral life. "The God-centered life has moral consequences."¹ The early adolescent needs moral standards plus the impetus to live up to them. The God-centered life supplies the impetus, which comes not only from a high goal, or personal loyalty, but also from a deeper appreciation of the rights and personalities of others. The early adolescent also needs self-expression in a positive way, which, according to Link, "consists of substituting for the less desirable acts and habits others which are more desirable."²

Another factor in fostering this fellowship with God, in keeping it a growing and enriching experience, is friendship with an advisor. The early adolescent girl

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1. Karl Ruf Stolz: The Psychology of Religious Living, p. 35
2. Henry C. Link: The Return to Religion, p. 107

needs help and wisdom in living a vital Christian life. Church worship is not enough. She needs to know how to pray, how to find God's will for her step by step, and how to help others. Along with and complementary to the morning time with God, a Christian confidante or friend is of great value.

A greater conception of God should accompany the increasing intellectual conception of the world and society. To most early adolescents the world is still small. But the world and society can have greater meaning when tied up with the purposes of God. In this the early adolescents should see their own social responsibility. This is best comprehended by them in terms of camp, school, home, and church, although their conception is continually enlarging.

Early adolescence is the beginning of subjective experiences. These girls are gaining a new appreciation of things and events. This discussion has attempted to show their need of personal experience, especially in the religious life. Regarding this Coe says,

"The dogmatic view makes the acceptance of a creed a preliminary to Christian living, the vital view puts living first, and makes the creed a product and expression of life. The one identifies education with instruction, while the other identifies it with the development of the personality."¹

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1. George Albert Coe: Education in Religion and Morals, p. 389

The aim of Christian education is to develop personality rather than merely to instruct. Instruction may precede, however, and go hand in hand with the development of religious experience.

Intellectual doubts arise at this time in life along with ordinary intellectual development. This is a part of the effort of the younger adolescent to find out for herself, or to decide for herself what is the logical or satisfactory thing to accept and believe. A personal experience of God is of great help at this time. Nevertheless the fluctuation of emotions may play havoc with one's religious thinking, along with the girl's half-child, half-adult way of thinking. A knowledge of the Bible may now be a great help, yet the knowledge of other lives is usually conclusive, if they are fine, vital Christian lives. Eggleston says of this, "If you have tried to prove to an adolescent that there is a God, you know what a task you have had; but when she sees God in a life, she is ready to accept it as a fact."¹ McKibben draws knowledge and experience together when he says,

" . . . the knowledge one has acquired, the attitudes one has developed, and the motives which have characterized the individual through childhood, will need to be personalized and brought into harmonious adjustment with the new freedom and responsibility of life."²

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1. Margaret Eggleston: Womanhood in the Making, p. 90
2. Frank M. McKibben: Intermediate Method in the Church School, p. 66

These two interlock, and both knowledge and personal experience should continue along religious lines in early adolescence. Without intellectual stimulation in religious subjects, the whole field is apt to be regarded as insignificant.

It has been stated that Christianity gives the needed impetus to the moral ideals of the young girl. It not only does that, but spiritual consecration invades the whole of life. Eggleston states that "religion is only life at its fulness—life at its very best. It is life with God at the center."¹ This kind of life gives value and direction to the physical, broadens the intellectual, gives depth and meaning to friendship and social life, enriches and stabilizes the emotional, besides motivating and controlling the volitional and moral sides of life. Pechstein and MacGregor say that,

"In the development of adolescent personality—the total potentiality of response an individual possesses for meeting life situations—the religious aspect plays an important role."²

Dr. Link says that religion is necessary for an integrated personality, and that "The greatest and most authentic textbook on personality is the Bible."³ Brooks gives his idea of the value of religion to the adolescent when he

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1. Eggleston: op. cit., p. 107
2. L. A. Pechstein and A. L. MacGregor: The Psychology of the Junior High School Pupil, p. 149
3. Link: op. cit., p. 103

says,

"Under favorable conditions, religion occupies a very important place in the life of the maturing boy or girl. It satisfies his groping for a fundamental, synthesized understanding of the whole realm of experience. It gives him a sense of values, a sense of personal relationships. It facilitates the formation of high ideals of unselfish service. It gives him help in attaining that self-control and self-discipline which characterize strong personality."¹

H. Summary

This study of the needs of early adolescent girls has attempted to show the increasing capacities of such girls physically, intellectually, emotionally, volitionally, socially, and religiously.

They need physical activity, sleep, and regular health habits. Their increased capacities for reason, for sensory discrimination, show a need of greater stimulation of their intellects. These girls are more sensitive to others and their relationships with them than are children. They need help and direction in the choice of their friends. The age of early adolescence is a time when young people are quite susceptible to emotions, even violent emotions. Control of these is needed, including their direction into constructive channels. Emotions are important in the volitional life of these girls; accordingly they ought to

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1. Brooks: The Psychology of Adolescence, p. 341

have stable direction of their action toward more reasoned, unselfish, Christ-like action. The need of these girls for friendship, for stability, for emotional quality, for physical well-being and control, for integration of the whole personality, calls for a personal relationship with Christ and His principles of living.

All of these factors are very important in the life of the early adolescent girl. Many of them indicate needs which can be met adequately in camping experiences. In the further study of the considerations to be held in view in building a camp program for younger adolescent girls, the study of these needs will play a fundamental part.

CHAPTER TWO

A SURVEY OF

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A. Introduction

Before proceeding to construct a camp program to meet adequately the previously stated needs of early adolescent girls, it is expedient that a survey be made of existing camp programs. The camps chosen for this survey are those connected with a church or other religious organizations, whose program units cover at least a week. These selected camps differ somewhat in purpose, but their purpose usually includes the fostering of Christian growth. The main purpose in this investigation is to discover the differences in the programs of such camps, especially in regard to the amount of Christian education afforded by them. As has been previously stated, the problem of this thesis is to discover what may be considered an adequate summer camp program for early adolescent girls in order to promote their Christian growth. Since religion enters every phase of life, this investigation includes all phases of the programs of these camps. A happy time, a healthy body, and a trained mind all aid in the develop-

ment of a wholesome religious experience.

This survey also shows what is now being done in the field of Christian education in summer camps for early adolescent girls. It also gives a broader vision of all that is to be kept under consideration in a religious summer camp program. The study of actual camp conditions will prevent this analysis from being merely theoretical, and will set forth what leaders with much experience in directing camps consider to be valuable.

This survey has been made by means of questionnaires which were received from sixteen camps which, by previous investigation, came within the stated limits. Sports and interest groups have been considered, but more stress was placed on the Christian education and worship presented in the program. The tabulated descriptions of these programs will be made according to the divisions presented on the questionnaires.¹

In making this study and outline it is realized that all the religious influences of a summer camp cannot be shown here. There are the influences of leaders which cannot be brought out in the study of program; and the atmosphere of a camp may have much to do with making one program more effective than another. Nevertheless, the study of the programs themselves reveals valuable data.

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1. See Appendix, Pages 120-126

A. Results of the Questionnaire Survey

The accepted age specification of girls of the intermediate grouping, or of early adolescence, is from 12 to 14 or 15. Nine of the sixteen camps studied hold strictly to this age division. One includes girls from 10 to 13 or 14; two, from 11 to 13; another, from 10 to 18; and one from 6 to 15, grouping their participants in three divisions which are 6 to 10, 11 and 12, and 13 to 15. This may have depended on the size of the camp. Another variation in age grouping is from 13 to 16. The other two camps, which differ in age restrictions, are separated within themselves to more closely graded groups.

This shows a general recognition of early adolescence as a special time to be treated in a way all its own. The larger number, nine, with restricted age limits definitely for early adolescent girls, shows also the realization of the importance of this special time of camping and the place it can take in the life of these girls.

In some camps the girls are permitted to choose the subjects in which they are interested; in others the subjects are assigned according to age. In six of the camps the subjects were allotted almost entirely according to age, sometimes differing according to the number of years the individual had spent at the camp. In six camps the choice was made according to interest except in some

subjects, especially Bible, which were assigned according to age. In four camps the choice depended entirely on interest. In those camps where the girls elect their own subjects for study, guidance is given by their leaders.

One of the specifications for the camps chosen for this survey is that the camp period last at least a week. This specification was made because a week is regarded as the shortest time in which a definite program of Christian education can be set forth. Of course, this does not mean to deny the value of week-end house parties and conferences held all over the country. But it was felt that the purpose of these other types of program is quite different, and therefore such institutions are omitted from this study.

In the sixteen camps chosen, the camp term varies from one to eight weeks. Twelve of the sixteen range from one to two weeks. Of these camps, five last but one week, two ten days, two twelve days, and three two weeks. One of the one-week camps states the possibility that the girls may stay for two weeks if they desire, and one two-week camp states that girls may stay for four weeks. Two other camps plan their programs for an eight-week period. Another camp has a two-week period, and states that girls of ten stay six or eight weeks. Another specifies one to eight weeks. This may seem to be a superficial grouping,

but on second thought one realizes that a two-week program of religious education will be quite different from one which lasts for eight weeks. The two-week period is apt to be much more concentrated, especially in Christian education, as the questionnaires seem to indicate, and much more closely planned.

Since some camps have groups of intermediates and seniors together, the question arises as to whether the activities of both groups are together, partially separate, or entirely separate. Of the sixteen camps, ten have the intermediates entirely separate. This figure includes those camps which have only intermediates in their charge.

One of the camps which have intermediates and seniors states that there is an entirely separate staff and program for the two groups. In only one camp is it stated that the seniors and the intermediates are entirely together. However, in this camp the divisions between the two groups is made to suit the situation, and not the customary grouping, as age range of the intermediates and seniors in this camp extends from 11 to 15. Therefore this is but little out of the ordinary. Five other camps have some intermediate activities of intermediates with the seniors. Two of these state that the activities together are such as camp fires and baseball. Therefore,

this part of the study again shows the recognition of this period as unique in the life of the girl.

