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THE CONTRIBUTION OF SUMMER CAMPS
TO ADJUSTMENT NEEDS
OF INNER-CITY YOUTH

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A Thesis

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THE CONTRIBUTION OF SUMMER CAMPS
TO ADJUSTMENT NEEDS
OF INNER-CITY YOUTH

INTRODUCTION

A. The Problem

1. The Problem Stated.

It is the purpose of this study to concern itself with the problems of adjustment of inner-city youth. In the light of these adjustment problems and their nature, it shall further be concerned with summer camping as an effective means of aiding youth in the meeting and the solving of these problems of adjustment which occur in everyday living.

2. The Problem Justified.

The problems which face the American inner-city youth today are many and varied. To meet these problems, the average youth has to make many adjustments. These adjustments in not a few cases are difficult. The tensions, anxieties, and frustrations which are caused by these problems can lead to serious manifestations

within and without the youth himself. The most outstanding example of this inability to make an adequate adjustment is that which expresses itself in delinquent behavior. The federal government has been careful to give warning that "Juvenile Delinquency is fast becoming America's number one social problem".¹ It has been predicted that by 1960 there will be between one and one-half million to two million delinquents in the United States.² It is quite evident from the available facts that juvenile anti-social behavior is on a "tragic upswing".³ This study will show delinquency to be but a symptom and an expression of the inability of the youth to handle his problems confidently. A study such as this perhaps can show the summer camp to be an available agency to aid inner-city youth in meeting adjustment problems.

B. The Method of Procedure.

The first chapter of this study will discuss the various aspects of adjustment and maladjustment with reference to the inner-city youth. This purpose is to ascertain what are the adjustment problems of these youths with special emphasis being given to

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1. United States Department of Health, Education, and Welfare, Childrens Bureau: Helping Delinquent Children.
2. Benjamin Fine: 1,000,000 Delinquents, p. foreward.
3. Ibid.

environmental factors. Supplementing this there will be a discussion of the influence of these factors upon the individual himself, and how the inability to adjust to them can result in anti-social behavior. In an effort to round out the findings of these varied considerations, the adjustment needs of the inner-city youth will be presented.

The second chapter will concern itself with an objective look at the camping programs of Camp Sharparoon, a New York City Mission Society Camp; Camp Pioneer, a Herald Tribune Fresh Air Camp; and Camp Centurion for boys. The locale, constituency, philosophy, personnel, program and facilities of each of these camps will be presented without discussion.

In chapter three the programs will be examined in the light of a given outline to see how they contribute to meeting of the adjustment problems of inner-city youth.

C. The Definition of Terms.

By inner-city youth is meant those children who live within the city proper, that is close to the downtown business district or close to small intown industries.¹

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1. Samuel C. Kincheloe: The American City and its Church, p. 40.

D. The Sources of Study

The sources for this study are basically of three kinds. First, there is the study of written materials found on the subjects of adolescence, juvenile delinquency, camping, sociology and related subjects. Much of this information comes from books but will be supplemented by pamphlets and other articles. Secondly, there is information that comes from written materials from the three camps with reference to their total programs. The third and final source is that of personal interview of the directors of two of the camps and reflections by the writer of this thesis who is the director of the third camp.

FACTORS IN ADJUSTMENT OF INNER-CITY

YOUTH

CHAPTER I

A. Introduction

In the fast-moving, complex American society of the twentieth century, the youth of today finds that by the time he has reached the age of twenty years he has been made to face more alternatives involving moral choice than did his grandparents.¹ Many of today's sociologists believe that one of the most critical problems facing the American people is the problem of adjustment of children and adolescent youth.² The changing of American culture has brought change of concepts that have to do with youth and their problems. An example of this change was found as early as 1932 and reiterated in 1950 by the White House Conference which made a statement asserting that the problem child was extinct and that now people would have to think in terms of the "problems of the child."³

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1. Paul H. Landis: Adolescence and Youth, p. 153.
2. Martin H. Neumeyer: Juvenile Delinquency and Modern Society, p. 3.
3. The White House Conference on Child Health and Protection, Section IV, The Committee on Socially Handicapped Child (Delinquent), p. 20.

This first chapter will deal with some of the factors of adjustment that are facing inner-city youth. It will discuss the effects of these factors upon the individual and the resulting adjustment needs of youth.¹

B. Environmental Factors in Adjustment

1. The Home.

The home and family life are important in light of the fact that patterns of conduct are being sought in the early adolescent stage of growth and development.² In a recent testimonial dinner of the Protestant Council of New York, Justice Nathaniel Kaplan of Domestic Relations Court quoted Drs. Johnson and Burke of the Mayo Clinic saying:

Since ours is a society which has definite prohibitions against transgressing the rights of others, the child must be acquainted early in life with the rules of living. The primary unit of society is the family; hence all learning should begin there.³

Thus it is quite evident that if the home fails in its responsibility, namely that of developing this keen moral sense as well as right rules for living, the youth which are produced by such homes will face many problems of adjustment.⁴

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1. Other factors other than those cited can be found in Sheldon Glueck and Eleanor Glueck's : Delinquents in the Making, pp. 2-3.
2. Landis, op. cit., p. 151.
3. Nathaniel Kaplan: Testimonial Dinner Speech for Protestant Council in New York City, p. 2.
4. Landis, op. cit., p. 145.

Supporting Justice Kaplan's views, Healy and Bronner say that the family is not only the earliest primary social group but also the "matrix of earliest and closest relationships from which the career emerges".¹ If this is so, the importance of the home as a factor in the adjustment of inner-city youth is not exaggerated for the type of home that a youth comes from has far reaching consequences whether that home is good or bad. Since the problem at hand is that of youth with problems of poor adjustment, the negative aspects of the home life will be considered.

a. Lack of Wholesome Example.

The lack of wholesome adult example in the home is certainly a contributing factor to the problems of youth. In 1938 Judge Malcolm Hatfield made a statement, just as true today, which bears out this premise. He said:

Today many people in the United States are practicing before their children a code of ethics which teaches that a man can go to any extreme just as long as he isn't caught.²

Such is the philosophy of many homes today. Where parents refuse or are not capable of being wholesome examples for their children, there cannot help but be problems.

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1. William Healy, and Augusta F. Bronner: New Light on Delinquency and Its Treatment, p. 25.
2. Malcom Hatfield: Children in Court, p. 15.

A home where there are two or more standards of conduct is a home which breeds insecurity and frustration for the youth. The behavior of husband and wife in their roles of father and mother have far-reaching effects upon the youth. Hallenbeck in quoting and paraphrasing from two sources says:

...but "the normal child is individualistic, egoistic, thoughtless and selfish. Only by patient effort, by precept and example does the child learn to be unselfish, obedient, kind and altruistic and to respect private property". And the circumstances of urban life are not conducive to such learning.¹

It is seen then that in dealing with the adjustment needs of inner-city youth the home which lacks wholesome example is at a disadvantage and therefore must work harder in the behalf of the adjustment of its youth.

b. Lack of Harmony.

The lack of harmony in the home is another aspect of environmental influence upon the youth. Where there is a lack of practicable example in the home there is also bound to be a lack of harmony as well, and such a home makes for more than a few problems for youth.

(1) Broken Home.

A home can be broken with both parents living under the same roof. Justice Kaplan describes such a

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1. Wilbur C. Hallenbeck: American Urban Communities, p. 372.

condition:

Now when I say broken, I do not limit it to one torn by death, divorce, separation or desertion, but one in which both parents are physically present but no longer associated or living together as decent human beings. Their relationship borders on the animal -- abusing, bruising, rejecting and cursing each other in the presence of their children.¹

It is obvious that this kind of home will produce youth with serious problems of adjustment. Crow and Crow affirm that in such homes where there is quarreling and bickering there is bound to be an occasion for emotional instability.²

(2) Discipline.

Youth are confused when they find that they are responsible to more than one authority. The parents ought to be the ones to whom youth are responsible and they alone. This will give to youth some semblance of unity when it comes to discipline. It is the contention of Crow and Crow that other relatives, such as grandparents, uncles and aunts should give no advice unless they are asked to do so by one of the parents.³ Such a practice will aid the youth in acquiring a needed sense of unity and trust which he would not otherwise have.

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1. Kaplan, loc. cit.
2. Lester D. Crow, and Alice Crow: Adolescent Development and Adjustment, p. 403.
3. Ibid., p. 412.

(3) Finances.

Youth must be made aware of the value of money and of the fact that it does not come from the mythical land of everywhere. They must be relieved of the idea that it is easily gotten as well. Wrong concepts about money can be a source of problems also. Again Crow and Crow say in support of this, that the youth must be made to realize that his money must be earned before it can be used. It must not flow too freely into his hands. They suggest that where and when it is possible the youth should be given an allowance and some helpful guidance in budgeting.¹

(4) Sibling Relationships.

Where there are two or more children in the family there are bound to be problems of adjustment but these need not be serious. Many times however, sibling relationships are at the very core of some problems of adolescent maladjustment. If these relationships can be encouraged to run smoothly a sensitive area of home life may be greatly strengthened and become a source of aid rather than a deterrent. In dealing with sibling relationships Crow and Crow maintain that there are bound to be expressed differences of ideas and personalities with

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1. Crow and Crow, op. cit., pp. 413-17.

respect to wants, desires, temperament, and that if these were not faced with an attitude of courtesy and consideration, then these relationships may well be the seat of a problem of maladjustment.¹

(5) Sense of Fair Play and Freedom.

The sense of fair play and freedom is of great import, for in families where there is more than one child there is room for poor adjustment where there is no sense of fair play.² In homes where there are other children, older ones do not like to be held up as examples in the eyes of their younger brothers and sisters. Such a situation can produce a sense of a loss of freedom. The older youth seem to feel that adults are prying into their lives, and that this prying causes them to live more rigidly. The young man or young woman likes to feel that there is a certain amount of freedom to his actions.³

(6) Criticism.

There seems to be much to criticize in the life of an average teen-ager. Parents tend to criticize friends, companions, dress, privacy of youth and many

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1. Crow and Crow, op. cit., p. 408.
2. Ibid., p. 409.
3. Ibid.

other things. But it is at this point that parents need to exercise extreme caution. The criticism that they make towards the youth ought not be careless or invalid, that is, parents ought not be critical in any area of the youth's life from a purely selfish motive. In being selfishly critical the parents too often put the youth on the defensive, and in asserting his independence he is subject to do just the opposite of what the parents wish.¹

c. Lack of Love

Love is important to youth. The pleasant experiences of life build up emotional reactions that are classified as affection, love, tender emotions, care and attention. The experience of receiving this kind of affectionate care and interest from others in his everyday living becomes one of the most important factors in the emotional development of the youth and continues throughout life.² However love is not seen in homes where there is lack of family harmony. "An adolescent ... needs to feel secure in the affection of another; to know that he is liked and wanted."³

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1. Crow and Crow, op. cit., p. 418.
2. Ibid., p. 155.
3. Ibid., p. 156.

2. The School.

a. The Role of the School.

To Ausubel, the role of the school in present day American society is three-fold. He seems to feel that in the first place, the purpose of the school is to take present day cultural values, interpret and transmit them to present day youth. This must be done before the adolescent can be invested with adult status. Secondly, the school is obviously the place where various intellectual skills are to be developed. The third function of the secondary school is to facilitate personality maturation in adolescents.¹ The role of the school in adolescent development is important then for Ausubel further maintains that the school progressively "displaces the home as the major adult source from which the adolescent derives his normative values."² This importance is further heightened because the school becomes a source to which the youth must look for aid in solving his problems of adjustment both with reference to those which he finds at school and at home.

b. The School and Group Living.

From the primary social unit of the home, youth

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1. David P. Ausubel: Theory and Problems of Adolescent Development, pp. 471-473.
2. Ibid.

in school life move into another sphere of group living. In this secondary social unit the youth must learn to live in harmony. Failure to do this may well add to his problems of poor adjustment. Crow and Crow show how important this is in two statements. In the first they say:

After a young person has been admitted to the school of his choice, he is faced by problems that are closely connected with his achieving success, not only as a student but also as a member of the school group.¹

And again they say, secondly:

When a young person enters high school, he has many adjustments to make. Learning to adapt himself to the teachers and schoolmates, deciding upon the course or subjects that he should elect and training himself to accept personal responsibility for his success beyond what was expected of him in elementary school...²

c. Teacher-pupil Relationship.

Seeing then that the youth comes to the secondary school with adjustment problems, the importance of the teacher-pupil relationship with reference to these problems must be stressed. One of the specific difficulties that teacher-pupil relationship encounters is that of a general misunderstanding. Ausubel defines this

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1. Crow and Crow, op. cit., p. 427.

2. Ibid., pp. 426-427.

misunderstanding. He says:

Since most teachers have middle-class backgrounds they find it difficult to understand the goals, values and behavior of pupils from other social backgrounds.¹

Again Ausubel says:

Teachers are simply not aware of the distinctive standards and values that operate in the lives of adolescents..channels of communication break down, and teachers are obliged to interpret pupils behavior at face value or by their own standards and frame of reference. They fall back upon interpretive biases from recollections of their own adolescence and from norms of behavior that pertain exclusively to their own middle-class background.²

It is easily seen then that interpreting a given form of behavior by a wholly different frame of reference would lead to misunderstanding between teacher and pupil and would not aid at all in the meeting and solving problems of adjustment. The need of the teacher in her relationship with the pupil is to be able to empathize with the pupil. The teacher must be aware of of the personal needs of youth. This is necessary because many of the needs of youth are related to group living, the kind of group living which occurs within the classroom. The need "to belong", and "to feel important" are examples of some of these needs.³

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1. Ausubel, op. cit., p. 497.