There is a wide variety in the statements of purpose offered by camp leaders. In some cases the purpose as stated is purely religious, while others stress also the physical side. Some include mental and social aims. Some purposes are stated very simply, such as "Individual development, physical, mental, spiritual." Yet, in contrast, is a sheet containing six long, carefully worked-out objectives, including all phases of the girls' lives. The camps sponsored by the Epworth League and a few others include the purpose of developing Christian leadership. Some religious purposes include the personal side, while others stress more the social, while none entirely omits both.

It has been difficult to make fine distinctions between these purposes in the process of grouping them according to likeness in ideas, some of which overlap a bit. The nine distinct purposes found are:

1. Acquaintance with nature	2 camps
2. Bodily development (health)	5 "
3. Personality development	7 "
4. Keenness of mind	2 "
5. Social adjustment and adaptation	5 "
6. Discovery of friends around the world	3 "

7. Greater knowledge of God	4 camps
8. Everyday Christian living	8 "
9. Christian leadership training	6 "

There are also statements of purpose from four camps which are different, either because of definiteness or vagueness or uniqueness. One of these is the development of religious habits such as morning and evening devotions and Sabbath observance. Two others overlap with several of the nine given purposes. They are, "Individual spiritual development" and "Christian educational content." One unique statement is this, "recreation in a Christian atmosphere with Christian leaders," showing that the principal aim of this camp is recreation under Christian influences. The other unique statement is especially interesting. To abbreviate it would leave out too much, so this quotation is complete:

"To guide her in the formation of skills, and in the choice of interests and hobbies in the pursuit of which she can find growing satisfaction. To lead her to a worth while, creative use of leisure time, and to a critical evaluation of recreational pursuits, and to set up a standard by which she will make decisions."¹

The list of objectives from which this was taken is exceptional in its expression of the desire to help develop in the girl certain attitudes and to guide her in making her

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1. Objectives of Indiana Baptist Pioneer Girls' Camp, Lake Tippecanoe, July 17-30, 1938

own choices. Girls of this age especially need guidance in making decisions in all phases of life.

In order to get a glimpse of the entire camp program, the question was asked as to how much time a day was spent in hobbies and interest groups aside from active sports. In answering this, the camps surveyed seem to fall into two groups, those whose program includes from one to two hours of hobbies and those which devote from three to five hours a day to this phase of camp life.

There is some variation in the first group in that one camp includes only about forty-five minutes of hobbies, and another two and one-fourth hours. In this group of camps, the number of hobbies for each girl varies from one to three. This includes crafts and special interest groups. When there is the possibility of two or three hobbies for a girl, these usually include two crafts and one of two special interest groups.

In some camps these hobbies are used as a bait to the campers to create interest for them along with their Christian education program. In other camps, at least from their reports, it is very evident that the hobbies and interest groups are considered a very important part of the program for developing Christian personality and experience. In a few camps the hobbies seem to be what makes up the camping experience itself. In the

eight-week camps, especially, the religious part seems to be a side issue and the camping experience, including especially hobby groups and active sports, of major importance. Two other camps having full sports and hobby programs state in their replies the desire to promote recreation in a Christian atmosphere.

Directly in the category of Christian education are the Bible courses offered at these summer camps. These are:

New Testament Studies

Life of Christ	6 camps
Ideals of Jesus	1 "
Parables	1 "
New Testament Heroes	1 "

Old Testament Studies

Old Testament Studies	1 camp
Kings	1 "
I and II Samuel	1 "
Psalms	1 "

General Bible Studies

How We Got our Bible	3 camps
Learning to Enjoy the Bible	3 camps
Bible Geography	2 "
Bible Manners and Customs	1 "
Nature a Pathway to God	1 "

These Bible courses fall into three general groups. The New Testament is most commonly studied, with six courses given on the life of Jesus. Two of these courses were worked out as projects—one called "Understanding the Bible," and the other concerning the ideals taught and

practiced by Jesus which are to be followed. Usually each girl takes one of these Bible courses. The classes last from half an hour to an hour, though only two camps have Bible classes lasting longer than forty-five minutes.

There are four camps which have not been mentioned so far in this summary statement on Bible courses. Two have been omitted because their program includes only Bible classes on Sunday, one of which lasts forty-five minutes. Another camp has twenty minutes of Bible study every morning. No definite course title is given and from other data it seems to coincide with morning devotions. A fourth camp has no Bible courses at all. These four camps seem to be primarily recreation centers.

In strong contrast with the last mentioned camps, the least Bible work is offered by two camps, and that is in Sunday morning Bible class; and there is one camp which gives two courses for each girl, indicating that here one and a half hours are spent each day in direct Bible study.

Of further special interest to this study are the other Christian education courses offered. An important fact is that six of the sixteen camps have no other Christian education courses. Two of these six offer no Bible study other than the Sunday morning Bible class. Another is the one which has the twenty-minute Bible or devotional period every morning. The fourth is the eight-

week camp which has a Bible class every morning. The fifth one, however, devotes an hour and a half to formal worship, which adds to the Christian education content of the program. The sixth has no Christian education program.

Nine of the fourteen camps offer a course in personal Christian living. This shows what is considered the most important content in Christian education. Although four camps have no courses as such, probably Christian education is strongly brought out in their presentation of the Bible. The one camp which omitted this among its listed Christian education courses is the Epworth League camp, which is considered a training school for Epworth League work, and yet its aim is to promote everyday Christian living. This is probably brought in particularly in the worship program. Their Christian education has to do especially with program planning and leadership training.

It is very significant that the leaders of these camps realize that intermediate girls can begin or proceed in religious experience of their own instead of merely that of their parents or teachers. The Christian education courses aside from the Bible may be grouped as follows:

1. Personal Christian living	9 camps
2. Leadership	4 "
3. Missions	3 "

4. Hymn study	3 camps
5. Drama	3 "
6. Worship	2 "
7. Nature study	2 "

One course with an attractive name may be placed in any one of three groups. It is "Great Christian Leaders—Paul to Kagawa." The purpose of this may be a way of studying leadership training, or a course in personal Christian living, or a study in missions.

It is noteworthy that a course in missions is given in three camps. One of these camps gives three mission courses from which to choose. The campers here are expected to choose one missions course, one Bible course, and one personal living course. The Epworth League camp presents a mission pageant, which was listed above as a drama; and a Baptist camp offers a course in World Wide Guild work, which is an intermediate missionary society.

Nature study has been found included under Bible study, Christian education, and hobbies. It is taken for granted that the specific courses offered in the camps which listed them under certain headings were definitely correlated with the larger subject.

Worship is sometimes almost indefinable. It is a very difficult thing to measure. Yet all need to cultivate worship in both private and public life. In a

camp, especially in a Christian camp, it is assumed to be the hope of each leader to bring her girls as individuals and as groups to definite periods of worship. One way in which an attempt is made to do this is through the formal worship program. Morning devotions and evening vespers are special times when the worship experience is sought. Sometimes this is not accomplished at all. Yet this time of group or individual worship is important, and one way of noting the leader's attempt at gaining this experience for her girls, is by discovering the amount of time which she intends should be spent in formal worship. By formal worship is meant the time set aside for individual or group worship. This includes, usually, morning watch and vespers. Some also include cabin groups held at bed time. Some take a little time in the morning for a special period of worship with grace and a short talk.

Four of the questionnaires do not reveal what their formal worship includes. Those who do vary from one to five features. A camp which has only one period of worship indicates that its vesper service is planned by the worship class and carried out by them.

Seven of the reports designate two periods of formal worship, varying from one hour to an hour and a half. In four of these seven camps the two times of worship are morning watch and vespers. This is usually an individual matter in the morning and group worship at

vespers. Two of these four camps have these vesper services planned and conducted by the campers guided by their leaders. The other three camps with two periods of worship have morning watch and cabin groups.

One camp includes in its three periods of worship a ten-minute cabin group. Another similarly includes morning watch five minutes, vespers twenty minutes, and at bed time fifteen minutes. Another leader includes the same three and grace in addition, at which time she probably gives a short talk, as does another of the camp leaders. The last-mentioned camp has one or two more worship periods. It includes morning watch, chapel, vespers, tent devotions, a brief talk at the breakfast table, and in addition a special feature called the "log prayer meeting" at which time the girls who wish may join in prayer for the camp. This last includes a very small group, but, according to the leader, "does wonders for those participating."

One can see from this review the wide variation in the planned worship of the various camp programs.

In connection with worship, it is interesting to note that the camp which has fifteen minutes a day devoted to worship (an eight-week camp) states also that at that camp there are no decisions for Christ, no life commitment, and the solution of problems only if found nec-

cessary. The last camp, with five or six worship features, including the "log prayer meeting," states that there are decisions for Christ, life commitments, and solutions of problems. In addition it states that there is a "camp mother" distinctly for that purpose, to make contact with each girl. It may also be said that the former camp has a very brief statement of purpose, while the latter has six very carefully worked out objectives.

The last part of this study which may be considered a definite part of camp programs is the planning for personal conferences with the leaders, resulting in decisions for Christ, life commitment, or the solution of moral and social problems.

Two leaders, on this subject, state that this is not definitely planned for, but that the opportunity is taken whenever the situation arises. Four leaders signify that the only important one of these questions for girls of this age is the one on the solution of moral and social problems. One of these four leaders states that most of the campers are already Christians and that life commitment should come at a later time. The other three leaders show no interest in these questions.

One leader checked life commitment and the solution of problems. Three leaders checked two, those concerning decisions for Christ and the solution of prob-

lems, and signified that the girls are too young for life commitment. Four leaders checked all three. In one camp the approach to these questions is informal, but with good results, while in another there is a "camp mother" who is to see especially to this. One leader stated that this age is too young to need the solution of moral and social problems.

There is a varied opinion as to the importance of decisions for Christ at this age. Some take for granted that their girls are Christian because of their home or church background. Two this as the answer to the question. Also at this age, usually by twelve, the church girls have joined the church and are presumed to have made their decisions for Christ. Some leaders state their belief that intermediate girls are too young to consider life commitment, while others state the fact that they have good results from their plans for life commitment. All leaders but two agreed to help the girls in the solution of moral and social problems, but one was not sure it is often necessary and another leader expressed the belief that the girls are still a little young for that though some problems have been met successfully.

Two leaders state that they have a closing commitment service for the girls. One is a "dramatic candle-light closing service" and the other is a commitment service held in "The Green Cathedral," a beautiful spot in the

woods. One of these two camps is an Epworth League Institute, whose program includes much training in methods, yet aims to bring the girls to everyday Christian living.

There is a wide variation in the program plans and purposes of these camps.

One feature of camp life which is often a problem to the leaders is the observance of Sunday. This problem depends on the background of the girls, but often it is difficult to keep them satisfied. For this reason there is included in the survey a question about special features of worship in camp on Sunday. There is an interesting variety of suggestions.

Five camps mention only a regular church service on Sunday mornings. Six camps include both Sunday School classes and a church service. Three have no Sunday School classes, while two have only the Bible classes in the morning. Some camps close on Sunday. Some have a special commitment service of communion at this time. One camp is situated near a summer conference, and all camp activities are put aside on Sunday to attend the conference services. The special Sunday feature of three camps is the evening dramatization of Bible stories. In another there is the presentation of a dramatic worship service. In another there is a special flag raising of the Christian and national flags. Two camps mention a special Galilean ser-

vice held outside in the evening.

There seems to be a variety of ways of spending Sunday in camp, especially if one takes the time to plan for them. In every camp Sunday is different in some way from the other days, and several leaders mentioned a Sabbath atmosphere, one saying, "Sunday is the Lord's day in Nawakwa."

C. Additional Suggestions from Camp Leaders

In appreciation of the training and experience of the leaders who were questioned concerning their programs, they were asked to make any further suggestions of their own they might care to offer. Five of these leaders have given valuable opinions concerning this work.

One strong note in all of their reports is the value of leadership, well-trained, attractive, and consecrated. One leader says,

"While on the subject of leadership may I say that that is the center of the camp. With good leadership, a leadership which has had a definite religious experience and that is interested and sympathetic with girls, any amount of good can be done in a camp."

On the same subject, another leader writes,

"I think that the intermediate age should be got in contact with glowing Christian personalities and should be given ample opportunity to be with them. In my judgment that is much more important than curriculum or program detail, as important as that is."

A third leader states,

"Success of the camp depends more upon wise selection of cabin leaders than on any formal program elements. A happy cabin group makes for that elusive type of 'camp spirit' which determines the value of the experience when measured in terms of camper-growth."

These quotations show the particular interest of some directors in their selection of leaders. It also shows the value they place on good leadership. Another noticeable interest here is the fact that these directors want in their leaders a vital Christian experience.

Another important part of the contribution made by these camp directors is their attitude toward program. One leader states,

"It is very difficult to answer such set questions when we use the most modern methods in our camp program, and although the camp staff plans very carefully beforehand the project actually develops while the camp is in session."

This seems to be an experience-centered program built on the project plan. Another program is built up in a similar way. Concerning it the director says,

". . . our Department of Christian Education in the state wishes us to plan our camp absolutely around an experience-centered program with the girls advancing naturally from one experience to another without any definite break."

This director continues with the advice not to try this type of program without very skilled leadership. Another leader, in expressing her opinion on the importance of leadership, also stated that every care should be given

to curriculum and program arrangements. Probably one reason for the stress of these directors on leadership is that the program is much more tangible and easy to handle, once the ideas are set forth, but the leaders are all different with different ideas on camp life and, indeed, on all else. Thus leadership becomes an additional burden to the director. Also, such a program needs to be lived in the lives of those behind the program, and that is much more difficult to do than to make out the program. Leadership is a very important factor in the program of a camp of any sort and is vital to carrying out the aims of the camp.

D. Summary

This study of existing camp programs has revealed many important features of conditions in the selected camps of religious organizations. It shows a wide variety of program content, of purposes, and of central ideas in the leaders' minds. For one thing it reveals the recognition of the special age range of early adolescence, and the fact that girls of this age need a distinctive program. This is often shown by the restricted age limits for admission to the camps, as well as by the fact that intermediates are usually in separate groups and have programs separate from those of other ages.

A recognition of the developing senses of responsibility and individuality in the girls of early adolescent age is revealed in the fact that in all but six camps they may choose at least some of their courses and activities.

There are two main groupings of these camps within the range selected according to time—the short camps last from one to two weeks, and the long ones from four to eight weeks. Their programs vary accordingly.

The camps may be divided, in relation to hobbies, into two main groups—those which center their activities around recreation, and those which center it around Christian education. In the former three to five hours daily are devoted to hobbies and interest groups, and in the latter from one to two hours. At least four camps may be included in the recreation-centered category.

It is interesting to note that twelve of these sixteen camps offer Bible courses, the subject matter of which includes both the Old and New Testaments. However, the New Testament, especially the life of Christ, appears most frequently on the programs.

The other four camps have very little Bible study, even such as a Sunday morning Bible class. Here is another significant distinction between recreation-centered camps and Christian-education-centered camps.

Continuing on the subject of Christian education, six of the sixteen camps have no Christian education courses other than Bible. Another important observation on these programs is that the most popular course in Christian education other than Bible is "Personal Christian Living," showing that leaders and campers are concerned with making religion their own.

There is a wide variation in the amount and kind of planned worship in the programs of these camps. The usual plan, however, includes morning watch, vespers, and some sort of evening cabin gathering. Many of the questionnaires showed appreciation of the fact that camp worship may be a unique experience, something which will stand out as a vital part of camp life. Several camps reported special places of inspiration. Another important note for this survey is that leaders are letting the campers take vital part in the planning and leadership of the worship services.

The replies to the questions concerning decisions for Christ, life commitment, and the solution of moral and social problems are not encouraging. One reason is that some leaders are not interested in this, thinking it beside the point. Others show definite interest, but feel that the age is not proper for these steps, and so miss their opportunity. Yet other camps, one in particular,

aim definitely to be able to answer these questions in a positive manner, and the results are encouraging. One would gather from their results that the girls are not too young to respond to Christian and moral guidance, and that the camp leaders need to take personal steps to promote religious conversion and growth.

The suggestions from the directors themselves are very helpful in getting the viewpoint of the leader and her needs. Although their suggestions stress the need for leadership more than program, helpful program suggestions were also offered.

One factor that has made this study intensely interesting is the great variety in the expressions of purpose, program, and results. The working of the law of cause and effect is very evident here—the purpose deeply affects the program, and the program the results. Nevertheless it is more enlightening to go from program to purpose. One sometimes wonders which, program or purpose, had been made out first.

As has been said before, there are two main types of program, the recreational and the Christian educational. Each type can contend that it is doing the better work. This shows definitely the need of this study in trying to determine an adequate program of Christian education for early adolescent girls. Each type is eager

to do this in the best possible way. It is the object of this study to determine what that way is, and the next chapter will therefore attempt to set forth what may be the criteria for judging the adequacy of a summer camp program in meeting the needs of early adolescent girls from the standpoint of Christian education.

CHAPTER THREE

CRITERIA FOR JUDGING A SUMMER CAMP PROGRAM

FOR

THE CHRISTIAN EDUCATION OF EARLY ADOLESCENT GIRLS

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A. Introduction

Following a study of the needs of early adolescent girls, especially those which can be met in a camp, and a survey of selected church camp programs, it is expedient to proceed to the selection of criteria for judging the adequacy of summer camp programs intended for the Christian education of these girls. This will be done by considering each phase of the camper's life as brought out in the first chapter, that is, the physical, intellectual, emotional, social, religious, and other aspects of the life of early adolescent girls. Proposals for meeting these several needs will be offered. They will be summarized as a single list of criteria useful in judging any such program.

It has been suggested that there are other important factors than program in promoting a successful camp. One of these is leadership, as is suggested by Blumenthal when he writes, "Development in health, skills,

attitudes, behavior, proceeds from a well-conceived program, vitalized by effective leadership."¹ Leadership is important, but since the subject of this thesis is restricted to program, the discussion of leadership will be quite limited. One thing which is difficult to accomplish is to bring the leaders to see the aims and ideals which the director has for the camp. This is well expressed by Mary Jane Littlefield:

"Most of all the camp counselor should be able to see and respect the camp director's vision for the camp, and accept her share of the responsibility in helping to realize that vision."²

A compilation of the camp-leadership qualifications suggested by several authorities is offered here:

1. Good health.
2. Broad cultural background.
3. Good education.
4. Sound emotional control, including a sense of humor.
5. Sense of responsibility toward his job.
6. Genuine interest in the campers.
7. Ability to make himself one of the campers.
8. Enthusiastic attitude toward life.
9. Training in some specific skills.
10. Ability to adjust quickly.
11. Friendly and cooperative with campers, leaders, and director.
12. Possessing the ideal of service to campers, desiring to contribute something lastingly worthwhile to the lives of the campers.³

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1. Louis H. Blumenthal: "Measuring the Outcome of the Camp Program"; from Rosalind Cassidy and Homer Bemiss (editors): Handbook for Camp Counselors, p. 63
2. Mary Jane Littlefield: "The Qualifications of Camp Counselors"; op. cit., p. 55
3. Cf. Mary Jane Littlefield and Harold A. Wagner: op. cit.