2. Ibid., p. 476.

3. Ruth Cunningham; Understanding Behavior of Boys and Girls, p. 5.

The National Education Association magazine presented an outline under the title of "Professional Ethics" which made positive suggestions as to how teacher-pupil relationship might be bettered.

Relations with Pupils

- I. Direct pupil-teacher contacts.
 - A. A teacher should employ impartiality and fairness in all situations.
 - B. A teacher should show friendly consideration for all pupils.
 1. He should have consideration for the social environment of the children.
 2. He should recognize their varied interests and abilities.
 - C. A teacher should be approachable.
 - D. A teacher should treat as confidential information concerning the pupil.
 - E. A teacher should not tutor his own pupils for pay.
 - F. A teacher should use discretion in accepting gifts from children.

- II. Relations with pupils through classroom duties and responsibilities.
 - A. A teacher should avoid the advocacy of propaganda in his classroom.
 - B. A teacher should respect the opinions of others in the discussion of controversial subjects. ¹

Following an outline such as this should insure better relations for teacher and pupil and ought also to help the student with his problems of adjustment since "pupils respond to teachers as persons and not only as dispensers of knowledge."²

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1. National Education Association Division of Research: Professional Ethics, p. 24.
2. Ausubel, op. cit., p. 477.

d. The School and its Problems.

There are three problems which confront the school in its attempt to meet the needs of youth. These are not the only problems, but are three of the most serious ones and therefore are considered here. The problems are truancy, over-crowdedness, and misbehavior.

(1) Truancy.

A child is not habitually absent from school merely because he wants to be. Banay says:

The child plays truant when he is unable to make a satisfactory adjustment at school, the second organized social group that he encounters.¹

Truancy is an important symptom that needs to be observed, for in the minds of some it represents a "hallmark of much incipient delinquency".² It further seems to represent a flight from the unpalatable, and many youths are drawn into it to compensate for school failure. It is a negative way of proving their adequacy.³

In another sense truancy needs to be observed. Abrahamson thinks that the truant is a child who is very often rejected and that his staying away from school can be explained as a conduct disorder.⁴ The importance of

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1. Ralph S. Banay: Youth in Despair, p. 49.
2. National Education Association, op. cit., p. 114.
3. Ibid.
4. David Abrahamson: Who Are The Guilty?, p. 258.

truancy as a symptom is heightened by this fact expressed by Pruers and Witner who found:

All research studies dealing with the delinquent boy and the school have demonstrated a close relationship between delinquent behavior and truancy from school.¹

Speaking further of the truant and truancy itself as a symptom they point out:

The simplest way for such a child to avoid humiliation or boredom is to stay out as long as he can get away with it. He evidently finds his deepest satisfaction outside of school generally in a socially disapproved manner. The result is a high correlation between delinquent behavior and truancy.²

Therefore truancy is not only a symptom to be observed as pointing to inward difficulties of the pupil, it is also a symptom pointing to the possibility of a much more serious expression of these internal difficulties. Truancy is serious because of all that is implied in it as a symptom. As has been seen, if the school can but motivate and stimulate the youth in a positive sense this major form of maladjustment in school might be eliminated. Truancy is not just one problem but it is an expression of many problems, problems of which the teacher must be aware and conscious.

(2) Over-crowdedness.

In 1945 John E. Wade was superintendent of

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1. Edwin Pruers, and Helen Witner: An experiment in the Prevention of Juvenile Delinquency, p. 264.
2. Ibid.

schools in New York City, the largest school system in the world. Under his supervision a survey was conducted to determine the chief causes of poor-adjustment and delinquency in school children. Some of the findings of this survey have already been concurred with in this study. Among these findings were such problems as broken homes, lack of good parental supervision, inability of the home to make itself the center of the child's interest during non-school hours, substandard entertainment outside of the home, and many more.¹ After listing these findings, Mr. Wade implied that the pupil brings these problems into the school and that the school cannot effectively handle them because of the fact that it is over-crowded. He said with reference to the school:

...while the problem is not one that the school alone can solve, we have undertaken to do the following insofar as funds and personnel will permit:

1. Reduce the size of classes.
2. Assign additional and more experienced teachers to difficult schools and under-privileged areas.²

There are more suggestions in his list but these two point up the fact that the schools are over-crowded and are yet unable to do an effective job in teaching.

Speaking of this very condition, Carr says that a nation-

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1. Crow, and Crow, op. cit., p. 333.
2. Ibid.

wide study of schools and the problem of pupil behavior were closely related to the problem of over-crowdedness.

They say also that over-crowded classes and the lack of special programs and facilities for academically and mentally retarded pupils can be held accountable for a large part of the trouble-conditions that only the tax-payer in America can do anything about. Under present conditions children and youth in many communities cannot realize their rightful share of benefits from educational opportunities. In some communities and schools the confusion ... makes effective teaching difficult.¹

As the socio-psychological implications of this problem are considered the seriousness of its nature is pointed up. With special regard for the pupil as an individual, the Metropolitan School Study Council made certain suggestions in a booklet entitled What Schools Can Do. Among these suggestions were the following:

Two important principles of psychology hold (1) that no two persons are alike and (2) that every individual grows from where he is and not from some pre-determined starting point. Pupils are at different stages on the ladder of growth, and no pupil who is at rung three can progress to rung eight without successfully climbing the rungs in between. In practice this means that no mass method of teaching will work consistently for all. If the efficiency of a school is to be measured in terms of how well it stimulates and promotes the development of each pupil then any school relying solely upon mass methods is an inefficient school.²

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1. William G. Carr: National Education Association Research Bulletin, vol. 34, p. foreward.
2. Metropolitan School Study Council: What Schools Can Do, p. 181.

Smaller classes would then mean more attention and more efficiency in meeting the needs of each student. But of course this cannot be done if there is not the trained personnel and the salaries with which to do it. In the end it might be well to consider that "trained personnel with adequate salaries is cheaper than corrective institutions, which in fact rarely correct or cure."¹

(3) Misbehavior.

As has been seen, misbehavior is closely allied with the problem of over-crowdedness. There are certain factors that are peculiar to the school itself which effect the behavior of the pupil. It is to be noted that both the size and grade level of the class as well as the size and type of the school system effects the behavior of the student. For example:

Acts of misbehavior were consistently larger in the large school systems than small school systems, in urban school systems than in rural school systems, in large schools than small schools and in secondary schools than elementary schools.²

And again:

The residential character of the school neighborhood had an important effect. This was also true of racial composition of the school community and of living conditions of the families in the area served by the schools. High family income however does not insure the trend toward improved behavior.³

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1. Paul H. Landis: Social Policies in the Making, p. 177.
2. National Education Association Research Bulletin, op. cit., p. 14.
3. Ibid.

The causes of misbehavior outside and inside the school itself are many and varied. Space forbids a discussion of them but a list might well include: irresponsible parents, unsatisfactory home conditions, lack of parental supervision, lack of training in moral and spiritual values, special classes for the retarded child, and others. ¹ Even at the home, the school has a responsibility namely that of trying to help the youth meet his problems of adjustment with courage and confidence. Teachers may well find their problems lightened as they try for fuller understanding of the pupil and his problems.

3. The Community.

The community which is a larger social unit than the family or the school can be a contributing cause to poor adjustment of the city's youth. This section will deal with the community and various aspects of its expression and the bearing of these expressions upon the adjustment problems of inner-city youth.

a. Disorganized Culture.

Disorganized culture is one of the expressions of the inner-city community. Neumeier describes this

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1. National Education Association Research Bulletin, loc. cit.

condition as well as defines it when he says:

...but when there is a breakdown of the consensus and unity of purpose of the group, the equilibrium of structure is upset, and the working relations of society are thrown out of balance, it is appropriate to consider these conditions as evidence of disorganization.¹

Neumeyer writes further that it is in cultures like this, that individuals as well as groups tend to become maladjusted and patterns and mechanisms of human relations are greatly disturbed. Landis intimates that where the culture is disorganized the individual will be disorganized as well.² Furthermore it is a known fact that juvenile delinquency, the highest expressed form of poor adjustment in youth, is a direct outgrowth of social disorganization.³ It seems that the adolescent residents of the urban slum areas, or the inner-city areas, are naturally faced with the deprivations and the developmental changes which have a tendency to produce aggression among youth.⁴ Thus the community needs to be aware of its responsibility. It needs to seek ways to reach these youth and to help them. A vivid picture of disorganization and resulting social need is painted by Shelly in an article called, "Dynamics and Treatment

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1. Neumeyer, op. cit., p. 9.
2. Landis, Social Policies in the Making, p. 198.
3. Ibid., p. 200.
4. Ausubel, op. cit., p. 526.

Needs of Adolescence".

The probability of being drafted for military service is only one of the many tensions affecting youth in an era of anxiety, uncertainty, and instability. It is unreasonable to expect youth to be stable when adults are unsettled and insecure. When all of life is characterized by instability, youth tend to minimize the need for long range planning and to be content with a haphazard, day-to-day existence. By the time they reach adolescence our youth have been conditioned by these and many other cultural factors, some of which, indeed may be more cogent influences than specific demands imposed upon them by parents, teachers, and other adults. Even our positive values contain within themselves serious contradictions and conflicts. As Dr. Abram Kardiner points out, "we expect of our children independence and conformity; we believe in progress and also in status quo; we glorify competition and at the same time advocate the golden rule. These and similar conflicts have been interpreted as accounting for the 'neurotic personality of our time'. Children confronted by such conflicting norms may well find adjustment difficult.¹

b. Peer Culture.

Malm and Jamison define peer culture as meaning "the life and the ways of the same-age society within which the individual finds himself situated".² So the peer culture of an inner-city youth would be that age society in which that youth finds himself. Peer culture plays an important part in the adjustment problems of all youth. Quoting from Meek, Malm and Jamison say

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1. Joseph Shelley: National Probation and Parole Association Journal, vol. 2, no. 2, p. 106.
2. Marguerite Malm, and Ollis G. Jamison: Adolescence, p. 115.

concerning the peer culture:

For most children during the secondary school years the greatest influence on their behavior is the opinion of the group of children with whom they associate ... We have long realized that boys and girls during this period care more about what their friends or gang or clique think than either their parents or their teachers think.¹

And because there is such a desire "to belong", the United States Bureau, Department of Labor, maintains that this is the reason many youth respect the opinions and judgments of their companions even above those of their own family or larger society.² Whether or not the peer culture is good or bad upon a youth depends upon what goals the group has set for itself. Groups as well as individuals operate in terms of objectives and goals and the peer group is no exception. This is its prime excuse for existing, and "the appropriateness of behavior is determined by what is judged by the group to be the best way to reach the goal".³ The peer culture of the inner-city youth is usually classified as a gang and will be discussed under that heading below.

C. The Gang Culture,

The gang culture is but a further expression of peer culture. It has a negative connotation rather

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1. Malm, and Jamison, op. cit., p. 116.
2. United States Bureau, Department of Labor; Understanding Juvenile Delinquency, p. 15.
3. Cunningham, op. cit., p. 56.

than a positive one. The term "gang" can be used in a good or evil sense. Fine says that in a sense the community determines the nature of the gang.¹ In dealing with inner-city youth the term gang usually carries an evil connotation.

Thrasher says that the gang represents a form of social order which is natural and crecive rather than enacted. He says that:

...gangs represent the spontaneous effort of boys to create a society for themselves where none adequate to their needs exists.²

However Fine feels that the slums produce most of the teen age problems that exist today. In fact he says "Slums and gangs go together." Gist and Halbert seem to be in agreement with Fine for they say that studies seem to indicate that the gangster is not just a mere product of the city, but that he is a product of a certain part of the city, namely the slum. It is here in the disorganized area of the modern city that gangs find their natural habitat.³ The gang culture then must not be dismissed lightly, and ways must be found to make it a positive force rather than a negative one, for its influences are often far reaching. It is thought that the influence of the gang is as effective as it is for

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1. Benjamin Fine: 1,000,000 Delinquents, p. 98.
2. Frederic M. Thrasher: The Gang, p. 37.
3. Noel P. Gist, and Leroy A. Halbert: Urban Society, p. 211.

it often completely answers the boy's needs.¹

d. Newspapers and Comic Books.

The effect of these two media of communication upon youth of today has reached such great proportions that it has warranted even an investigation by the federal government. Newspapers and comic books have contributed to the problems of poor adjustment in a most serious way for they have been the source of the glorification of crime,² and they have stimulated those youth who have already become delinquents. Neumeyer says:

Newspapers, comic books and other reading material add to delinquency. They teach crime and crime techniques. They make crime seem attractive, exciting and unduly profitable; they provide hero worship for criminals as well as sympathy. By reflecting crime producing elements in our culture; by making the escape from justice seem easy or by failing to stress the punishment for crime by ridiculing the machinery of justice; by conducting "trials by newspapers"; or by advocating types of treatment that would increase crime.³

Wertham adds to this:

The great attraction of crime comic books for children is alleged to be continuous fast action. There may be some. But when the stories come to details of a delinquency or depiction of brutality, the action slows noticeably. A typical example, vintage autumn 1950; In one story there are thirty-seven pictures of which twelve (that is, one in three) show brutal near rape scenes.⁴

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1. United States Bureau, Department of Labor, op. cit., p. 14.
2. Neumeyer, op. cit., p. 221.
3. Ibid.
4. Frederic Wertham; Seduction of the Innocent, p. 19.