This list of suggestions is incomplete for one reason, and that a matter of prime importance. Every leader in the camp should be a vital Christian personality, feeling herself responsible not only for general management and specific interests, but also to do her best to reveal Christ and His way of living to the girls under her care. From camp directors there comes the expression of the desire for such leaders who reveal Christ contagiously in their living. Therefore, as a qualification for leaders in a religious camp, this should head the list.

But program and leadership are not all. There is something further which directs these. Dimock and Hendry say, "The effectiveness of leadership and program cannot be much greater than the clarity and specificity of the guiding aims."¹ Before a program is planned, the aims of the camp should be clear in the minds of those who plan it. There are general aims, such as those which are meant to meet the needs of early adolescent girls as suggested previously in this study, and also specific aims made after a study of the particular girls to be included in the camp. The needs of various communities differ, so that there is varying need to lay more stress on some particular phases of the camper's life than on others. The aims of a camp, accordingly, should be drawn up after a study of the needs of its charges and before the definite program arrangements are completed.

B. Criteria Relevant to the Physical Life of
the Early Adolescent Girl

Vaal Stark says, "The three biggest enemies to camp morale are hunger, fatigue and gossip."² Two of these three enemies affect the physical life of the camper. Nourishing food, sufficient rest, and temperate exercise are very important phases of the camper's life.

One way to keep campers happy is to feed them well. Food is a poor item on which to try to save money. Good substantial food should be served with the expectation that along with the needed strength it will give, the taste and habit will be acquired for such food. It is possible that with good and sufficient food the craving for too much candy and trifles will be overcome. The amount of sweets which can be purchased should be strictly limited. In connection with this David W. Pearlman states that "An important element in health education is the singular attention given to eating habits, habits of cleanliness and of daily routine."³

Another very important factor in camp life—one already mentioned—is the proper amount of sleep and rest.

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1. Hedley S. Dimock and Charles E. Hendry: *Camping and Character*, p. 14
2. Vaal Stark: "The Camp Program—How it is Built"; from Cassidy and Bemiss: *Handbook for Counselors*, p. 30
3. Pearlman: "The Educational Program of a Camp"; The Camping Magazine, February, 1932

Brooks states that girls between twelve and fifteen years of age should have from nine to ten hours of rest. This requirement should be strictly observed, especially including a rest period after lunch. In planning a program schedule, the first item to be provided for, then, is rest and sleep. All camp activities must be made to fit into the remaining time.

The problem of recreation is not easily settled. Unless the camp is run especially for the purpose of restoring health to sickly girls, those who cannot to some extent take part in active sports are better left at home. They are liable to be either a great strain on healthy campers or a great temptation for the less vigorous to overdo. Refusal to attempt or failing to succeed under these circumstances produces undesirable mental attitudes.

Camp is, however, a good place for girls to acquire skill in sports. Often the reason why many girls do not like to play games is that they play them poorly. At camp girls can develop a skill in volleyball or baseball of which they need not be ashamed. Tennis and swimming offer the possibility of developing individual skills which may be of life-long value. A camp program should include both social and individual sports. The time for these should not be in the heat of the day, and the amount for each girl should be restricted. Camp girls should be excused from sports at the time of menstruation.

It seems unnecessary for a camp to give formal instruction in health habits. Habits of cleanliness, sufficient sleep, and regular eating can be fostered by the program itself, and by the attitude and advice of counselors. The use of attractive posters can be constructive in forming health habits, especially on those subjects in which the need is apparent. Frequent changing adds greatly to the interest in posters.

As a summary, several criteria are indicated for the physical needs of the campers.

1. The camp should supply a sufficient amount of tasty, nourishing food.
2. The camp should ensure from nine to ten hours of sleep each night.
3. The camp should provide an interesting variety of both social and individual sports.

C. Criteria Relevant to the Intellectual Life of the Early Adolescent Girl

The next phase of the camper's life to be considered is the intellectual. The mental capacity of the early adolescent girl is steadily increasing and she appreciates being called upon to use this new ability. In all phases of camp life this factor should be remembered. Her interest in things about her is greatly increased. Accompanying her increasing mental power is a greater ability

to concentrate and to organize material she reads. Therefore the material presented should be familiar enough to be of interest, but unfamiliar enough to challenge thought. In a Bible course, for instance, the leaders may feel that they must present new material. They go to all sections of the Bible to find something new. Yet a second study of the life of Christ, using a different account, or a different approach to this study, may prove just as interesting and perhaps more valuable than attempting to master the troubles of the kings of Israel.

Another way to take advantage of the girl's increasing mental ability is in controlled discussion groups. She is interested in a chance to express herself in relation to problems of which she is aware and to feel that she has a contribution to make to the situation when she returns home.

The girl's intellect should also be appreciated in getting her to do things. Constructive suggestions put in a friendly manner regarding things that should or should not be done are more appreciated than childlike treatment. This not only helps in discipline, but also increases the sense of responsibility in the girl.

So far nothing has been said of the amount of educational instruction which should be given in a camp program for early adolescent girls. This may include interest and hobby groups, for while these can be partici-

pated in simply for pleasure, increased skill and knowledge of subjects can also be obtained. Christian education subjects may well occupy one and a half or two hours. This time should be divided into two or three periods, depending on the material to be presented. Classes lasting no longer than thirty or forty minutes help to hold the interest of the young person and are more likely to enable the leader to have her class time teeming with interest. One or two more hours may profitably be spent on hobbies and other interests. Some of these which are only for those who are specially interested, such as a choir rehearsal or a staff meeting of the camp publication, can meet during "free" time.

In summarizing this section, several criteria to satisfy the intellectual life of the camper are presented.

1. The camp should provide instruction material familiar enough to interest the girl, and yet unfamiliar enough to challenge her thought.
2. The camp should stimulate the growing mental capacities of the girl and her increasing appreciation of beauty in art and music.
3. The camp should devote three or four hours a day to Christian education, hobbies, and interest groups.
4. The camp should never treat early adolescent girls intellectually as children.

D. Criteria Relevant to the Emotional Life of
the Early Adolescent Girl

Emotions play havoc with adolescents. Helping girls to control and sublimate these emotions is a definite aim of a camp program for Christian education. According to Tracy,

"The adolescent craves for emotional experience almost as much as for food and drink. The earlier part of the period, up to the 16th or 17th year, is especially characterized by this capacity to feel and this craving for feeling stimuli."¹

Mudge agrees,

"For early adolescence life is a seething mixture of childish impulses and adultlike traits, of vague and mysterious impulses, of various tendencies not yet regulated and reduced to order and harmony."²

Realizing from these statements the importance and dominance of emotions during adolescence, it is necessary to offer some cautions and solutions to the problem they present. Tracy has further stated that

"Nothing can be more important and necessary than the diffusion of the forces of feeling by opening up to them as many legitimate channels as possible."³

The important emotional problems of early adolescent girls to be considered here are those often violent and usually transitory sentimental attachments known popularly as "crushes," fear and anger, and religious

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1. Tracy: The Psychology of Adolescence, p. 75
2. Mudge: The Psychology of Early Adolescence, p. 59
3. Tracy: op. cit., p. 76

emotions. Counselors should have help and advise beforehand in dealing with "crushes," as well as for extreme expressions of fear and hate. Religious emotions often include fear, which if aroused throughout the camp can cause a great deal of harm. Emotion should not run too high, and should follow the channels of love and devotion to Christ rather than the fear of punishment. The girls should also be made to understand that emotion is not all there is to religion—that religion operates on vision and faith, and not nervous tension.

One very valuable outlet for the emotions is physical activity. This is an excellent reason for sponsoring an extensive sports program. Mental stimulation and interest can also relieve the emotions. Girls need to be led to physical activity and hobbies. The wider the range of interests along these lines for girls, the greater their happiness throughout life, for psychologists recommend the detachment produced by diversified interests as a cure for worry and other emotional troubles.

One temptation which may occur to leaders of camps is to try to make their camp furnish one thrill after another. Girls often express their dislike for camp, or for certain plans that have been made, because they are used to spending their time in this way. The craving for thrills should not be fostered. Instead, esthetic appreciation should be cultivated. This does not mean to

inhibit the thrills of sportsmanship or the amusement of an evening's entertainment, although high stimulation of emotions just at bed time had better be avoided.

A summary of this section is presented in a group of criteria/^{which} apply to the emotional life of the campers.

1. The camp should discourage "crushes," especially by keeping the girls busy.
2. The camp should foster the life-enriching higher emotions of appreciation of beauty.
3. The camp should discourage strained religious emotions.
4. The camp should turn natural religious emotion constructively toward devotion to Christ and His program for others and for the world.

E. Criteria Relevant to the Volitional Life of the Early Adolescent Girl

During the period of early adolescence the emotional life is very closely linked with the volitional. The reason for this is that girls of this age act impulsively, for their emotions are strong. It is true that their powers of reason are also developing, but they do not often stop to reflect. Social influence also gives a strong pull toward certain conduct. The building up of good habits of acting, thinking, and feeling are important. Newly formed habits, it is true, are easily broken, but one can hope

that strong and pleasantly associated impressions will be made to foster good habits formed at camp which can contribute largely to controlling behavior.

At this time of life self-direction begins to change from response to outer stimuli to inner control. The girl needs to learn not only to control herself, but also principles by which to judge the action to be preferred. Barbour makes several suggestions about this. She suggests that "Decisions, plans, and evaluations of results should be made by the students themselves."¹ This should be a part of the class program. As a reason for that, she states,

"What we desire is self-control . . . Giving pupils opportunity to make decisions and plans in a Christian way is the best way to insure that in new situations, when no one is present to help, they will also decide and plan in a Christian way."²

Reason and emotion can be called into service to aid in the making of choices. Nevertheless, since early adolescents are especially interested in people, attraction to and interest in vital personalities, accompanying practice in making choices, can do much more than precept in teaching girls to make right and helpful decisions.