With a picture being worth a thousand words it is no wonder then that comic books and newspapers contribute to the problems of inner-city youth. It is evident that the community must be relentless in its efforts to rid the news stands of such suggestive literature.

e. Segregated and Discriminated Culture.

Segregated and discriminated culture are also sources from which stem poor adjustment in the lives of inner-city youth. Where there are various groups and races entered into active competition for work or for a place to live, the scene is one that is well set for prejudices and antagonisms that might even lead to race riots.¹ Community situations are intensified by segregation and discrimination. An outsider might well think that urban areas plan for segregation and discrimination of its people. It would be evident to them that the urban slums are populated by the newly arrived and hence poorly established immigrants and minority groups. These minority groups usually include Negroes, Puerto Ricans, and Mexicans all of whom are continually harassed by racial and ethnic discrimination.² Such a condition

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1. Samuel C. Klinchloe; The American City and Its Church, p. 42.
2. Ausubel, op. cit., p. 527.

is looked on with disfavor. Neumeyer says:

Segregation, discrimination, poverty, lack of education, excessive mobility, poor housing and over-crowding are factors in producing a condition of criminality in certain groups.¹

Neumeyer substantiates this finding by showing that Negro and Latin American youths seem to have a higher delinquency rate than whites and he notes, "chiefly anglo-saxon".² This does not mean however that crime is a matter of race or nationality. Quite the contrary for it does mean that "economic status, cultural inferiority, racial discrimination, and many other factors play an important part".³

C. The Effects of Environmental Factors

Upon the Individual.

1. Frustration and Conflict.

a. Adolescent Frustration.

It is difficult for the adolescent to engage in any form of activity without meeting social or personal barriers of one kind or another. Malm and Jamison call these barriers frustration. They say:

By frustration we mean any thwarting or blocking of need, desire, expectation, or plan...

How we handle our frustrations makes a great difference in our lives.⁴

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1. Neumeyer, op. cit., p. 256.

2. Ibid., p. 46.

3. Ibid.

4. Malm and Jamison, op. cit., p. 299

Frustrations are unavoidable, they are found at every turn in the living experience; they are always to be met.¹ Frustration then might be considered as "the result of an unsatisfied need or thwarted desire".² Therefore it can be serious, for it can lead into deeper mental problems and seriously affect the behavior of the adolescent.³ Frustrations have certain bases, certain sources, and a tolerance of their own. This shall be considered next.

(1) Bases of Frustration.

As defined above, frustrations find their bases primarily in needs that have been thwarted and unrealized. "The nature and the extent of the frustration are associated closely with the adolescent motives or goals".⁴

Crow and Crow say:

An adolescent's needs, wants, and interests become more extensive and intensive as he develops an increasing awareness of the objects and people that constitute his environment.⁵

But Crow and Crow go on to show that the satisfaction of the needs of the youth becomes more complex and difficult as he reaches the stage where his tastes and customs are as complex as the customs of his group.⁶

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1. Crow, and Crow, op. cit., p. 298.
2. Ibid.
3. Ibid.
4. Ibid., p. 299.
5. Ibid., p. 298.
6. Ibid., p. 299.

(2) Sources of Frustration.

Frustrations seem to come out of everyday life. They vary in degree and intensity. They certainly come out of the environment in which youth find themselves. They may occur in the home in many forms. A mild example of frustration might be experienced when a teenager is sent to bed while watching a television program.¹ Here his desire to watch the end of a program is hampered by a parental decree to go to bed.

Frustration may occur at school, where the coach is willing to let a student play basketball who has failed to meet practice conditions.² Or it may occur where the youth has failed to meet the entrance requirements to a club or a fraternity of his choice. It may also occur where he has failed to get the understanding of his teacher to his problems.

Frustration can be met in the community, where the youth is forced to suffer under practices of discrimination and racial or ethnic prejudice. In short frustration depends upon two things; one, how great is the desire, and two, how great is the barrier.

(3) Frustration Tolerance.

A good definition of frustration tolerance might be, "the breaking point". Or as it is put by

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1. Crow, and Crow, op. cit., p. 299.

2. Ibid.

Crow and Crow:

The extent to which an adolescent is able to endure frustration without becoming emotionally disorganized can be considered his degree of frustration tolerance.¹

It is evident then that this frustration tolerance depends a good deal upon the individual youth and what character resource he possesses. High or low frustration tolerance is indicated by the spirit in which an adolescent meets his problem, that is whether or not he is aggressive or submissive to it.²

b. Conflicts.

Conflicts can be considered as a form of frustration and are usually apparent when an individual finds that he wants to satisfy two desires at one time.³ Conflicts also vary with reference to desire. With youth conflict may be the result of any combination of any number of things. It may be wanting to study as over against wanting to go to the movies; or it may be a desire to be alone as over against being with the crowd.⁴

The unsatisfied need, which the youth experiences as a result of his experience in his environment, may be the basis of conflict within the youth and the

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1. Crow, and Crow, op. cit., p. 302.
2. Ibid.
3. Ibid., p. 303.
4. Ibid.

struggle to fulfill this need may result in misbehavior and lack of social adjustment.¹

c. Adjusting to Conflicts and Frustrations.

To accentuate the negative, Malm and Jamison give five suggestions as to how one ought not face frustrations.

- (1) running away;
- (2) easing one's frustration by finding something to compensate which is not wholesome;
- (3) anti-social behavior;
- (4) responding to frustration with anger, jealousy, or depression;
- (5) being indecisive when one is troubled by conflicting choices or demands.²

From this list it is easily gathered that frustration is not to be shunned and that youth is to be discouraged from running away. Frustration must be met. How it is met is important, for "the way it is met will determine how successfully it is overcome and will also help form the pattern of adult strength and adult ways of meeting difficulty".³

From the positive point of view, the youth may approach his problem by launching a direct attack,⁴ which means that he will attempt to do something about his difficulty.⁵ This does not mean that he is to rush

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1. Crow, and Crow, op. cit., p. 303.
2. Malm, and Jamison, op. cit., pp. 301-302.
3. Ibid., p. 302.
4. Crow, and Crow, op. cit., p. 304.
5. Ibid.

head-long into his conflict without thinking about the seriousness of his action. He is to think and then act.

2. Juvenile Delinquency.

Crow and Crow say that there are times when the frustrations and conflicts of the youth are so severe that he is unable to find a way to resolve them that would be socially accepted.¹ Such a failure could and many times does result in what has been described as juvenile delinquency. Juvenile delinquency is a most pronounced expression of poor adjustment in youth. But the term itself can be description rather than a diagnosis.² Delinquency in itself is a very serious and complex problem. It is important then that it be considered at this point for all available evidence seems to indicate that as a result of negative environmental factors, and the negative effect of the same factors, namely frustration and conflict, the result for the youth who is unable to adjust is juvenile delinquency. Discussing the characteristics of juvenile delinquency, Papanek had this to say:

Children who have never known understanding, love,

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1. Crow, and Crow, op. cit., p. 308.

2. Stella Chess: American Journal of Orthopsychiatry, 1952, p. 1.

prestige, social acceptance, or who have misinterpreted or misused them when offered in an over-protective and unchallenging way, are those who often react to these offenses in a neurotic way.¹

a. Defining Juvenile Delinquency.

Dr. Chess, assistant psychiatrist of the Flower and Fifth Avenue Hospital, defines delinquency this way:

...juvenile delinquency is the appropriation or destruction by an individual child or group of children of objects of value belonging to others or the inflicting of physical violence on others. It encompasses stealing from pushcarts, purse snatching, automobile thefts, smashing store windows, destroying school property and the like.²

Young in defining delinquency uses the words of Cyril Burt:

...a child is to be regarded as technically delinquent when his antisocial tendencies appear so grave that he becomes or ought to become the object of official action.³

Fine says that delinquency means "burglary, murder, drug addiction, vandalism, sexual promiscuity, and rape".⁴ Therefore the conclusion is that juvenile delinquency is some form of antisocial behavior on the part of a youth which causes damage to himself or to others. Who then is a delinquent? Fine would say that

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1. Ernest Papanek: The Socialist Call, February, 1955, p. 16.
2. Chess, op. cit., p. 1.
3. Pauline Young; Social Treatment in Probation and Delinquency, p. 7.
4. Fine, op. cit., p. 32.

there is no such person as a delinquent. He would say rather that "they are children with problems too big for them to handle. And they are all individuals."¹ Having met and questioned many of them personally he wrote:

Each (boy and girl) had his or her reason for falling out with society. That is when I found that there is no delinquent boy--only an emotionally disturbed child ... there is no bad girl--only an unhappy one.²

Neumeyer would contrast what Fine has said for he would maintain that it would be hard to determine who is delinquent for several reasons. The first of these is that delinquency as such is a legal term and even the states themselves are not agreed as to how it should be defined.³ Technically speaking a delinquent is any youth who breaks the law.⁴ The issue is further confused when Neumeyer points out that the extreme cases of delinquency merge into the borderline ones and the borderline ones into those which are non-delinquent.⁵ Fine presents a statement which not only defines delinquency, but also who is a delinquent.

Probably the one most commonly accepted is the legal definition that juvenile delinquency constitutes any act which, if committed by an adult

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1. Fine, op. cit., p. 127.
2. Ibid, foreward.
3. Ibid, p. 265.
4. Malm, and Jamison, op. cit., p. 355.
5. Neumeyer, op. cit., p. 28.

would be a crime. That means any child who has violated any law of his community, state, or nation would be a delinquent.¹

b. Delinquency as a Symptom of Poor Adjustment.

At the beginning of this section it was seen that delinquency was an attempt at describing certain symptoms which were resident within the youth. Delinquency is the expression of some inner lack. Showing the symptomatic aspects of delinquency, Carr says concerning delinquents:

(1) Because of some inadequacy in themselves or in their relations to their environment they become frustrated, emotionally disturbed and fall into deviant behavior as a way out. And/or (2) because the immediate environment represents predominately deviant behavior patterns as in a slum or an area of delinquency traditions they adopt such patterns and become social misfits outside of their own circle.²

Supporting the concept that delinquency is a symptom and giving valid suggestions as to what can be done in a positive way to combat it, a statement was issued by the White House Conference.

Any program dealing with delinquency must first establish the facts as to why persons are delinquent. The Committee has accepted as basic two principles that seem to be axiomatic but are far from universally accepted in practice. These are (1) Reaffirmation of the idea that delinquency is

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1. Fine, op. cit., p. 31.
2. Julliard Carr; Delinquency Control, p. 69.

a symptom in that it is a rather naturally expected expression of some earlier deeper or more pervasive maladjustment. (2) Recognition that it is the delinquent rather than delinquencies which requires and merits study.¹

D. The Adjustment Needs of Inner-city Youth.

In her book, Spiritual Values in Camping, Clarice M. Bowman says that there are three great needs of youth. These are: (1) to find oneself in relation to one's world; (2) to find oneself in relation to others; (3) to find oneself in relation to God.²

Bowman suggests that a startling new trend is appearing in the field of education, and that trend is the recognition of the individual's "search for self".³ Quoting from Jersild she maintains that this development of the self ought not be left to chance.⁴ Again she quotes from Jersild making a statement which applies most strikingly to inner-city youth.

A large proportion of the young people now entering adulthood are burdened with anxieties, hostilities, defensive attitudes toward themselves and others, feelings of guilt, inferiority, or other forms of self-disparagement and self distrust. They struggle not only with the real dangers and thwartings in our troubled world but with ... conflicts arising

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1. White House Conference on Child Health and Protection: The Committee on Socially Handicapped Child (Delinquent), p. 23.
2. Clarice M. Bowman: Spiritual Values in Camping, pp. 41-55.
3. Ibid., p. 41.
4. Ibid.

from unrealistic concepts and unhealthy attitudes.¹
This would be especially true of the youth who comes
from a home that is lacking in wholesome living example,²
lacking in harmonious living,³ and lacking in love.⁴

The importance of the youth discovering his
"self" is clearly seen. Any program designed to help
meet the adjustment needs of inner-city youth must be
concerned with "crucial importance of helping growing
persons discover themselves".⁵ The reason here is that
not only does the "sense of self" in youth affect their
own happiness and well-being (even physical well-being),
but it also directly affects all of their relations.⁶

a. Learning to Stand on One's Own Feet.

Probably the first step in finding oneself in
relation to one's world is learning to stand on one's
own feet. Quoting from Dr. Masters of the Kellogg
Foundation, Bowman cites that:

At the age of twelve to fourteen any child,
like a bird, ought to be pushed out of the nest
and made to use his own wings and catch his own
bugs.⁷

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1. Bowman, op. cit., p. 41.
2. Ante, p. 3.
3. Ante, p. 4.
4. Ante, p. 8.
5. Bowman, loc. cit.
6. Ibid., pp. 41-42.
7. Ibid., p. 43.

The suggestion is that at a summer camp the youth is given this opportunity. The camp helps him to establish habits of personal hygiene, of sleeping and eating, of relaxation and exercising.¹ Camp again helps the youth to discover "Physical literacy", that is, secure command of his body in ordinary situations and command enough physical skills to "Make the body the ready instrument of the will".²

b. Developing Skills and Confidence.

At this point the importance of sound school relationship comes to the fore. Under such a discussion of skills and confidences it would be well to recall what the responsibilities of the school are in this area.³ The fact is worth repeating that since youth comes into secondary schools with adjustment problems it is then important that the schools undertake to develop what skills and confidences it can through the media of its curriculum, extra curricular activities and its teacher-pupil relationship in general.

Malm and Jamison maintain that the skills and confidences needed to be developed by youth include, good manners, tact and sharing of interests.⁴ The youth cannot

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1. Bowman, op. cit., p. 41.
2. Ibid., p. 43.
3. Ante, p. 9.
4. Malm, and Jamison, op. cit., p. 143.

develop skills or confidences unless he grows. This means that he has the right to new experiences as well as the right to express himself. He also has the right to achievement and attainment.¹

c. To Grow More at Home in the World About.

A part of helping youth to discover himself is to teach him to be at home in the natural world. Only camping offers this opportunity to urban inner-city youth. The reason for this is that inner-city youth come from highly populated and industrial areas where there is very little if any natural habitat. As Bowman puts it:

From a world of flickering television, of bleating radios, of gangster comics and sexy movies, young people come to a world of balanced harmony of light and shade, of mass and color, of hills and valleys. ... Camping is not to be regarded as an escape, but rather as a time for gathering resources, restoring the vision and enriching the soul so that one can take back into the world of discords an inner serenity and security.²

In the experience of camping where life is stripped down to the bare essentials, the youth can get a clearer perspective and learn that he can get along without the "artifices of civilization".³ The camper not only observes camping and its many expressions but he participates in it also. All of this helps his growth.

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1. White House Conference, op. cit., pp. 25-26.
2. Bowman, op. cit., p. 48.
3. Ibid., p. 49.

2. Finding Oneself in Relation to Others.

a. To Have a Healthier Attitude Towards Home.

It was shown previously that one of the reasons for poor adjustment of youth was the fact that there were certain problems in the home. If the youth is to have a healthier attitude towards the home then the home has to change for it is "within the bosom of the home that the self begins to develop and unfold".¹ It is in the home that the youth has had a first opportunity to distinguish himself from others.² If the youth can somehow be made to feel the necessity of his co-operating and the necessity of his doing his full share of the work; if he can be made to be pleasant and appreciative of the work of others, this can make the home atmosphere livable. The camping situation is conducive to such training for youth.

b. To Have a Healthier Attitude Towards One's Friends.

One of the most outstanding needs of the youth is for friends. He needs someone to go around with, someone he can trust on his own age level.³ Jersild states that having friends and becoming a "socialized" member of the peer group is essential for healthy

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1. Arthur T. Jersild: In Search of Self, p. 61.
2. Ibid., pp. 61-62.
3. Malm, and Jamison, op. cit., pp. 121-122.

development. The being able to share interests and values with one's age group, the youth enters a give-and-take relationship. He is on an equal basis with his friends and there is mutual respect.¹ Jersild also stated:

There are few things an adolescent prizes more than to be accepted by his peers, and few misfortunes are more poignant than to be rejected by those those friendship he desires. The companionship of friendly persons is very pleasant in itself and to be accepted by them brings, in addition, a gratifying assurance of one's own worth.²

The youth has many opportunities in the camping situation for sharing interests with those of his age group and for entering a give-and-take relationship.

c. To Have a Healthier Attitude Towards Society.

It has been noted that the developing of the self is important. But "individualism in the extreme means anarchy".³ Thus if the youth is going to develop as a self, he must do this with relation to others. Again, camping is conducive to this idea for the society created by camping is of such a nature that "Campers can only find themselves in relation to others".⁴ To develop

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1. Arthur T. Jersild: The Psychology of Adolescence, p. 209.
2. Ibid.
3. Bowman, op. cit., p. 53.
4. Ibid.

a healthier attitude towards society, the youth must develop a sense of responsibility. He will need to have a new respect for his obligations with reference to others in the way of debts and appointments.¹ He will also become interested in community life and will accept community responsibility as a good citizen.²

3. Finding Oneself in Relation to God.

The youth must come to a belief in God for spiritual values are to be sought after and found. The White House Conference said that "Religion must instruct the child of his relation to God, and to others and to self".³ Religion is important with reference to the adjustment problems of youth for it is a positive force which can play an important part in guiding the life of the youth along the right paths.⁴

E. Summary.

The first chapter of this study focused upon the factors in adjustment of inner-city youth. It was found that the negative emphasis upon the environment factors of the home, school and community resulted in poor adjustment of these youths.

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1. Malm, and Jamison, op. cit., p. 143.
2. Ibid.
3. White House Conference, op. cit., p. 141.
4. Fine, op. cit., p. 342.

The home was called into question because it began by not showing to these youths a wholesome example to follow. In the home there was lack of harmony which included the quality of brokenness, lack of discipline, unsound practice of finance, poor sibling relationship, lack of sense of fair play and freedom and criticism. The prime indictment against the home was lack of love.

As a factor in the adjustment of inner-city youth the school failed to conceive correctly its role in the life of the youth. The inability of the youth to adjust to the school as a second social unit of group living was based on the problem of the youth himself which the school could not handle and the inability of the teacher to identify herself with the youth. This frustration in turn generated three basic problems, namely, truancy, over-crowdedness and mis-behavior.

The community became a factor in the poor adjustment of inner-city youth because of its disorganized culture, the demand of its peer and gang cultures, the negative effects of its newspapers and comic books and finally because of its practice of segregation and discrimination.

These negativistic influences had certain effects on the individual. Among these effects were frustration and conflicts. The bases and sources of the frustration were found within the environmental

experience of the youth. The breaking point precipitated by these frustrations was known as frustration tolerance. While trying to overcome these frustrations the youth may at the same time be attempting to satisfy two or more other desires or needs, this was called conflict. It was decided that the best way to overcome frustration and conflicts was to meet them head on.

Having considered the environment factors in adjustment and the effects of these factors upon the individual it was then necessary to discover and to discuss what the adjustment needs were for inner-city youth. These were found to be three-fold. The first was to find oneself in relation to the world. This included, to stand on one's own feet, developing certain skills and confidences and growing more at home in the natural world. The second one was to find oneself in relation to others and this included having a healthier attitude towards home, having a healthier attitude toward friends and having a healthier attitude towards society. The final adjustment need was to find oneself in relation to God.

A STUDY OF SELECTED SUMMER CAMPS FOR INNER-CITY
YOUTH

CHAPTER II

A. Introduction

This chapter is concerned with a presentation of three selected camps which cater specifically to inner-city youth. The names of the camps are Sharparoon, Pioneer, and Centurion. In the presentation certain specific features of the camps will be examined; these features are locale, constituency, philosophy, personnel, program and facilities.

B. Camp Sharparoon

1. Locale.

Camp Sharparoon, a co-educational camp sponsored by the New York City Mission Society, has been in operation for more than 35 years. The camp is found in the foothills of the Berkshire Mountains at Dover Furnace, in Dutchess County, New York. Twelve hundred acres of land rich in natural resources provide resources for "good camping".¹ The New York City Mission Society describes

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1. Camp Sharparoon.

this location picturesquely:

...woods, mountains, streams and a natural spring-fed lake are a part of the property. Trails running through our property and beyond to adjoining properties make it ideal for overnight hiking.¹

2. Constituency.

The campers at Camp Sharparoon come from all over New York State, however the majority are inner-city youth living in the highly congested areas of New York City. Specifically they come from three main sources.

- a. City Mission churches and centers. As a City Mission camp, Sharparoon is first and foremost made available to boys and girls who come from the City Mission churches and centers.
- b. Other Protestant churches in the city.
- c. Other agencies in the city. These agencies include St. Christopher's Community Center, the Masons, and others.

3. Philosophy.

Camp Sharparoon's philosophy is based upon the belief "that God is real and that He can and does work through individuals".²

We work on the basis that when a group of young men and women are completely dedicated to the principle of love which is found in every man's religion, an ideal community can be created where peace and harmony exist.³

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1. Camp Sharparoon.
2. Ibid.
3. Ibid.

In the carrying out of its program Camp Sharparoon attempts to live out its philosophy. The camp is constructed to meet the needs of inner-city youth who may have problems of adjustment. In defending its philosophy, the camp states:

We try to live, believing that evil can be overcome with good, that man is capable of forgiving even those who spitefully use him, and that love alone can break down the barriers created by mal-adjusted confused children.¹

The principle of "Love" is a strong motif running throughout the program of the camp. This is revealed in a statement of policy where the camp relates:

We are building on the basic principle of love as revealed to us through our Lord. The care of all our program is the Christian gospel and its practical applications in daily living.²

A summary of its basic philosophy is found in the following assertion.

Camp Sharparoon is not just a vacation resort, but it is a church in the open where boys and girls may be brought to an awareness of the reality of God and grow together as one family under God.³

The philosophy of Camp Sharparoon might well be expressed in this three-fold manner; the worth of the individual boy and girl, the motivating principle of "Love, and the reality of God.

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1. Camp Sharparoon.
2. 35 Years at Camp Sharparoon.
3. Camp Sharparoon.

4. Personnel.

Camp Sharparoon is very careful in its selection of personnel and staff for its program. Its objectives in this area are that all staff members be college students or college graduates.¹ Many of its staff are in post-graduate schools. The counselor at Sharparoon is responsible for an evangelical Christian approach to life.² In defense of its standards of staff selection the camp believes that

...one of the strongest qualifications is a sincere commitment to the Christian way of life. This is based on the assumption that only such a person can effectively influence a growing child in the direction of an awareness and encounter with God.³

Qualified personnel then is sought after by the camp for the effective carrying out of its program.

The period of orientation at Camp Sharparoon is two weeks in length. This period is devoted to organization, orientation and opening.

It is expected to have a series of afternoon and evening meetings at which basic camp philosophies and practice will be discussed. At these meetings it is hoped that the staff will get acquainted with the work of City Mission, its leaders, the Director, and other staff leaders. Leaders from church, camp

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1. 35 Years at Camp Sharparoon.
2. Camp Sharparoon Counselors Handbook for 1956.
3. 35 Years at Camp Sharparoon.

and school life will be guests during this period and will help all to help themselves to make Camp Sharparoon the camp that all desire.¹

The two weeks then are spent getting acquainted with the program of Camp Sharparoon, and of course it also is a time during which counselors get acquainted with each other as well.

5. Program.

The key word in the program of Camp Sharparoon is "decentralization".² To achieve this feature of decentralization, the camp is divided into six small camps or units. Three of these are in the boys' area and three in the girls' area. The boys and the girls are placed in these groups according to their ages and interests.³ Each of these small camps is comprised of 26 children and six counselors. The unique feature of Sharparoon's program is the fact that "each small camp operates its own program depending upon the interests of the group".⁴ Then also, all of the usual opportunities offered in camping are available for the children at Camp Sharparoon. These include swimming, hiking, athletics and crafts, drama and music. "These are the tools that are used when needed in the development of our program."⁵

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1. Camp Sharparoon Counselors Handbook for 1956.
2. Camp Sharparoon.
3. Ibid.
4. Ibid.
5. Ibid.

Although the program of Camp Sharparoon is decentralized there is a general daily schedule that the camp is run on to facilitate the eating of meals and the morning worship service. The daily schedule is as follows:

7:30-8:00.....Arising
8:00-8:30.....Breakfast
8:30-9:00.....Cabin clean up
9:00-9:30.....Chapel
9:30-10:15.....Capers
10:15-11:45.....Morning activity period
11:45-12:30.....Counselor swim
12:30-1:15.....Dinner
1:15-2:30.....Rest period
2:30-4:45.....Afternoon activity period
4:45-5:30.....Counselor swim
5:30-6:00.....Free swim
6:00-6:45.....Supper
6:45-7:15.....Free time
7:15-9:00.....Evening program
9:00-9:15.....Wash up and preparation for bed
9:15.....Vespers 1

During the morning and afternoon activity periods, the cabin or small camp is free to plan its own activity. This may be to participate in the morning swim, or to go out on a hike, or to work with arts and crafts. The activity that is done depends upon the agreement of the campers and their counselors. With the consent of the small camp director, and as a result of planning with him a cabin may act independent of the small camp. Or, the entire small camp may act independently of the large camp group. A small camp or a cabin group may leave the

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1. Courtesy of John Salmon, small camp director, Camp Sharparoon.

main campsite and camp out in the woods at various selected campsites as they will. This feature of camping at Sharparoon is encouraged, for it is in living in situations such as these that the camper is able to develop many of the skills which are essential for living in society.¹ There is no set limit to the time that a group may live out from camp. This is left to the discretion of the counselor and the campers.