Three important statements regarding the volitional life of the early adolescent girl may be made in

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1. Dorothy Dickinson Barbour: Making the Bible Desired,
p. 29
2. Loc. cit.

summary.

1. The camp should provide opportunity for the girl to take for herself high moral standards.
2. The camp should supply the opportunity for the girl to take the responsibility for her own actions and for those of others.
3. The camp should provide stimulus for character building in the form of vital Christian personalities.

F. Criteria Relevant to the Social Life of
the Early Adolescent Girl

Early adolescent girls are becoming increasingly aware of the demands of society upon them. They are acquiring an increasing desire to please others of their own age. During this time strong cliques often form. Girls of this age need help in meeting the demands of these cliques in so far as they mean the development of an interesting individual personality. They also need help in choosing the good and not being ashamed of their own principles regardless of the clique. They need aid in developing qualities of leadership. This can be done by the camp in much the same way as the volitional needs are met. The personal advice of leaders and counselors can be of great help. Sports and activities in a camp give the girls a chance to see the true values of friendship. The camp must not cater to cliques. It should be interested in the

personal development of each girl and step in to help whenever the need arises. The mingling of the girls in their cabins, in games, and at meals greatly increases the circle of friendships and gives a broader appreciation of personality values.

It is obvious that neatness in personal appearance and personal habits should be cultivated. Daily inspection can aid in this. Styles of ordinary life are forgotten at camp, but there is a camp style which, if followed, can aid greatly in the adaptation of the camper. Arousing the interest of the camper in activities about her helps greatly in the development of personality. Girls should be changed from grumblers to boosters.

As has been previously stated, the religious life invades every sphere of life. It is definitely linked with social life since the way of demonstrating love for God is in expressing constructively one's love for others. Regarding this, Dimock and Hendry, in speaking of their camp for boys, say that its educational ideal assumes "that effective social living involves sensitiveness and loyalty to the highest social values."¹ One powerful way of solving the problem of social groups, of helping leaders in social cliques to be thoughtful of others, and of giving self-confidence to those outside of

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1. Dimock and Hendry: Camping and Character, p. 128

them, is through the religious appeal. It is easier to get the girls to understand the connection between this and Christianity than to live that way. Nevertheless, in the camp atmosphere, where they are all together and under Christian influence, a lasting impression can be made on them of the important connection between Christianity and the social consciousness of the needs of others.

In many ways the social life of a camp is free and independent of program. Yet there are numerous ways in which the leadership can casually help to make the atmosphere congenial. The personal attitude of the leaders is a strong influence. The program can play an important part in this in the Christian education bearing on friendships, personality development, and missions. A few more statements of criteria may be made from this section on social life.

1. The camp should never allow a clique to dominate it, nor should it foster cliques in any way.
2. The camp should attempt to widen the circle of friendships of each girl by mixing the groups of girls at the tables, in classes, and in sports.
3. The camp should foster a Christian spirit of fellowship and friendliness as a part of making the program of Christian education practical.

G. Criteria Relevant to the Religious Life of the Early Adolescent Girl

There are two fundamental religious needs of the early adolescent girls to be met in the Christian program of a camp. These two go hand in hand. They may be expressed in the words of a Baptist leader of the present day: "We need personal life enrichment and training."¹ One is of little value without the other. The girls need to know certain fundamental facts about Christianity. They should know about the Bible and its significance for them. They ought to have an idea of the significance of Christianity in history, either in a study of missions, a brief study of church history, or from the lives of great Christians. Leadership training is also a hope of the camp, but these girls are too young to appreciate formal instruction in it. The cumulative effect of the camp program, however, should aid in realizing that expectation.

The second primary need of these girls is to know from experience what Christianity can mean in everyday living. As Margaret Eggleston says,

"Before the girl can appreciate her religion, she must have actual religious experiences. She needs to feel the message of the Bible as it is read in her hearing; she needs to feel the power of prayer;

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1. Minutes of the 1936 Conference, Christian Education Department—American Baptist Publication Society, Bryant, p. 8

she needs to feel the voice of God speaking to her."¹

She should have experiences of worship and inspiration, experiences of Christian fellowship, and, finally, a personal experience with and devotion to Jesus Christ. It is the fulfilling of this second need which gives meaning and vitality to the first. A girl with a personal experience of her own is much more concerned with learning what she can about Christianity, its past, its present, and its future. Some would assert that the experience should come first. Nevertheless there is a greater chance of meeting this need in having the study precede the personal experience, both to prepare for it and to encourage it. In a camp program arrangements should be made for opportunities in class instruction and personal interviews with the hope that both the inspiration and the instruction will challenge the girl.

Here the question arises as to what this instruction should include. Bible study should be promoted with a method of presentation which will aid in further study and appreciation. This Bible study should be inspirational as well as instructive. A study of personalities, especially that of Christ, is of special interest to girls of this age.

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1. Eggleston: Womanhood in the Making, p. 96

These girls are interested in and in need of a personal relationship to Christ for an additional reason. Adolescence is a time when religious doubtings begin. If the girl has a faith of her own upon which to rely and a relationship with Christ from which to derive strength, she is more likely to come safely through her period of doubting. If her religion is based on mere instruction, she is more likely to yield to doubts.

The program of Christian education and of worship periods aims to bring to the girl this needed instruction and inspiration. Christian personalities will contribute largely to this also. Concerning this Eggleston says,

"We have noted the fact that most of all they need a life which they can study . . . a life which will interpret God to them in a way that they will accept."¹

Yet the power of prayer, greater than human programs or intentions, should pervade the atmosphere in order to accomplish the best results.

The program of bringing Christ to the world, if presented in connection with His personality, can captivate the hearts and wills of these young girls, so that they will gladly serve Him in many suggested ways. About this Eggleston says,

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1. Eggleston: op. cit., p. 95

"As she feels her religion, as she grows in her religious ideals, she craves a way of showing her religion and this brings us to the third thing she needs . . . expression."¹

It is the desire of early adolescent girls to do big things, to be a part of a big plan. They are more interested in something hard than in something easy. Christ's program for them, if presented in a way practical and understood by them, will draw out their loyal devotion with enthusiasm. They are interested in heroes and heroines, and wanting to be like those they admire. Ames discovered through testing what boys and girls wanted to do. These are the results of his tests:

". . . the desires for character increased throughout, but rapidly after twelve, and the impulse to do good to the world, which had risen slowly from nine, mounted sharply after thirteen."²

He adds, "There is, therefore, great enthusiasm for heroes, patriots, and religious leaders."³ The emulation of great personalities of the past and present and the devotion to the personality of Christ are strong pulls to adolescents' living the Christian life wherever they may be.

The whole aim of this program of Christian education is to bring girls to living a vital Christian life now. The better the foundation for this Christian living, the more deeply rooted in the intellectual life, the

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1. Eggleston: op. cit., p. 99

2. Ames: The Psychology of Religious Experience, p. 230

3. Loc. cit.

volitional life, and the social life, along with life's other phases, the more satisfying and lasting this will prove to be. Mudge suggests regarding this that "the best type of evangelism for this period is the religious teaching and influence which will contribute to steady growth."¹

The program, then, should include Christian instruction and inspiration, both of which can be given by the leaders in group and personal relationships, in class time and in worship time, but also in every point of contact with the girls. This may seem to be all offered by the leaders and all taken in by the campers, but it also includes the co-operation of the campers in self-expression and taking responsibilities. One form of self-expression which should be made possible to the girls is that of declaring their intention of living the Christ-like life. This is often done in a consecration service specially adapted to the camp atmosphere. These decisions may be moral or religious, or may touch every phase of life. Standing by such decisions greatly aids the development of character. As a summary of this section several criteria will now be given:

1. The camp should have a program of Bible study suited to the needs and interests of the girls.

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1. Mudge: The Psychology of Early Adolescence, p. 110

2. The camp should aim to help every girl to gain a personal experience with Christ or to grow in that experience.
3. The camp should provide vital Christian personalities as leaders for these girls.
4. The camp should present at least a part of the program of Christ for the world and should enlist the efforts of the girls in it.
5. The camp should give the girls an opportunity to make a new stand of consecration for Christ.

H. Summary

An attempt has been made to set forth the most important factors to be considered in setting up an adequate summer camp program for the Christian education of early adolescent girls. Little effort has been made to discuss in detail the problem of leadership, although its importance has been indicated and several qualifications necessary to good leadership set forth. Another factor of vital importance to the launching of a camp program is that of aims. The leaders should have in mind the general aims and, further, the specific aims for the particular girls whom their camp will attract. In forming criteria for judging such a program to be adequate, both of these factors were considered. However, stress was laid on the different phases of the program itself as designed to meet

the characteristic needs of these girls.

By way of summary, the entire list of criteria will be reviewed in a somewhat condensed form to avoid repetition:

1. The camp should supply a sufficient amount of tasty, nourishing food.
2. The camp should insure from nine to ten hours of sleep to its campers each night.
3. The camp should provide an interesting variety of both individual and social sports.
4. The camp should provide instruction material interesting enough to challenge the thought of the early adolescent girl.
5. The camp should stimulate otherwise the growing mental capacities of the campers.
6. The camp should devote three or four hours a day to Christian education, hobbies, and interest groups.
7. The camp should never treat early adolescent girls as children.
8. The camp should discourage "crushes," especially by keeping the campers busy.
9. The camp should discourage strong religious emotions. Any religious emotions should be worked out in Christian love and devotion to Christ and His program.
10. The camp should foster the life-enriching higher emotions of appreciation of beauty.
11. The camp should provide opportunity for the girl to take for herself high moral standards.
12. The camp should supply opportunity for the girl to assume responsibility for her own actions and those of others.