Worship is an important part of the life at Camp Sharparoon. All campers and counselors are encouraged to attend the morning chapel services which are conducted in the form of a worship service. Campers and counselors participate together, each bearing some portion of the service. Here again the camper learns what it is to grow and develop as a person. This same attitude of worship is sought for in the evening cabin vespers where the counselor at his own choosing, plans to close the day with some devotional thought or idea. The worship reaches its climax, or receives its incentives at the Sunday morning church service which is an hour in length and is a complete worship service.²

The Saturday schedule at Camp Sharparoon is the same as the daily schedule except that the evening program is an

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1. P. J. Zaccara, Personal Interview, March 25, 1957.
2. P. J. Zaccara, Personal Interview, March 25, 1957.

all camp program where the boys and the girls are brought together and participate in whatever has been planned, be it a dance, a play or just an old-fashioned stunt night. Other co-educational features of Camp Sharparoon's program extend to the daily chapel, meal time and the Sunday worship and Sunday night motion picture. Although it is not rigidly enforced, groups tend to remain together at these functions except if that function is a dance. A copy of the Sunday schedule is as follows:

8:30-9:00.....Arising
9:00-10:00.....Breakfast
10:00-11:00.....Church
11:00-1:00.....Swim, capers, cleanup
1:00-2:00.....Dinner
2:00-3:00.....Rest period
3:00-5:00.....Afternoon activity
5:00-5:45.....Counselor swim
6:00-7:15.....Supper
7:15-9:00.....Movie time
9:00-9:30.....Wash up and preparation for bed
9:30.....Vespers

The involvements and benefits of the decentralized program at Camp Sharparoon fall into various categories and among these are the following:

- A. Religion.
 - 1. Daily chapel service for worship
 - 2. Daily vesper service in the cabins
 - 3. Sunday morning full length worship service

- B. Physical Training.
 - 1. Swimming
 - 2. Boating
 - 3. Nature study
 - 4. Life saving
 - 5. Volley ball
 - 6. Baseball
 - 7. Softball

- C. Camp Craft.
 - 1. Choose a campsite
 - 2. Water safety
 - 3. Construction of lean-tos
 - 4. Wood gathering
 - 5. Meal preparation
 - 6. Fire building
 - 7. Cooking

- D. Miscellaneous Activities.
 - 1. Dramatics
 - 2. Arts and crafts varied
 - 3. Song time

6. Facilities.

The facilities at Camp Sharparoon include some 26 cabins which are divided between the boys and the girls with 13 each. In each of these cabins there live six or seven campers and a counselor. At the entrance to the camp there is an administration building. Situated near it is a small building known as the counselors' headquarters and a director's cabin. For the older boys there is a pioneer-like cabin set off from the main camp. The camp also maintains a large enclosed dining hall with a large spacious modern kitchen and an automatic dishwasher. An enclosed play lodge is available for rainy-day programs, and a quonset tool hut is centrally located for emergency repairs. "The library boathouse supplies the camp with a reading room as well as a mooring spot for the 12 camp's row boats."¹

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1. Camp Sharparoon Counselors Handbook for 1956.

The toilet facilities are well protected and adequate, and the water supply comes from a well 200 feet deep in solid rock. There is a new infirmary consisting of two ward rooms and two isolation wards which is also used for fall and winter camping. A lake, an athletic field and a swimming dock are also a part of the camp's facilities.¹

C. Camp Pioneer.

1. Locale.

Camp Pioneer, a boys' camp sponsored by the Fresh Air Fund of the New York Herald Tribune newspaper, has been in operation for ten years. The camp is located on what is known as the Sharpe Reservation in East Fishkill, New York about 75 miles from New York City.²

2. Constituency.

Camp Pioneer is but one of the many camps that is sponsored by the Fresh Air Fund. It differs from

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1. Camp Sharparoon Counselors Handbook for 1956.
2. Annual Report, 80th Year, Herald Tribune Fresh Air Fund, p. 8.

these other camps in two respects. In the first place it is a boys' camp, and in the second place its age range is different. The boys at Pioneer are in the 14-16 age range. These boys, like all children who benefit through the Fresh Air Fund, are included under the sociological term "needy".¹ They are selected on the same basis as all other campers.

- a. Allotments are made to some 85 social agencies throughout New York City.
- b. These agencies select children on the basis of need.
- c. The criteria for selection of a Fresh Air camper are that his parents are economically incapable of providing a vacation and that the child is capable of adjusting to a camping situation.²

3. Philosophy.

The Fresh Air Fund is interested in children as individuals. It is interested in their development as sound solid citizens. Its philosophy for Camp Pioneer is the same as it is for all its camps and is summarized in the five objectives below.

1. Have Fun.
Obviously the child's camp vacation must be two weeks he thoroughly enjoys. Whatever the camp's program if it is not genuinely recreational, the chances of accomplishing wider objectives are slim. Recreation covers a lot of ground. It means in essence recreation. "Having a good time" means many things to many people. We hope that staff and campers will have fun together.

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1. Frankly Speaking, Herald Tribune Fresh Air Fund, p. 123.
2. Ibid.

2. Enjoy Physical Well-being.

Good food, adequate sleep, outdoor play, and regular camp living contrast sharply with what many of our campers experience in the city and even with the hectic rush of college life of many staff members. Physical well-being includes responsibility for the childrens' as well as the staff member's own health and safety.

3. Acquire Skills.

One of the worst things about being "under-privileged" is the monotony of life. But even the lack of recreational facilities in the city could be offset somewhat if people who live there could develop creative interests. Camps are ideal places to stimulate creativity--children begin to do things with their hands, learn how to observe and discover new associations with other people. Skills learned at camp are valuable both for their immediate enjoyment and as the basis of future interests.

4. Develop and Grow as Persons.

We do not expect major "personality" changes in two weeks. Growth in this area is slow, subtle, and difficult to measure or even detect. Some environments, even though touching a child for a brief period, are more conducive to development than others and can exert enduring influences. Camping is one of these environments.

5. Practice Good Citizenship.

The qualities, attitudes and social techniques that make for good citizenship are actually an overlooked part of personality development--a serious error in these days of world upset. The years ahead will be critical ones for the American way of life and for the readjustment of personal rights and social responsibilities. Our camps touch an important segment of youth in the nation's greatest city, whose chances to get first hand experience with real democracy are limited. Overcrowded tenements, broken homes, antiquated schools and traffic-congested streets are not places where roots of democracy can sink deep. Our camps can make a tangible contribution to education for democracy if our staff think and act democratically themselves.¹

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1. Frankly Speaking, Herald Tribune Fresh Air Fund.

To have fun, enjoy physical well-being, acquire skills develop and grow as persons and practice good citizenship are the objectives and the philosophy of the Fresh Air Camps.

4. Personnel.

As it has already been mentioned above, Camp Pioneer is but a camp within the association of the Fresh Air camps sponsored by the Herald Tribune. As an independent camp, it reserves the right to hire its own staff and personnel. Although applications may be recommended by the New York headquarters, "it is within the director's jurisdiction in cooperation with the Director of Camping, to hire and dismiss those for whom he is responsible".¹

The staff of a Fresh Air camp is as varied as there are camps. It is not chosen on the basis of race or religious conviction. The staff falls into five groups. These are; village leaders, counselors, counselors-in-training, specialists, and food service. The qualifications for each of these is listed below:

a. Counselors.

Should be at least 19 years of age, and at least college freshmen with a career interest in camping education, social work or similar field. They should have had some camping or group work experience as leaders.

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1. Frankly Speaking, p. 4.

- b. Village Leaders.
Every effort is made to select village leaders from the ranks of former Fund counselors. They must be able to supervise others by virtue of experience, education, and maturity...possess campcraft skills and have ability to lead children. In general they should be 25 years or older.
- c. Counselors-in-training.
Should be at least 17 years of age, in their last year of high school, with a career interest in fields involving human relations and requiring college preparation. They receive no salary, but are given maintenance and transportation.
- d. Specialists.
Mature men and women are employed in various specialty positions, such as Waterfront, Arts, and Crafts. These positions vary at the different camps.
- e. Food Service.
The Food Service department consists of food managers, cooks, kitchen men, dishwashers, trading post and canteen people, and dining room assistants. Cleaning personnel and drivers are also in this department.¹

A week before camp opens, for the purposes of orientation the staff of the Fresh Air Fund Camps are brought together at a meeting and are introduced to "the aims of the Fund, the total Fund program, and to each other."² The staff of each camp departs by chartered bus for their own camps. The week is spent in orientation and practical training which includes the following:

Sessions are conducted in camp-craft, outdoor cooking, axmanship, story telling, song leading

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1. Frankly Speaking, pp. 4-5.
2. Ibid, p. 8.

dynamics of behavior, camp sanitation, nature, hiking, camp philosophy, first-aid, waterfront activities, leadership techniques and other camping subjects.¹

The week then helps the counselor to get acquainted with routine of the camp. Personal questions and matter of camp policy are discussed. Village and campstead assignments are made, and counselors get an opportunity to meet and work with their co-counselor. "By the end of this week each staff member knows his camp and how his particular job relates to the total camp operation."²

5. Program.

Like Camp Sharparoon, Camp Pioneer following the Fresh Air Fund's pattern of camp operation, operates on a "decentralized principle". By decentralized camping the Fund means, "a concept or an idea for living in the out of doors".³ Thus village camping or small group camping is used in contrast with that of centralized or activity centered camping. Each of the villages has 36 campers and six counselors. Thus there is one counselor for every six campers. The daily schedule for camp pioneer is as follows:

7:00-8:00.....Reveille
8:00-9:00.....Breakfast
9:00-9:30.....Clean up

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1. Frankly Speaking, p. 8.
2. Ibid.
3. Ibid., p. 6.

9:30-12:30.....Activities
12:30-1:30.....Lunch
1:30-2:30.....Rest period
2:30-5:30.....Activity period
6:00-7:00.....Supper
7:00-8:30.....Evening program
9:30.....Taps

Most of the activity at Pioneer takes place in the form of "campstead" activity. This campstead is made up of 12 campers and two counselors. The activities may vary and sometimes do for what is done depends upon the desires of the campstead. They may choose to go out from camp and swim, boat or participate in other forms of camp activity. Quoting from the brochure "Frankly Speaking", the Fund has this to say about its program.

The program of Fund camps is limitless. In living outdoors, in building camp shelters, fireplaces and bridges, in the planning and preparing of meals, in the discovery of the stars and the study of plant and animal life--in the magic of a thousand unexplored acres of living things, and in the minds of children there is limitless program.¹

In the Fund's over-all program little emphasis is placed on highly competitive games, and "city" sports are minimized. Boxing, baseball, basketball, movie programs and comics are not encouraged.²

The involvements and benefits of the decentralized program at Camp Pioneer fall into the following

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1. Frankly Speaking, p. 6.
2. Ibid., p. 7.

categories:

a. Religion.

The religious tone of Camp Pioneer is directed towards the specific religious group. For its Jewish constituency a Friday night service is prepared under the leadership of Jewish counselors. For Catholic youth a Catholic priest comes into camp for the conducting and saying of mass. For the Protestants a Sunday morning program is prepared under the leadership of Protestant counselors who have an interest in the field of religion.

b. Physical Training.

1. Swimming
2. Boating
3. Hiking
4. Nature study

c. Camp Craft.

1. Choose a campsite
2. Water safety
3. Construction of lean-tos
4. Wood gathering
5. Meal preparation
6. Fire building
7. Cooking

d. Miscellaneous Activities.

1. Axmanship
2. Tent-pitching
3. Compass reading

6. Facilities.

The facilities at Camp Pioneer include a dining hall, and a craft shop. There are a series of pyramidal tents, a swimming dock and a pier. There are also an available ball field, an infirmary and a housing unit for the chef. The toilet facilities are of the outdoor latrine type. An adequate sewer system is in the part of the camp ground. There is a regular kitchen

draining system which aids in dishwashing. Lastly, there is also a house for the director of the camp.

D. Camp Centurion.

1. Locale.

Camp Centurion, located in the town of Warren, Connecticut near the town of New Milford and about 100 miles from New York City, has been operating for only one year. The camp itself is settled on the birthplace of Charles G. Finney. There 250 acres of land which is rich in natural resources. Much of the land of Camp Centurion is unexplored and undeveloped. There are many small ponds and streams scattered over the property. It is heavily wooded, and yet has enough clearings to make possible good camping both in and out of the woods.

2. Constituency.

Camp Centurion is a Christian military cadet boys' camp. The ages of the campers are from 13 to 18 years. The campers come from all over the greater New York area. The majority of them come from homes that have been marked as having inadequate sources of income. The boys then are selected on the following basis.

a. Referrals from the Courts.

Through the auspices of the Brooklyn Council of Church Women, a division of the Protestant Council of New York City, and its court representative, boys who have gotten into difficulty

with the law enforcement agencies or are well on their way to such trouble are referred to Camp Centurion.

- b. Referrals through various Ministers and Churches. Ministers and churches throughout the greater New York area who know about the Centurion program, very often refer boys with serious problems of adjustment to the camp.
- c. Referral from other organizations. There are other organizations which may or may not be church affiliated that refer boys to camp. Most of these boys may also be characterized as having serious behavior problems and many problems of adjustment.
- d. Referrals from the City Centurion Cadet Corps. Boys who belong to the Centurion Cadet Corps in the city also go to the camp. Many of these boys are of the average American type and may not have any serious problem of behavior or adjustment. Boys are not selected on the basis of creed or color.¹

3. Philosophy.

The philosophy of Camp Centurion is summarized in the statement, "the worth of the man is the price of the boy". Great emphasis is placed upon the worth of the individual boy and every available means is exhausted to enable the boy to achieve for himself the fullest sense of self expression. Specifically the philosophy of Camp Centurion is found in the objectives listed below.

- a. To learn to live and work together. In an area like greater New York, characterized with multi-cultured living, it is important that youth learn how to live and work together. The

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1. Centurion Manual.

small group living and large group participation is designed to teach these ideals to the boys.