13. The camp should provide stimulus for character building in the form of vital Christian personalities as leaders.
14. The camp should never allow a clique to dominate it, nor should it foster them in any way.
15. The camp should attempt to widen the circle of friendships of each girl by mixing the groups of girls at the tables, in classes, and in sports.
16. The camp should foster a Christian spirit of fellowship and friendliness as a part of making the program of Christian education practical.
17. The camp should have a program of Bible study suited to the needs and interests of the girls.
18. The camp should aim to help every girl gain a personal experience of Christ or to grow in that experience.
19. The camp should give the girls an opportunity to make a new stand of consecration for Christ.
20. The camp should present at least a part of the program of Christ for the world and enlist the efforts of the girls in it.

From the criteria offered, it is easily seen that this thesis does not propose a program free from planned classes or courses in Christian education, or free from religious emphasis or planned worship. There have been many warnings and suggestions that a camp program should not resemble a school, that the program should not be set out beforehand, and that undesired material should not be forced upon the girls. Yet others¹ agree that the

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1. Cf. Minutes of 1936 Conference of Christian Education Department; American Baptist Publication Society, p. 15

girls do not know completely what they want, nor can they appreciate fully what they need. Grace Parsons Douglas says, "The program should be determined by the present interests of the child and the future value to the child of the activities that may be offered."¹

Nevertheless, the intention of this study is to set forth a program that will meet some of the desires of the girls, but that, most of all, will stimulate new interests in things that will mean much to them now and later on. A planned program leads to efficiency and gives direction and assurance to the leaders, if they keep up the campers' interest as they present their material. The launching of this program and the interest maintained in it by the leaders themselves has much to do with producing a happy family atmosphere. The program should be flexible enough to meet emergencies, and yet definite enough to maintain order and reach goals.

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1. Grace Parsons Douglas; "Girls' Private Camps"; from Cassidy and Bemiss; Handbook for Camp Counselors, p. 38

CHAPTER FOUR

A SUGGESTED SUMMER CAMP PROGRAM

FOR

THE CHRISTIAN EDUCATION OF EARLY ADOLESCENT GIRLS

CHAPTER FOUR

A SUGGESTED SUMMER CAMP PROGRAM

FOR

THE CHRISTIAN EDUCATION OF EARLY ADOLESCENT GIRLS

A. Introduction

The supplementary and final step in this thesis is the application of the criteria offered in Chapter Three in the actual construction of a camp program for the Christian education of early adolescent girls. The purpose of this effort is to make practical the problem of this thesis by showing it in working form. In presenting this, the aim and objectives will be set forth, in preparation for which the needs, general and specific, will be considered. Suggestions will be made for the sports program, for hobbies and interest groups, and for the Christian education program. It is obvious that a summer camp program of this type could be devised for any localized situation, but as the writer is in teaching work in Egypt she is setting forth a schedule especially suited to the climate and customs of the land of the Pharaohs.

B. Problems and Possibilities for Girls in Egypt

This program is a proposal meant to meet a definite need in Egypt. The young girls of the educated class are meeting, to them, novel problems and responsibilities. The old customs with restrictions on women are breaking down. In this critical time the girls need help in choosing what of the old customs to keep and what of the new values to accept. Also, in this re-evaluation, religion must take a vital part or else it will be discarded as another antiquated custom.

Christians in Egypt are a minor group. One million of the fifteen million Egyptians are listed as such. Most of these belong to the ancient Christian church of Egypt called the Coptic Church. It adheres strongly to great formality and tradition. In Cairo especially there are many other native churches. The Christians may be Armenian, Syrian, Roman Catholic, Greek Orthodox, or Protestant. Then there is the new church in Egypt called the Evangelical Church, resembling the United Presbyterian Church of North America. As is true of Americans, Egyptian Christians need a vital experience of their own. Although many of them seem well-trained, it means little more than words.

A summer camp for early adolescent Egyptian girls, therefore, sponsored by the Evangelical Church, could

become an inestimable help to the girls themselves as well as to the church in preparing a vital leadership. Such a camp could also help to produce a conviction among the girls of the superiority of Christianity over other religions. As a means to these great ends, a camp in Egypt can produce interest and skill in sports, which is a rather new achievement for Egyptian girls. Hobbies, also, learned at camp can afford them interesting occupations for their abundant leisure time. Considering these specific factors, along with the general needs of early adolescent girls, the objectives for such a camp will now be set forth.

The aim of this camp in Egypt should be to provide a happy and profitable time for early adolescent Christian girls. In order to bring this about, several objectives should be stated as a guide to reaching this ideal. These objectives should be carefully considered in the construction of the camp program. The objectives should follow a study of the needs of early adolescent girls and appreciation of their desires. A suggested statement of objectives for such a camp follows:

1. To develop health habits and health standards regarding eating, sleeping, and recreation as well as developing skill in sports.
2. To stimulate thought and interest in the world around the girl, to develop habits of thinking, and to train her for living an abundant life.

3. To direct her in controlling her emotions, and utilizing them for her benefit and enjoyment.
4. To lead her in making moral choices, in setting up moral standards for herself, and in accepting responsibility for herself and others, especially in the use of leisure time.
5. To widen her circle of friendships, to develop her interest in people, to develop her ability to get along with others, and to make her more interesting to others.
6. To lead her to a closer relationship with Christ, to an appreciation of the place religion can hold in life, to a conception of what Christianity can mean in a practical way to her, her country, and the world.

This set of objectives aims to include every phase of the life of the early adolescent, and has been reworked in this condensed form with the needs of the Egyptian girl in mind. The study will now procede to curricular plans.

C. A Suggested Program of Sports
for
Early Adolescent Egyptian Girls

Summer sports in Egypt should not be too vigorous. For this reason it is suggested that there be provided facilities both for sports and for those games definitely not so vigorous. Since the camp in mind would probably be located on the Mediterranean Sea, the swimming facilities would not present much of a problem. Baseball and volleyball could easily be included. Tennis

requires more difficult preparation, but its importance in Egypt would make it almost a necessity. Ping-pong, shuffleboard, and badminton could be played under shelter. Quoits and archery would also be very adaptable to Egyptian circumstances. Several of the sports suggested are individual in nature rather than social. But interest in them could be maintained by having a sufficient amount of equipment and by conducting tournaments.

D. A Suggested Program of Interested and Hobby Groups
for
Early Adolescent Egyptian Girls

Hobbies which interest American girls would be of interest to Egyptian Girls. Since there is great interest in picture taking, a camera club would be appropriate. Although more suitable for boys, stamp collecting is a hobby possibility since Egypt, Cairo especially, keeps in close contact with the rest of the world. There are many points of interest in stamp collecting by which the girls could increase their knowledge. Choral singing is another possibility for a hobby. A camp choir can well be used in worship service. Dramatics are also of great interest to Egyptian girls. Some girls might be particularly interested in writing for and publishing a camp paper.

In place of forms of camp craft, for which girls in America have a better background, a study of desert travel would be appreciated. Egyptians have not learned to appreciate touring. They do not realize the great discoveries which can be made on the desert. There are, it must be remarked, certain precautions to be taken in desert travel on their search for the secrets of the desert. Another subject on the same order is the study of fossils. All of lower Egypt, in fact most of Egypt, was at one time under the sea. For this reason the land is full of fossils. An introduction to this study would lend great enjoyment to visits to the desert. This study could be included with other nature subjects, depending upon the location of the camp and the "nature" supplied in that vicinity. The clear night skies of Egypt offer excellent opportunity for star study, in which the girls would learn to identify the different heavenly bodies. Since several of these subjects could be offered with the opportunity given the girl to make her own choices, a further suggestion is that of a study of desert phenomena, such as valleys cut by the rushing water from a rainfall on the desert finding its way to the sea, or a slowly-moving hill of sand. The girls seem to be interested in such facts about their own land, but know little about them. Another group of subjects from which the girls

could choose would be connected with personal charm, friendship, and the art of being a hostess.

In summary, the suggested hobbies include a camera club, a collector's club, a journalist's club, and a camp chorus. The several interest groups from which the camper could choose are desert travel, desert fossils, and desert phenomena. Another form of interest groups relates to social accomplishments such as personal charm, friendships, and the art of being a hostess.

E. A Suggested Program of Christian Education
for
Early Adolescent Egyptian Girls

The plans for the camp program in Christian education in this camp may be divided into two sections. One phase comprises the studies in class, and the other is worship, both group and individual.

A suggestion for the class studies is a unit which ties together the study of the life of Christ with a study of personal Christian living and a study of the possibilities for Christianity in Egypt. Titles for each of the three sections of the unit might be, "Christ on Earth," "Christ in Us," and "Christ in Egypt."

Any one of the first three gospel accounts may be used as a basis for the study of "Christ on Earth."

Mark would be especially valuable for a group of early adolescent girls because of its simplicity and brevity. Another fact giving the gospels particular value is that it is the purpose of the Synoptists to show the historical Jesus as also divine Redeemer.¹ This is of special interest and need to these girls. A special session can be devoted to launching this unit, not only to arouse interest in it, but also to show the close relationship between each part of the unit and its value to Egyptian girls at the present time. After the special launching session, there would remain twelve other sessions, since this camp is planned for two weeks. In these twelve sessions an attempt would be made to portray a realistic picture of Jesus as He was here on earth. Copies of great paintings could be valuable as an aid to teaching the lessons.

The section of the unit called "Christ in Us" would include different elements of the Christian faith, such as the meaning of belief in Christ, the character of Christ, prayer, sin, and its forgiveness. Often young girls misunderstand the meaning of faith in Christ and can find no solution to their problem. Then it is said that one is to have the character of Christ. What is that to mean? Prayer is often a problem to these girls, for it is a time of change from childhood into adulthood. The mere repetition of words is found to be unsatisfactory.

What should take its place is a problem unless it is ignored. Also, girls of this age are often very conscious of any wrong they have done. Time may wear down this sensitiveness because of environment. Instead, a realization of the personal forgiveness of God accompanying this sensitiveness should be developed. These and other problems, especially having to do with friendships and right and wrong, would make this class a very helpful one, keeping in mind its relationship to the other two sections of the unit.

Accompanying the new value placed upon Christianity should come a new realization of what it can mean for Egypt. This bears a different meaning to an adult than to an early adolescent. Nevertheless, the latter can get a view of what Christ can do to meet the needs of those friends so dear to them, often Moslems. The difference in the life they lead as well as any words they may say can bear witness to Christ. The difference Christ could make in the land of Egypt is largely interpreted to the girls in the difference this would make in their school, their home, and their friendships. Thinking along these lines can be a great challenge to those forefathers have adhered to Christianity through persecution to the present day. True, their suppression has

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1. Cf. Benjamin W. Bacon: Studies in Matthew, p. ix

produced an attitude of fatalism so far as the possibility of great change is concerned. But if this vital relationship to Christ were developed, this attitude would change. It is not merely Moslems that need to be influenced for Christ, but Christians. So the opportunity is broad for helping others within their own churches and producing a new consciousness of the adolescent's becoming more of a real part of the church.

The worship program should include both group and individual worship. The main feature of group worship would be the vesper service. This need not be longer than half an hour. The purpose of it is to lead these girls to an experience in worshipping God. The time and setting for this feature of the program is important. The choir may be used effectively for atmosphere. Prayer can usually mean the most in one's own language. This part of worship which is very important could be what is known in some places as "hillside prayers" in which each girl prays in a low voice her own prayer. Probably English, French, Armenian, and Arabic would all be used here on such occasions. Tent groups provide for a more personal worship service, for binding the group closer together, and for settling problems which may have arisen during the day. The "morning watch" can be planned as a time of personal communion with God. The girls may need suggestions, but they should be free to develop their

own plans of worship, with the hope that these will become permanent habits with the girls.

The suggestions for program have included up to this point plans for sports, for hobby and interest groups, and for the Christian educational content and practise of the camp. Such factors can be planned in advance. Leaders must also be alert to help realize the other objectives which have been suggested in personal contacts, in genuine interest in the girls, and in a sense of responsibility for them, in all of which Christian attitudes may play a vital part.

F. A Suggested Daily Schedule
for
an Evangelical Church Summer Camp
for
Early Adolescent Egyptian Girls

One of the best ways in which to get a good view of the activities of a camp is to view its daily program schedule. There are several ways in which a program for a camp in Egypt differs from one in America. The heat at midday makes it advisable to rest for two hours after the noon meal. The times for meals also differ from the American custom. The heat also makes it advisable to have sports in the early morning or late afternoon. These

facts help one to understand the program which follows.

6:00 A.M.	Rising
6:30 to 6:50	Morning devotions
7:00	Breakfast
7:20 to 7:45	Clean-up
7:45 to 8:45	Sports
8:45 to 10:00 ...	Swimming
10:00 to 10:40 ...	Class—Christ on Earth
10:40 to 11:20 ...	Class—Christ in Us
11:20 to 12:00 ...	Class—Christ in Egypt
12:15 P.M.	Dinner
1:00 to 3:00	Afternoon rest
3:00 to 3:40	Interest groups
3:40 to 4:30	Hobbies
4:30	Tea and free time
5:30	Swim
7:00	Vespers
7:45	Supper
8:30	Night's doings
9:50	Cabin groups
10:00	Taps

Sports followed by swimming precede the classes, which are grouped one after the other for continuity of thought and atmosphere. Time is allowed for changes between classes. Hobbies and interest groups follow the afternoon rest as something interesting but quiet to do until the day is cooler. Another swim is suggested. Games should be made available during the free time. Supper is always late in Egypt and vespers come before it to occur at sunset time, for there is little twilight in Egypt. "Night's doings" is a time for entertainments of different kinds, group games, or stunt programs, or a sing around a camp fire. A few minutes are reserved at the end of the day for the cabin devotional groups—or tents, as

the case may be. The amount of sleep and rest provided is ten hours if the rest hours are enforced, as they must be. As a whole this program aims to provide activity, study, rest, and enjoyment in the proper proportion, and yet opportunity is given for the girls to make choices in ways of spending their own time.

G. Summary

This sequel to the study of the construction of a summer camp program for the Christian Education of early adolescent girls and the criteria whereby such a program may be judged, is made as a suggestion for meeting the needs of early adolescent girls from Christian homes in Egypt. In undertaking this localized application of the study, several specific needs were mentioned, such as helping the girl to adjust herself to the radical social changes taking place in Egypt at this time. The girl is being faced with new responsibilities. Western civilization has brought both good and bad. Because of the situation the girl has new choices to make. The religious needs of these girls are really quite similar to those of American younger adolescents, in finding for themselves a vital Christian experience, and relating this to the whole of life. Living with Moslems and having them as close friends presents a unique problem because the Mos-

lems are decidedly in the majority and it is almost impossible for a Moslem girl to become a Christian.

The aim and objectives have been stated for this proposed camp attempting to cover every phase of life. With these in mind the camp program was constructed, considering those factors which could be clearly set forth in the program. Sports, hobbies, and interest groups were suggested. A Christian education integrated unit of study was planned especially designed to meet the needs of these girls. Finally, a daily schedule was presented which would suit the land of Egypt as to customs and climate, as well as show the time allowance for different phases of the program.

The camp program thus presented furnishes a localized concretization of the problem of this thesis, which is to consider the construction of an adequate summer camp program for the Christian education of early adolescent girls. This program is not one whose schedule is loaded with many classes in formal Christian education. Neither is it one which hopes that a program free from any Christian training other than that furnished by grace at meals and a vesper service will produce in young girls a vital Christian experience and make them of great value to their church. This program is well-rounded with the presentation of many different activities, and yet time

is provided in which the girls can be responsible for their own conduct. This program embodies the conclusions which this thesis reached in its third chapter.

S U M M A R Y A N D

C O N C L U S I O N

*

SUMMARY AND CONCLUSION

The PROBLEM

The problem of this thesis has been to set forth the sort of program which will best foster Christian education and growth under the conditions and opportunities of summer camp life. The sixteen camps which have been studied were selected from among those sponsored by a religious institution, dealing with girls of early adolescent age, and with a term of from one to eight weeks long. The need for this investigation is to be found in the long-recognized difficulties of this age, and in the great possibilities which so often then begin to unfold. For further studies in this field one should consult works on adolescent psychology.

CHAPTER ONE Girls

The process of investigation began with a study of the traits of early adolescent girls, from the standpoints of their physical, intellectual, emotional, volitional, social, and religious traits; which characteristics lead by implication directly to the suggestion of specific needs of these adolescents which demand practical consideration. These needs have been considered chiefly with psychology and spiritual possibilities uppermost in mind. Sometimes their interrelationships have been shown, though it was realized that separa-

tion between these factors is technical and scholastic, and that personalities in real life cannot be so sundered.

The physical traits of these girls center in growth and activity, with the consequent needs of recreation and exercise, rest, food, discipline, and personal hygiene. Their intellectual needs likewise arise from new mental growth and activity, presenting the double problem of maintaining an apperceptive basis with them, and at the same time challenging them to progress to the unknown. The possibilities here depend largely upon the great powers of imagination and suggestibility common to adolescents. The emotional life of the early adolescent is a problem in itself, though it cannot be separated from the whole personality of the young person. Definitions of emotions and analysis of their primacy are academic; so far as adolescence is concerned any emotion which at any time becomes dominant is important. These emotions fall readily into three groups, of attraction, repulsion, and higher constructive emotions including the esthetic sense. Emotional instability in adolescence arises partly from physiological factors. Lack of control, inhibitions, the place of friendships, have all been considered. The volitional powers of early adolescent girls are usually subordinate to their emotions; but if the interplay of all the traits of these girls is understood the adolescent does not seem quite so unstable

as she might be. With a growing consciousness of the external world, and emotional response rapidly shifting toward self-control, there is certain to be conflict. Habits ingrained at this time of life are likely to be character-determining. Restrictions, especially if not rationalized, are liable to be jettisoned. The moral sense is in flux even while assuming its permanent status. Adolescence is a dangerous time for moral standards, and yet it is also all-important for their establishment. The social life of early adolescents is of no less importance than the other factors, for it is in its own way liable to maladjustment; in fact, it is very often the source of undesirable traits of character. The early adolescent must somehow begin to meet social demands; and here is found the possible encouragement of responsibility, of friendships, of attractiveness in personality, and, unfortunately, of their opposites.

CHAPTER TWO Camps

Turning from the subjects, the types of program discovered in the investigation ranged from those in which actual class-work in Christian instruction predominated, to those in which the total place given to religion was casual or negligible and where recreational vacations seemed to be the entire consideration. In a theoretical sense the latter types of approach might at best be thought of as presenting Christian training in

life rather than in doctrine.

While a tabulation of the results of a questionnaire received from various camps will be found after Chapter Four, the results have also been to some extent analyzed in the present chapter, which is based on the questionnaire.

The age-groupings of the campers, the possibility of electives among the courses offered, the duration of the camp terms, the question of participation in activities with non-intermediates, the attention given to hobbies, the actual Bible and religious courses, the ways and times of worship programs, the matter of definite decisions for Christ and life service, have all been considered in some detail. Two special matters also mentioned are the opportunity for individual guidance and counsel, and the management of Sundays.

A relation can sometimes be seen between the manner in which the camps relate themselves to these problems and the purposes which they declare they have in view. Indeed, the analysis of purposes, while presented briefly, is of great importance in this chapter and closely connected with the voluntary suggestions of camp leaders on the subject of leadership, which is not part of program but is altogether important even to program.