- b. To learn self-discipline.
Too many times youth who are deprived, feel that life has no purpose for them and therefore they will not work to make achievements for themselves in the secular or professional world. It is the conviction of Camp Centurion that the military phase of its program teaches self-discipline and aids in the development of good habits which may lead to these achievements.
- c. To learn to appreciate the natural world.
Nature study, hiking for adventure and discovery, outdoor cooking and sleeping, a study of the stars, are all means of awakening in the minds of youth an acute awareness of the natural world and their relation to it.
- d. To bring boys to Christian commitment.
The daily Bible study classes, the morning worship service and the evening squad devotions are all planned to bring boys face to face with the Christian faith and its challenges. The camp feels that this is the most important phase of its program. To face the issues of Christianity is not enough, but to accept the Christ who stands behind them is our objective.
- e. To build leadership.
Adult counselors at Camp Centurion are admonished that they are "never to do anything that they can get a boy to do". The building of leadership must be practiced under guidance and love. It is the desire of the camp that as much as possible the camp be run by the boys themselves.
- f. To develop and grow as persons.
Bible study, leadership training, small group units, discipline and camping coupled with other interest study groups work for personal growth. Most of the changes in personality that are of a lasting nature. A few of them are startling. The sequel shows however that each boy leaves camp somewhat different than when he came because of what he experienced at camp.¹

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1. Centurion Manual.

4. Personnel.

The staff of Camp Centurion falls into five categories. They are, "Brass staff", specialist staff, counseling staff, teen-age staff and service staff. The job of operating a military camp is involved and intricate. It is not like other camps, therefore its personnel is somewhat different.

- a. "Brass staff".
The "Brass staff" might be called the administrative staff for their duties are basically administrative. They oversee the program, plan it in co-operation with the rest of the staff. These are adults.
- b. Specialists staff.
This staff includes the Arts and Crafts director, the Athletic director, the Camp Program director, the Waterfront director and the Chaplin. It is obvious of course that these people must be outstanding in their fields and their requirements are based upon the position they are seeking. This staff must be made up of individuals who are college seniors and graduate school people.
- c. The Counseling staff.
The job of the counselling staff is basically guidance and loose supervision. He works very closely with his squad leader who actually is in command of the squad.
- d. The Teen-age staff.
This group is the one which actually runs the camp and its program. It is made up of boys who have had training in the city in the military way of life. They carry various ranks and are chosen according to their ability to lead, and the results of their city leadership training.
- e. The Service staff.
This includes the nurse, the cook, and the maintenance staff. These may be hired by the officials of Camp Centurion or by the Christian Youth Fellowship, Inc., which is the managing corporation

for Camp Centurion.¹

The thing to note in Camp Centurion's staff policy is the fact that except for the "Brass staff" all other staff is chosen on the basis of ability, experience and leadership. The camp does not feel that age is necessarily a sign of maturity and although college and graduate school personnel are desirable, this is not a sign that such a person applying for a position will be hired. Staff-wise, Camp Centurion maintains that in order to reach a boy you must be a boy. All camp personnel must have a thorough evangelical approach to Christianity.

Two weeks before camp opens all adult staff are required to be at camp for orientation. During this time as a staff they are introduced to the program and the philosophy of Camp Centurion. The mornings and evenings are devoted to devotional and practical studies, the latter of which refers to how the camp is run. The afternoons are devoted to work in and around the camp. The working together as well as studying together enables the staff to get acquainted more quickly.

The orientation program at Camp Centurion is designed to give the counseling staff a look at the program, objectives and scope of the camp. Here the counselor is introduced to the devotional life and practical Christian living as well as the nature and kinds of boys he will be working with for the following weeks of camp.²

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1. Centurion Manual.
2. Ibid.

5. Program.

The program of Camp Centurion is a Christian-centered military program and is a centralized and integrated one. It is a program with a purpose and the camper finds this program awaiting him as he arrives. It is a rigorous program with a great deal of freedom within it.¹ In addition to eating and sleeping regularly, the program is divided into three broad parts; morning, afternoon and evening.

During the morning program there are four periods of class. These are divided with a worship service in which the entire camp participates. The classes which are offered cover five broad areas which include; religion, military courses, physical education, practical courses and liberal arts.²

After rest period comes the afternoon program which is divided into two parts. The first part is military conduct or drill and the other part is athletics planned by the chief of military and the athletic director respectively. Thus the camper spends the afternoon in serious drill routines and play.

After dinner is the evening program which for the most part is free time. The camper then is free to

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1. Centurion Manual.
2. Ibid.

do what he wills. He may write letters, organize a group of his own for games or a hike or study for his classes the next day. The evening program includes an evening vesper service which is the time for singing and a devotional thought is given by one of the staff.

A presentation for the daily, the Saturday and the Sunday schedule follow. The reader may note that the time is military time.

05:40.....Officers rising and briefing
06:00.....Reveille
06:00-06:15.....Wash up
06:20-06:40.....Calisthenics
06:40-06:50.....Quarters clean up
06:50-07:00.....Line up for breakfast
07:00.....Breakfast (25 minutes limit)
07:40.....Begin morning program
 07:45-08:30 First Period
 08:40-09:20 Second Period
 09:30-09:45 Line inspection
 09:50-10:30 Chapel and morning worship
 10:40-11:20 Third Period
 11:30-12:15 Fourth Period
12:30.....Lunch
13:30-15:00.....Rest period
15:00.....Begin afternoon program
 15:00-16:20 Sports and Drill activity
 16:30-17:50
18:00.....Dinner
18:30-20:30.....Free Time
20:30-21:00.....Vespers
21:00-21:20.....Ready for bed
21:20-21:45.....Devotions
22:00.....Lights out
22:30.....Taps, all quiet

The Saturday schedule varies somewhat from the daily schedule.

07:30.....Rising
07:30-07:50.....Wash up and ready for breakfast
08:00.....Breakfast
08:30-09:30.....Capers and quarter clean up

09:30-11:00.....Parade and Drill on the field
11:00-12:30.....Game and project time
12:30.....Lunch
13:30-15:00.....Rest period
15:00.....Afternoon program
 15:00-16:20 Free time
 16:30-17:50
18:00.....Dinner
18:30-19:30.....Free time
19:30-22:30.....Evening program
22:30-22:50.....Ready for bed
22:50-23:10.....Devotions
23:15.....Lights out and taps

The Sunday schedule varies even more than the Saturday
or the daily schedule.

08:00.....Reveille
08:00-08:20.....Wash up and ready for breakfast
09:00-09:20.....Ready for the morning program
09:30-10:30.....Sunday school (every counselor
 teaching)
10:30-10:45.....Ready for morning worship
10:45-11:45.....Morning worship
11:45-12:30.....Free Time
12:30-12:45.....Parade and march into dinner
12:45-13:30.....Dinner
13:30-15:00.....Rest period
15:00-17:50.....Afternoon program (every counselor
 with his own group)
18:00.....Lunch
19:00-20:00.....Free time
20:00-21:00.....Evening evangelistic service
21:00-21:20.....Get ready for bed
21:20-21:45.....Devotions
22:00.....Lights out
22:30.....Taps, all quiet

The meaning and scope of a centralized program
such as exists at Camp Centurion cannot be fully realized
without some idea as to what is involved in the program
itself. In the Centurion Manual already cited, a list
of such features of the program is given. It involves
five main areas of study and interest.

- a. Religion
 - 1. Bible study (one of the four gospels)
 - 2. Bible study method
 - 3. Personal evangelism
 - 4. Bible survey
 - 5. Evangelical Protestantism

- b. Physical training
 - 1. Tumbling
 - 2. Body building
 - 3. Self defense
 - 4. Swimming
 - 5. Diving
 - 6. Nature study
 - 7. Boxing
 - 8. Life saving
 - 9. Track and field
 - 10. Basketball
 - 11. Baseball
 - 12. Soft ball
 - 13. Wrestling
 - 14. Drill team
 - 15. Drill instruction

- c. Military courses
 - 1. Officer training
 - 2. Drill instruction
 - 3. Military procedure
 - 4. Centurion leadership
 - 5. Military methods and procedure

- d. Practical courses
 - 1. First aid
 - 2. Water first aid
 - 3. Fire prevention and safety
 - 4. Driving education
 - 5. Varied arts and crafts

- e. Liberal arts courses
 - 1. Remedial reading
 - 2. Spanish
 - 3. English
 - 4. Music appreciation
 - 5. Mathematics
 - 6. Dramatics
 - 7. Band
 - 8. Wood construction

At Camp Centurion each camper lives in a squad which is made up of nine men including himself. In a platoon there are three squads. Much of the camp activity is designed for the squad and the platoon. When ever larger group games are played, two platoons come

together to make up a group. In other words there are phases of the program which correspond with specific groups. Group activity is central to the program.

It needs also to be noted that there is more freedom in the week end program, and some camping out on Friday and Saturday nights is encouraged.

6. Facilities.

Four buildings are standing at Camp Centurion. These are the main headquarters building, two huge barns which are used for recreation and sleeping, and a tool shed. Tents are erected at various points in camp as they are needed. These tents are arranged according to platoons.

Attached to the headquarters building is a huge modern kitchen and an undersized dining hall. Showering and toilet facilities are found in each of the two housing units. A swimming area is now under construction and will be until the water front area is lake size. Plans are being formulated for a rifle range and target practice. As needs increase so will facilities.

E. Summary

With respect to philosophy, it was seen that Camp Sharparoon believed that "God is real and that He

can and does work through individuals".¹ Its philosophy was summed up in a threefold manner; the worth of the individual boy and girl, the motivating principle of love, and the reality of God.

Camp Pioneer's philosophy was fivefold. These were; to have fun, enjoy physical well-being, acquire skills, develop and grow as persons and practice good citizenship.

Camp Centurion's philosophy placed great emphasis upon "the worth of the individual boy" and the use of every available means to bring that boy face to face with the Christ who represents the claims of Christianity.

The personnel policy of the camps was not too varied. Camps Sharparoon and Pioneer selected their staff on the basis of education and maturity. Camp Centurion made its selection on the basis of experience although college and graduate personnel were desired. Camps Sharparoon and Centurion required that their staff have a thorough evangelical approach to Christianity, while Camp Pioneer hired its staff on an inter-religious basis. All staff of all the camps were inter-racial. All the camps had an orientation program.

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1. Ante, p. 2.

The programs of Camps Sharparoon and Pioneer were decentralized with a heavy emphasis placed on the interests of the individual and his small group. While at Camp Centurion the program was centralized in that it was a Christian-centered military program. The daily schedules of Sharparoon and Pioneer were more loosely constructed than that of Camp Centurion due to the natures of their programs. The key word for the programming of Sharparoon and Pioneer was "decentralization", while at Centurion it was "integration". The facilities of all three camps were adequate to meet the needs of their programs.

THE CONTRIBUTION OF THE SELECTED SUMMER CAMPS TO
THE ADJUSTMENT NEEDS OF INNER-CITY YOUTH

CHAPTER III

A. Introduction

At the close of chapter one, the adjustment needs of inner-city youth were presented. In chapter two, there was a presentation of the programs of three selected summer camps which cater primarily to youth of the inner-city. This chapter will seek to discover how these selected summer camps contribute to the adjustment needs of inner-city youth. The study of this chapter will be presented as follows: first, there will be a review of the adjustment needs of inner-city youth, and secondly, there will follow a discussion of the three camps with reference to the contribution of their programs to these needs. The outstanding observations in comparing the contributions of the camps will be noted in conclusion.

B. The Adjustment Needs of Inner-City Youth

It was found in chapter one that the adjustment needs of inner-city youth were concerned basically with the finding of the self with varied relationships. This relationship was threefold and constructed in

outline form would look like this:

- I. Finding oneself in relation to one's world.
 - a. Learning to stand on one's own feet.
 - b. Developing skills and confidences.
 - c. To grow more at home in the natural world.
- II. Finding oneself in relation to others.
 - a. To have a healthier attitude towards home.
 - b. To have a healthier attitude towards one's friends.
 - c. To have a healthier attitude towards society.
- III. Finding oneself in relation to God.¹

Using this outline as a guide, a discussion of the contribution of the camp programs of the selected camps follows below.

C. Camp Sharparoon

1. Finding Oneself in Relation to One's World.
 - a. Learning to Stand on One's Own Feet.

The key to helping the youth discover himself and stand on his own feet at Camp Sharparoon is the counselor.² At the counselor orientation which precedes the opening of camp, a heavy emphasis is placed upon how to train youth to stand on his own feet. The reason for this is the fact that Camp Sharparoon feels that the counselor cannot teach the youth what he does not know himself. There are many ways that youth are taught this important principle. The teaching of swimming is a good

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1. Ante, pp. 32-36.
2. P. J. Zaccara, Personal Interview, March 25, 1957.

illustration of this. If the youth is to swim, then he must learn. He must conquer his fear of the water; he must undergo closely supervised instruction; and he must finally pass a rigid swimming examination in order to be classified as a swimmer. All this he learns under the careful guidance and supervision of the waterfront director and his assistants. The youth is never discouraged. If he fails to pass one examination he is encouraged cheerfully to try it again until he passes it. Thus he is never given the chance to think of himself as a complete failure. And once the swimming test has been passed, he gains new confidence in himself, and is ready to meet other problems. This spirit of encouraged determinism is reflected in all of the areas of camp life at Sharparoon.

b. Developing Skills and Confidences.

During the orientation period of camp, the counselor is trained to be a guide in all of the areas of camp program which touches the youth. He is trained in the area of nature study, pioneering, camping in the woods, water front safety, boating techniques, arts and crafts, and spiritual life.¹ They also share their techniques and their strengths with each other so that

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1. P. J. Zaccara, Personal Interview, March 25, 1957.

when the youth arrives, they are ready to serve. Once the youth is in camp, then it is up to the counselor to use all of his ability to excite desire in the youth to get him to do things that he either has no interest in doing or never thought of doing. The youth needs to be excited about using tools, camping out in the woods, cooking a meal outdoors, going on a two day hike. Skills and confidences are developed at that point in the program, "where we lead the youth into areas where they have never been in order to get them to grow".¹

c. To Grow More at Home in the Natural World.

Outdoor camping, or primitive camping is encouraged and taught at Sharparoon. In the outdoors the youth is exposed to rugged living. Life is stripped almost to the barest necessities and he has to live with nature. He becomes so conscious of the world in its natural state as he sees that he has to depend upon it for so much; for the sunshine, the water, the rain, and the wood with which to cook his food. At Camp Sharparoon the youth is taught what naturally grown foods he can eat and what water is safe to drink. And as he makes such discoveries as these, he is discovering himself.

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1. P. J. Zaccara, Personal Interview, March 25, 1957.

2. Finding Oneself in Relation to Others.

a. To Have a Healthier Attitude Towards the Home.

At Camp Sharparoon, youth are not taught directly how to have a healthier attitude towards the home. Rather, they learn it subtly through their close group living. In the cabin group where there are seven campers and a counselor, the counselor is at all times striving to develop loyalty and responsibility to the group. The object is to teach the youth that whatever is done, they all have a share in it. Once they have learned this, they have achieved a certain feeling of status and they begin to feel at one with the whole. Zaccara says that if such a realization remains with the youth when he returns home, he may learn to behave at home as he did within the small group at camp.¹

b. To Have a Healthier Attitude Towards One's Friends.

The loyalty to the small cabin group does not stop with that group. On the contrary this loyalty is carried over into the small camp of which the cabin unit is a part. This loyalty and unity is found because of a common feeling which exists in the small camp. Such an experience at camp the youth also carries back to the city and to his friends.

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1. P. J. Zaccara, Personal Interview, March 25, 1957.

c. To Have a Healthier Attitude Towards Society.

The theme of loyalty at Camp Sharparoon runs from the small cabin group into the small camp and then into the camp as a whole. The whole camp is a community. The youth is encouraged to take what he has learned within his small group and apply these to the entire camp community as a whole. He learns that it is possible to live with and even sleep in the same cabin with others who are of different colors and who have different ideas. In the over-all community there is a democratic feeling that a man is a creature who has a right to say what he wants, believes what he wants and expresses himself in his own way as long as he does not infringe upon the rights and privileges of others. Meeting democracy in this first hand way will enable the youth to be better adjusted to society as he returns to the city.

3. Finding Oneself in Relation to God.

There is a distinct religious emphasis at Camp Sharparoon although it cannot be specifically defined. In what Zaccara calls the visible approach, chapel and evening vespers which are daily, except for Sunday when there is a full worship service, are the principle means of guiding the youth into a wholesome religious experience. The youth is daily made to think about God. In order to help the youth come to a relation with God, again Zaccara begins with his staff. "Our

greatest emphasis is making use of people who are basically Christian in their belief."¹ Zaccara continued, "In a situation such as ours where we concentrate on the dependence upon God and the fact that He placed us here, the staff member who has been made to realize his relationship with God, can in turn bring the youth to realize the same thing. The dedication of the staff rubs off on the youth."² At Sharparoon youth learn that they can disagree with the camper next door without hating him when it is realized that he too is a child of God. As a result of such a philosophy, many youth have expressed the thought that it was a Camp Sharparoon that they found their religion. People are stirred by what has happened as a result of faith. Speaking further of the religious emphasis at Camp Sharparoon, Zaccara concluded by saying, "There is no formality to it, the youth get to know Something has power and that Something runs the whole camp."³ The vesper service nightly, the chapel service daily and the spirit of "Love", as exemplified in the life of Jesus Christ, which prevails at camp brings the youth to a Christian awareness.

D. Camp Pioneer.

1. Finding Oneself in Relation to the World.

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1. P. J. Zaccara, Personal Interview, March 25, 1957.
2. Ibid.
3. Ibid.

a. Learning to Stand on One's Own Feet.

Bowman says that camp can help the individual find himself in relation to his world as no other situation can.¹ In an interview with Laurence Mickolic of the Herald Tribune Fresh Air Fund some interesting things were said which clearly illustrate how at camp the youth learns to find himself through learning to stand on his own feet. Mickolic used the experience of an overnight camping trip as an example. On such a trip there are various jobs which carry with them various responsibilities. If the camper is to sleep well on the night of the trip he can only do so if everyone in the campstead has worked. This does not mean forced work, but it does mean work in the sense of cooperation with others in the group for the preparing of the campsite that it might be suitable for overnight living. Someone has to clear the loose brush from the desired spot; someone has to do the necessary cutting of wood for a fire for meals; someone has to get water for drinking; still someone else has to put up the lean-to so that it will be suitable for sleeping. One person cannot do all these things, they must be done cooperatively. Each person has a specific job to do, and the completion of the whole job depends upon every camper doing his share of the work. "The necessity of

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1. Bowman, op. cit., p. 42.

living in the group and the obligations that are involved help the youth to develop skills and stand on his own feet."¹

b. Developing Skills and Confidences.

Living in the outdoors one has to develop skills and as he develops these, confidences will come. For example Mickolic said that at Camp Pioneer many of the boys like to fish and know nothing about it, so under the guidance of their counselor they learn how to catch a fish from the very beginning. They learn how to bait a hook, and how to know when they have a catch. Then they must learn what to do with the fish after they have caught it. "Do you just cook it after you have caught it?", or "Do you clean it first?", or "How do you clean a fish?" These and other questions are being asked and as they are answered the youth is learning to develop skills and confidences for himself. There are other ways that youth are able to learn skills and acquire confidences. Boating, swimming, and arts and crafts are other good examples.

c. To Grow More at Home in the Natural World.

In chapter two under the heading of "Program", a statement was made which summarized the program of

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1. Laurence Mickolic, Personal Interview, March 15, 1957.

Camp Pioneer in the terms of an outdoor program.¹ Keeping this in mind, it then becomes obvious that if one is to grow more at home in the natural world, an outdoor program will be a great asset. The experience of living in the natural world, is one that the city cannot give. The Fund is happy to say of its outdoor program:

Concrete evidence shows this type of program to be most acceptable to our campers. A program centered around primitive living appeals to the adventurous spirit of both campers and staff.²

2. Finding Oneself in Relation to Others.

a. To have a Healthier Attitude Towards Home.

Returning again to Mickolic's illustration of a simple camping-out trip, it is evident that if the camper does not find himself in relation to the others who are on the camping trip problems would arise. There would be difficulty doing the numerous tasks mentioned before. But, having to live together and work together, the youth finds that "he has status within his group realizing that if he has a contribution to make, the group accepts him".³ This same discovery has a carry over as he returns to the city and to his family. He has learned through small group living that as a family

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1. Ante, p. 57.

2. Frankly Speaking, p.7.

3. Laurence Mickolic, Personal Interview, March 15, 1957.

if there is going to be harmony there must be cooperation and status. This may not solve his problem as far as adjustment in the home, but it will help him to understand the working of a family unit.

b. To Have a Healthier Attitude Towards One's Friends.

In close small group living there is opportunity to discover new associations with people. The person-to-person relationship which the youth experiences at Camp Pioneer will help him to gain new confidence in himself and new respect for others. Getting to know different people and observing their ways of doing things, he will develop a healthier attitude towards his friends back home because he learned how to do it at camp. At camp the troubled youth is able to find friendship in an informal situation. The adult is there to help him with his problem. There is no rejection. Therefore the youth is able to express himself in a real way. He can discuss his inner hopes, fears, and desires. In this way youth become able to adhere to new skills and ideas of group living that he did not know existed.¹

c. To Have a Healthier Attitude Towards Society.

Democracy is a key word at Pioneer. The activity of the group is planned around the interests of

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1. Laurence Mickolic, Personal Interview, March 15, 1957.

the group. The groups themselves are well integrated, racially, ethnically and religiously. In a situation such as this highlighted with democratic ideals of living the youth is destined to come out with a healthier attitude towards society as a whole. The Fund maintains of its camps, "Our camps can make a tangible contribution to education for democracy..."¹

3. Finding Oneself in Relation to God.

The constituency of Camp Pioneer from the view points of campers as well as staff is not only interracial but also interreligious. There is also a religious tone at this camp. On Sunday mornings, through the auspices of the Catholic Youth Organization, a Roman Catholic Priest comes into camp and says the mass for the boys who are of the Roman Catholic persuasion. For the Protestants, there is a Sunday morning worship service interdenominational in its nature which is conducted by Protestant counselors who may be in the field of religious studies. The youth who are Jews have a service of their own on Friday nights and this is also conducted by the counselors who may be Jewish. This religious program is observed weekly.

Then also there is the nonformal sense in which

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1. Frankly Speaking, p. 3.

the youth may have an ineffable religious experience with God. It is in times like these that "the youth broadens his feelings about nature and discovers the value of quiet sessions at camp."¹

E. Camp Centurion

1. Finding Oneself in Relation to One's World.

a. Learning to Stand on One's Own Feet.

Learning to stand on one's own feet at Camp Centurion is handled differently than at Sharparoon or Pioneer because of the fact that the program is a centralized one. The formalized study in the program is designed for this. The youth who is a Centurion Cadet at camp is exposed to classroom sessions in the various fields already listed.² He chooses his classes in every field except where the courses are required. There are twenty class periods a week and he chooses fifteen of these. Already through this choice he is learning how to stand on his feet. This freedom of choice in accordance with his own personal interest enables him to gain confidence in himself as well as his choices. His counselor is available for guidance but not for dictation. When making a choice of study, the counselor will not interfere with the choice of the youth unless he is asked to do so. The learning to stand on one's own feet is a

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1. Ante, p. 19.
2. Centurion Manual.

continuous process for if the cadet becomes an officer and has to lead others, he must rely on what he has already learned to do in his training period. The formal study, coupled with the drill behavior and spiritual emphasis, is all designed to aid the youth to fend for himself. In an effort to help the youth discover himself and learn to stand on his own feet counselors are told, "Never do anything you can get a boy to do".¹

b. Developing Skills and Confidences.

The main skills of a military camp are military procedure and military life which are greatly stressed at Camp Centurion. But there are other areas which are emphasized as well. As was seen in chapter two, boys are divided at Camp Centurion into varied interest groups according to their interest. For example, if a boy has a more than average interest in swimming he may belong to a squad of "Mariners" and as such he becomes specially skilled at swimming and life saving. If a boy is especially interested in military drill and its routine, he then can join the "Drill Instructors" squad and learn this. If a boy likes to build, he becomes an engineer; if he likes to blaze trails, he becomes a scout; if he likes to live out in the woods, he becomes a pioneer.

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1. Centurion Manual.

These and many others are designed to enliven interest in the boys. Any boy who excels in the broader fields of camp activity is invited to join the "Shields" which is the honor squad in the camp. Every camper strives to make this group.¹ Each squad has its own specialty yet every boy participates in every phase of the life at camp.

c. To Grow More at Home in the Natural World.

Many of the classes at Centurion are taught outdoors except on rainy days. The youth live in tents which are set down for the most part in rugged open places. Many of the worship services are held on a hill in the cool of the evening so that by getting close to nature the youth might be inspired to "get close to God". The many hiking sessions with some overnight camping give the youth a real taste of what the outdoors is like. This kind of living seems to inspire the best in every youth. The greater part of the daily program of Camp Centurion is carried on outdoors and with the associations that nature has to offer, the camper begins to grow.

2. Finding Oneself in Relation to Others.

a. To Have a Healthier Attitude Towards Home.

Everything that a youth does at Camp Centurion

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1. Centurion Manual.

is done in relation to someone else. That is, there is hardly a planned activity, except for free time, that a boy can act without personal interaction with another boy. Living in a tent with eight other boys, the atmosphere must be one of unity and harmony or there will be discomfort. In the tent a boy learns that he is a part of a unit and that his job is to do his best to make that unit the best unit in camp, therefore as a person he counts and his contribution counts as well. The counselor is around to guide the youth into this. Again he does not dictate but merely lets himself be available for the necessary counseling that the living situation will bring forth.

By the means of daily inspection and squad ratings the youth finds that if one man has failed to do his part, it is a mark against the entire group. This is not done to make the camper feel that he is out of place or that he is a misfit but it is done rather to show him the importance of one hundred percent cooperation at all times and in all situations and the fact that he has a part to contribute. Such an experience will aid the boy to have a healthier attitude towards his home as he returns to the city for individual contribution is part of making a home a sound one.¹

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1. A. L. Moring, Director, Camp Centurion.

b. To Have a Healthier Attitude Towards One's Friends.