CHAPTER THREE The climactic section of the study under-
Criteria

takes to draw up, on the basis of the traits and consequent needs of these girls, statements of how these needs may be met under the conditions of summer camps, taking each aspect of their life in turn as before, and these statements are presented as criteria to indicate how one may judge existing or proposed camp programs for early adolescent girls from the standpoint of Christian education as well as of personality requirements. These criteria are equally standards for the construction of such a summer camp program.

Though not itself part of program, leadership again claims attention, and the qualifications suggested for leaders are found on page 72 followed by remarks on the relationship of leaders to camp goals.

The several phases of the lives of early adolescents met with in the first chapter are again passed in review, this time with the possibilities of a camp rather than the psychology of the adolescent dominant; and at the close of each section standards which are specifically relevant to each of these phases have been set forth in detail. It will be found that there are twenty-two of these statements which have been condensed at the end of the chapter to twenty, on pages 92-93. A very brief outline of these criteria follows.

Physical Needs	1. Food
	2. Rest
	3. Sports
Intellectual Needs	4. Development
	5. Stimulus
	6. Instruction
Emotional Needs	7. Adolescence
	8. Counteraction
	9. Constructiveness
Esthetic Needs	10. Appreciation
Moral Needs	11. Standards
Volitional Needs	12. Responsibility
Social Needs	13. Leadership
	14. Cliques
	15. Democracy
Religious-Personal Needs	16. Conversion
Religious-Intellectual Needs	17. Bible
Religious-Spiritual Needs	20. Consecration
Religious-Social Needs	16. Fellowship
	19. Commitment

The full meaning of these rather roughly-worded criteria must be sought in the chapter; this outline aims but to show their comprehensiveness and relationships more easily. It should be noted that these criteria are positive, except the seventh, eighth, ninth, and fourteenth-fifteenth which, while negative, are also constructive. In the study of a summer camp program for Christian education none of these possibilities should be discarded; and it is believed, as occasionally indicated, that Christian education must be tied in with the demands of the whole personality for the happiest results, and therefore neither the all-recreation nor the all-study type of program is ideal.

APPLICATION In a sense the last chapter falls beyond
Egypt if not outside the scope of this thesis.

However, taken as a sample application of the general problem, it is distinctive and may be of more interest to Americans than any program constructed in more familiar circumstances.

It is proposed to set up a summer camp for early adolescent girls under the patronage of the Egyptian Evangelical Church, with the underlying purpose, which has several times been suggested in the thesis but not heretofore in this Summary, of making Christians out of those who are supposed to be Christians and are often taken complacently as such because of church connections. The reality of this problem obtrudes itself sharply under Egyptian skies where adherents of Christian organizations are but a fraction of the population.

The plans for the proposed camp have been set forth, considering sports, hobbies and interest groups, and Christian education. These are then integrated into a specific daily schedule suitable to the climate and customs of Egypt.

In the early part of this chapter will be found a condensed set of objectives for such a camp, in six clear-cut sections, which may well be repeated here in an abridged form as ideals worthy of any camp, and the proper

conclusion of this thesis.

1. A camp should develop health habits and standards of eating, sleeping, and recreation.
2. A camp should stimulate interest and challenge thought in the external world.
3. A camp should contribute toward emotional balance and self-control.
4. A camp should inculcate proper moral choices and standards, as well as a sense of responsibility.
5. A camp should assist in social adjustments, and further the rich values in friendships.
6. A camp should lead toward a close relationship with Christ, and also develop what this can mean to all.

In conclusion, it will be noted that to a certain limited degree this Summary and Conclusion have been a restatement and reappraisal of the views which have been expressed more in detail and more under separated chapter headings in the body of this thesis.

A P P E N D I X

Outline Tabulation of Results of the Questionnaire Survey.

C A M P S		P U R P O S E	H O B B I E S			W O R		
			No. for each	Aside from sports ?	Time each day	Time each day	Morn- ing watch	Brk- fst. devo- tions
1		1. Development of personality 2. Greater knowledge of God 3. Discovery of friends around the world	2 or 3	Yes	90"	60"	*	
2		1. Religious observances 2. Personality development 3. Acquaintance with nature 4. Social adjustment and adaptability	3	Yes	120"	30"	*	
3		1. Bodily development 2. Everyday Christian living 3. Christian leadership 4. Greater knowledge of God 5. Social adjustment &c 6. Develop wisdom in choices	2	Yes	60"	60"	*	*
4		1. Bodily development 2. Mental development 3. Social adjustment and adaptability 4. Greater knowledge of God	At least five	No		45"	*	
5		1. Everyday Christian living 2. Christian leadership train- ing 3. Help to share new discov- eries	2	Yes	100"	15"	*	
6		1. Bodily development 2. Mental development 3. Greater knowledge of God	Full recreation schedule			15"		(Not
7		1. Everyday Christian living 2. Social adjustment and adaptation 3. Bodily development	As many as de- sired	No	6 hrs.	40"	*	
8		Recreation in Christian atmos- phere with Christian leaders	Full recreation schedule			30"	*	

W O R S H I P

B I B L E C O U R S E S

C

Morn- ing watch	Brk- fst. devo- tions	Chap- el	Ves- pers	Cabin: devo- tions	Log pray- er mtg.	Course Subjects	Time each day	No. for each	
*			*	*		Learning to Enjoy the Bible	35"	1	Pers
*				*		No title--Bible used in morning devotions by director	20"	1	(Non
*	*	*	*	*	*	Bible Geography How We Got our Bible	30"	1	Miss Adve Pers Leads
*			*			Life of Christ	30"	1	(Non
*				*		Old Testament Studies Life of Christ Nature a Pathway to God (3-year cycle)	50"	1	Pers
		(Not Listed)				Only a Sunday Bible class		0	(Non
*			*	*		No courses offered		0	(Non
*				*		No title except religious education	60" three times a week	0	(Non

R S E S

CHRISTIAN EDUCATIONC O U R S E SCourse SubjectsA FEW DESIRED RESULTS

Deci- sions for Christ	Life com- mit- ment	Solu- tion of prob- lems
Yes?	No	Yes
Yes	Yes	Yes
Yes	Yes	Yes
Yes	No	Yes
No	No	Yes
No	No	No?
No	No	Yes
No	No	No

Notes

35"	1	Personal Christian Living	Yes?	No	Yes	Candle- light closing service
20"	1	(None)	Yes	Yes	Yes	
30"	1	Missions—Mexico or India Adventuring Christians Personal Christian Living Leadership	Yes	Yes	Yes	"Log prayer meeting" Camp Mother Consecration service
30"	1	(None)	Yes	No	Yes	
50"	1	Personal Christian Living:	No	No	Yes	
	0	(None)	No	No	No?	
	0	(None)	No	No	Yes	
60" three times a week	0	(None)	No	No	No	All from Christian homes

C A M P S			P U R P O S E			H O B B I E S			W O R		
						No. for each	Aside from sports ?	Time each day	Time each day	Morn- ing watch	Brk- fst. devo- tions
9	1. Acquaintance with nature	2. Everyday Christian living	3. Discovery of friends around the world	1	Yes	60"	60"		(Not		
10	1. Personality development	2. Christian leadership training	3. Everyday Christian living	1	Yes, except one	40"	60"	*			
11	1. Christian educational content	2. Christian leadership training	3. Acquaintance with Baptist leaders	2 or 3	Yes	3 or 4 hrs.	20"		(Not		
12	1. Christian leadership training	2. Everyday Christian living		1	Yes	60"	60"		(Not		
13	1. Development of personality	2. Everyday Christian living		1	Yes	60"	90"	*			
14	1. Development of personality	2. Social adjustment and adaptation	3. Greater knowledge of God	2	Yes	105"	60"	*	*		
15	1. Development of personality	2. Social adjustment and adaptation	3. Everyday Christian living	2	Yes	135"	30"	*			
16	1. Development of personality	2. Christian leadership training		1	Yes	60"	30" to 60"				

W O R S H I P						B I B L E C O U R S E S		CH	
orn- ing atch:	Brk- fst. devo- tions:	Chap- el :	Ves- pers :	Cabin: devo- tions:	Log pray- er mtg.	Course Subjects	Time each day	No. for each	
		(Not listed)				Learning to Enjoy the Bible Life of Christ	90"	2	Person Leader Drama Missio Hymn S
*			*			Heroes of the Kings Heroes of I & II Samuel Bible Manners and Customs Psalms	40"	1	Person Nature Christ
		(Not listed)				Life of Christ How We Got our Bible	45"	1	Great
		(Not listed)				Parables	60"	1	Worshi Missio Leader Missio
*			*			Life of Christ, esp. Boyhood	?	1	(None)
*	*		*	*		Learning to Enjoy the Bible Bible Drama	45"	1	Persons Finding Hymn S
*			*			Ideals of Jesus	45"	1	Persons (with
			*			Life of Christ New Testament Heroes Bible Geography How We Got our Bible	45"	1 or 2	Persons Leaders Worship

U R S E S			CHRISTIAN EDUCATION		A FEW DESIRED RESULTS			
Time each day	No. for each	COURSES: Course Subjects	Deci- sions for Christ	Life com- mit- ment	Solu- tion of prob- lems	Notes		
90"	2	Personal Christian Living Leadership, recreational Drama Missions Hymn Study	No	No	Yes			
40"	1	Personal Christian Living Nature Study Christianity & the Church	Yes	Yes	Yes	Good results		
45"	1	Great Christian Leaders	No	No?	Yes	Most are Christian Too young for commitment		
60"	1	Worship Missionary pageant Leadership Missions	Yes	No?	Yes	Too young for commitment		
?	1	(None)	Yes	No	Yes			
45"	1	Personal Christian Living Finding God in Nature Hymn Singing	No	Yes	Yes			
45"	1	Personal Christian Living (with project)	No?	No?	No?	Problems met as situations arise		
45"	1 or 2	Personal Christian Living Leadership Worship Programs	No?	No?	No?	Not definitely but opportunities taken		

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