The Christian emphasis has brought to Camp Centurion a different concept in camping whereby every boy sooner or later comes to feel that he is a brother to every other boy in camp. This is achieved through loyalty to the squad, to the platoon, to the group and ultimately to the camp. This loyalty is summed up in the word "Centurion" which has come to mean friend. Living together, working together, striving together are the things that make for a healthier attitude towards one's friends for in the process there has been a good deal of sharing which is the very basis of friendship.

c. To Have a Healthier Attitude Towards Society.

The Centurion is taught that he is a soldier of Jesus Christ for life. His experience as a Christian does not end at camp. He is obliged to come back to his home, his school, and his community and show forth the Christian principles which he has been taught and which have come to be a part of his life at camp. He has come to see that there is a world which needs to become conscious of the fact that "God so loved the world", and that the only way that the world will become conscious of that fact will be as the Centurions live Christ in the home, on the playground, in the school and in the community as a whole.¹

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1. Centurion Manual

3. Finding Oneself in Relation to God.

It is the policy of the Camp Centurion to be Christian. Its prime objective is stated thus, "To point boys to Jesus Christ as Lord and Savior". It is very outspoken about this. Its whole program is designed with this idea as basic. It is the desire of the staff to bring youth face to face with the Christ who inspires the Christian principles under which Camp Centurion is run. The youth meets God in the morning worship service and in his evening devotions with his counselor. He meets God in his Bible study and at meal time in the prayers which are offered and in the songs which are sung. He meets Christ personally when at the ripe moment he is taken aside by his counselor and shown what it means to be a Christian and to have a right relationship with God. God may also be found in his own quiet time which may come during the noontime rest period or in the after supper free time.¹

F. Observations of the Selected Camps.

1. Camp Sharparoon.

The thing most worthy of note in the program of Camp Sharparoon is the emphasis on the idea of love. This ideal is the corner stone upon which all of the

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1. A. L. Moring, Director, Camp Centurion.

activity and the programing is built. The youth by experiencing love from his counselor and other adults in camp soon comes to learn that he is accepted and that he is a part of the whole camp family. This atmosphere inspires growth within the youth in such a way that he quickly learns how to stand on his own feet and how to develop skills and confidences for he finds that even if he makes a mistake he will not be ridiculed or punished but will be talked with patiently and lovingly shown his mistakes. The worth of the individual is held to be sacred, the personality of the individual youth is as a delicate piece of clay to be molded and shaped into the best possible person. There is one counselor to every four campers and such an arrangement, coupled with an emphasis upon small group activity, affords an opportunity for intimacy and flexibility which may serve to aid the counselor in helping the youth.

The coeducational feature at Camp Sharparoon is worth mentioning. At the camp there are boys and girls who eat together, worship together, have a week end social program together but for the most part are under two separate programs. This coeducational feature makes for good boy-girl relationships and is wholesome in that it aids the youth in finding himself.

The religious program at Sharparoon is more marked than at Pioneer but less marked than at Centurion. The daily chapel period and the evening vesper give religious experience to the youth, but a sense of personal

challenge is indirect rather than direct. It is hoped that the youth will come to grow and understand what is meant to be a Christian through all that he sees and personally experiences at Sharparoon.

2. Camp Pioneer.

The most outstanding feature of Camp Pioneer is the fact that its program is decentralized and as such is able to give closer attention to the camper. There is one counselor for every six boys at Camp Pioneer which is a good ratio for it means that the youth who has problems of poor adjustment will get more attention because of the smallness of the group.

Another significant feature of Camp Pioneer is the fact that "city sports" such as basketball, baseball, boxing and others are not encouraged. The youth is encouraged to come to camp in order to camp.

Camp Pioneer is an interracial, interfaith camp, and as such the religious tone is not as marked as that of Sharparoon or Centurion.

3. Camp Centurion.

A different reflection is seen at Camp Centurion as a Christian military camp where the campers administer the program. Although it is an unusual situation, Camp Centurion feels that this is the way to teach a youth to grow and to take his rightful place in society as a well-matured person. Thus, a counselor at Camp Centurion serves as a guide. In effect he is an aide to the boy. Camp Centurion strives to build leadership. The ratio of counselor to camper is one to nine.

The morning program with its four sessions of class is also unusual at Camp Centurion. This feature of the program is school-like in its nature and many of the courses taught are the same that are taught at regular school. The youth chooses these according to his desires and needs. This careful instruction is to help him so that as he returns to school in the fall he may do a better job. It also helps him to adjust better to his situation as a person.

The religious emphasis at Camp Centurion is aggressively evangelistic. It is not enough that the youth comes in contact with religious ideals through chapel and worship. The Bible is a major part of the daily class curriculum. In fact it is required study for all campers. Then, too, counselors are encouraged to speak to their boys about personal commitments to Jesus Christ, that they may come to understand actively and consciously what is meant by being a Christian. Each boy is encouraged to receive Christ as his personal Savior.¹

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1. Centurion Manual.

G. Summary

The contribution of the selected summer camp to the adjustment needs of inner-city youth was the study of this chapter. In the introduction chapters one and two were reviewed. This was followed by a reiteration of the adjustment needs of inner-city youth in outline form and then the three selected camps were discussed in relation to the outline. Camp Sharparoon found that the chief source in aiding the youth discover himself was in orienting the counselor. Once this was done the counselor was in a position to pass along his training to the youth in such a way so as to develop self discovery and the skills and confidences needed for everyday living. Through the counselor the youth was taught to grow more at home in the natural world.

It was found that although the youth were not taught directly to have a healthier attitude towards the home yet this principle was taught indirectly through the medium of small group living. The combination of the small camp with the small group resulted in a feeling of loyalty that provided an experience at camp which could help the youth to have a healthier attitude towards his friends. The loyalty from the small cabin group and small camp flowed readily into the entire camp as a community. In aiding the youth find himself in relation

to God the philosophy of Camp Sharparoon was twofold. The first was to make use of people who are basically Christian in their belief, and the second was to propagate the ideal of love as exemplified in the life of Jesus Christ. The interracial situation in the camp as a whole the differences of beliefs and wants all helped the youth to be better adjusted to express a healthier attitude to society as he returned to the city.

In guiding the youth to a realization of finding himself in relation to the world in learning to stand on his own feet, Camp Pioneer emphasized the idea that this was accomplished as the youth learned to work within the group of which he was a member. The realization of such obligation resulted in the developing of skills for him. Other forms of skills and confidences were discovered through the simple things of camp life, even a simple fishing lesson. Camp Pioneer maintained that the youth could grow more at home in the natural world because that was precisely where the camp's program was. The program of Camp Pioneer was principally an outdoor program.

In order to find oneself in relation to others, Camp Pioneer strove to enable the youth to realize his status within his group, and the fact that on the basis of his contribution he was accepted. It was felt that the discovery had carry over value into the home.

In order to encourage the youth to have a healthier attitude towards his friends, real friendship was shown him at Camp Pioneer. In experiencing this friendship he was able to discover his inner hopes, fears, and desires. To have a healthier attitude towards society democracy is practiced at Camp Pioneer. The interracial, interreligious integrated society high-lighted with democratic ideals made this possible. The weekly religious services for each major religious group provided a possibility for youth to find himself in relation to God.

The formalized study program of Camp Centurion, the freedom of choice of classes in accordance with personal interests were designed to enable the youth to discover himself and to learn to stand on his own feet. Skills and confidences were developed at Camp Centurion in conjunction with the interests of the boys.

To grow more at home in the natural world much of Centurion's activities occurred in the outdoors. Everything that a youth did at camp was done in relation to someone else. This was one means that the camp used to teach the youth to have a healthier attitude towards those who lived in his tent unit. This had carry over value for developing a healthier attitude towards the home and towards one's friends. To have a healthier attitude towards society, the youth is taught at camp to live according to Christian principles. Finding oneself

in relation to God is one of the prime objectives of the Camp Centurion. At the very center of the program is the desire to bring boys to a personal knowledge of Jesus Christ.

In noting the observations of these selected camps, it was discovered that Camp Pioneer with its small group living and decentralized program could give close attention to its campers. It was also noted that "city sports" were not encouraged at camp. The observation further revealed that the religious tone of the camp was not as marked as that of Sharparoon and Centurion.

An outstanding feature of Camp Sharparoon was its ideal of love with its heavy emphasis upon the worth of the individual. The coeducational feature of the camp encouraged wholesome boy-girl relationships. Its religious emphasis with its indirect personal challenge proved more marked than Pioneer but less marked than Centurion.

At Camp Centurion where the program was Christian and military, the campers administrated the program. This was done to help train the youth for leadership in life. The morning program with its classes was designed as a specific means of aiding the youth to adjust to his life situation as a person. The religious program at Centurion was defined as aggressively evangelistic.

SUMMARY AND CONCLUSIONS

CHAPTER IV

The subject of this study is the contribution of summer camps to the adjustment needs of inner-city youth. In the first chapter it was discovered that certain environmental factors which figured in the adjustment problems of inner-city youth. The first of these factors was the home. Here it was established that a preponderance of negativistic influences well may have been the causes of poor adjustment in the youth. Among these negative influences in the home were the following; the lack of wholesome example, the lack of harmony and the lack of love. The second of these factors was the school. With reference to the school a discussion of its threefold role in the development and maturation of the youth showed that it had a responsibility in helping the youth meet his problems of adjustment. The school was considered important because of its status as a secondary social unit. Teacher-pupil relationship was equally important because it was found that this was a source for possible poor adjustment when the teacher was unable to identify with the pupils. There were other problems confronting the school among

which were truancy, over-crowdedness and misbehavior. The third factor was that of the community which was the larger social unit in which the youth found himself. In the community there were certain expressions of everyday living which had to do with the adjustment problems of the youth. Among these were the following; disorganized culture, peer culture, gang culture, newspapers and comic books, and segregation and discrimination.

The effects of these environmental factors upon the youth were characterized by frustration, conflict and ultimately juvenile delinquency. The bases of frustration experienced by youth were closely associated with motives or goals while the sources of frustration come out of everyday living at home, at school and in the community. Frustration tolerance was defined as the ability to endure the frustrations without becoming emotionally disorganized. On the other hand conflict was considered as a form of frustration but was usually concerned with wanting to satisfy more than one desire at a time. It was suggested that the best way to adjust to frustrations and conflicts was to meet them by direct attack.

Another effect of the negative influences of the society upon the youth was juvenile delinquency which proved to be a symptom rather than a diagnosis. It was shown that the delinquent was a youth who through poor adjustment was unable to handle his problems and thus

expressed himself in such a way so as to need apprehension by the law.

The chapter closed with a presentation of the adjustment needs of inner-city youth and these were three; to find oneself in relation to one's world, to find oneself in relation to others and to find oneself in relation to God.

In chapter two the programs of three selected summer camps were presented. These camps were Sharparoon, under the sponsorship of the New York City Mission Society; Pioneer, under the auspices of the Herald Tribune Fresh Air Fund; and Centurion, a non-agency camp.

As a result of examining these programs it was discovered that all three camps were outside of the city of New York and that its youth were principally New York youth of the inner-city.

There were differences in these camps with respect to philosophy. Camp Sharparoon believed in the worth of the individual, the ideal of love and the reality of God. Camp Pioneer believed in having fun, enjoying physical well being, acquiring skills, developing and growing as persons and practicing good citizenship.

The daily programs of the camps were different as well. Sharparoon was decentralized in its program with an emphasis on small group living. Pioneer was also decentralized with the same emphasis, and an additional

one, namely a minimization of "city sports". Centurion had a fully planned daily schedule for its program was centralized.

The staff and personnel scale of Camp Pioneer was to begin with at least the college freshman level through graduate school. Camp Sharparoon preferred college graduates and post-graduates on their staff. At Camp Centurion experience and ability were the deciding factors. Camps Sharparoon and Centurion stressed the fact that they preferred their staffs to be evangelically Christian while Camp Pioneer hired on an interfaith basis. All three camps were integrated racially. All camps conducted a period of counselor orientation prior to the opening of camp.

The facilities of all three camps seemed adequate to meet the needs of its campers.

Chapter three contained a discussion of what contribution the selected summer camps made to the adjustment needs of inner-city youth.

With relation to finding oneself in relation to one's world, Camps Sharparoon and Pioneer felt that the decentralizational aspect of their programs which focused more attention on the youth as an individual, and because of this helped him to develop more skills and confidences, was the best way to help the youth in the area of self-discovery. Camp Centurion felt that

its centralized, teaching-guiding program with an emphasis upon the free choice of the youth was the best road to self-discovery.

To aid youth discover himself in relation to others, all three camps felt that their small group living with the responsibilities and obligations which were involved would accomplish this need best. It was also felt that the new discoveries in the area of human relationships would reflect itself in a healthier attitude on the part of the youth towards his home, his community and ultimately the society.

The weekly services for each of the three religious groups represented at Camp Pioneer was felt to be a means of aiding the youth to discover himself in relation to God. Camp Sharparoon relied more upon the exemplary life of its counseling staff, the daily chapel and vesper program with a weekly worship service. Camp Centurion emphasized a direct evangelistic approach to its youth as well as a heavy emphasis of religion in the daily schedule.

Although it includes some points already summarized, special emphasis of each camp are worthy of note.

- A. Camp Pioneer
 - 1. Decentralization
 - 2. No "city sports"
 - 3. Interreligious

B. Camp Sharparoon

1. The ideal of love
2. Co-educational
3. Indirect religious approach

C. Camp Centurion

1. Christian, military with emphasis upon building leadership
2. Morning program with classroom sessions
3. Religious emphasis, evangelistically aggressive

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