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THE CHRISTIAN EDUCATION OF THE EARLY ADOLESCENT
THROUGH A SUMMER PROGRAM

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INTRODUCTION

INTRODUCTION

A. The Problem

Early adolescence is that transitional period in the life of the individual in which he changes from a child to a youth. This period brings with it swirling confusion and many new problems. There is so much change in the growth, outlook and interests of this age group that it becomes a problem not only for parents but also for religious educators. Yet the early adolescent growth and needs have not been studied to the extent necessary. There is at this period a rise of religious consciousness, and for this reason everything possible should be done to win and hold the early adolescent for Christ and the Church. Burrell writes,

"'Youth', says someone of this period, 'is so plastic, so spiritual, so sacred that it is the very stuff of which the Kingdom of Heaven is made.'"¹

The summer vacation multiplies the problems of the early adolescent, for, unless he has home responsibilities, and parental guidance it means a time of freedom; freedom to roam the streets, to become associated with undesirable companions, to drift aimlessly. The heat of the summer, the crowded apartments and tenements in under-

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1. Burrell, Caroline B.: Our Girls and Our Times, p. 78.

privileged areas of cities, lack of playgrounds, and the negative life of many families all add to the summer problem. Some of our youth have the privilege of traveling, others of going to the country where they may build up physically. But this privilege is available only to a few. Nothing to do but follow the "gang" is often the experience of our youth. Unworthy appeals challenge the interest and attention of this age youth, pulling them away from true values in life. Eventually this situation tends to lead to a moral, social, and religious condition which is altogether harmful and difficult.

The church today is faced with the problem of holding its youth, of building up its membership and of developing new and competent leadership. If the Intermediate is lost to the church in this important, changing time of life, where shall the church obtain her youth and adult leadership? But even more important than this is the question, if the early adolescent is lost at this stage of his life, will it be impossible for the church to ever win him back to a vital relationship with his God and his church, or will years intervene before he is won back? One Presbytery reported the enrollment of Intermediates in the Sunday Church Schools as follows:

1933 - 1934	2804
1934 - 1935	2493
1935 - 1936	2540
1936 - 1937	2672

As these Intermediate statistics are considered, it will be necessary to keep in mind the fact that some of the churches in this Presbytery reported Intermediates with Juniors, or with Seniors, and therefore the figures given cannot be exact. However, they do give a relative picture of the situation. It is impossible to discover the cause of the decrease in enrollment. However, it is encouraging to note that there has been a gradual increase in the past two years. The Director also reported the enrollment in this same Presbytery of Intermediates in the Vacation Church School:

Summer of 1934	400
Summer of 1935	290
Summer of 1936	190
Summer of 1937	185

Here the decline is greater and the problem is seen to be serious.

As one views these facts and others which can be presented, such questions as the following naturally arise:

If the early adolescent was unable to attend the Vacation Church School, were other Christian education programs made available to him earlier or later in the summer that he might be kept under the influence of the church?

To what extent is the church program for the balance of the year affected by the summer program of Christian education for Intermediates, or the lack of such a program?

The problem of this thesis is to set forth in specific form the characteristics and needs of the early

adolescent, with special emphasis upon their summer needs, and to construct a summer program of Christian education to meet the needs of this age youth.

B. Method of Procedure

It was the original plan of the writer to undertake a study of the summer programs of Christian education available to the Intermediate age youth of the Presbyterian Church in the United States of America. These programs were to have been evaluated in the light of the characteristics and needs of the early adolescent, and suggestions for further meeting the needs of this age group were to have been given. It was impossible to secure the necessary information from the Board of Christian Education, due to the fact that the Board does not conduct summer programs for Intermediates and therefore kept no statistics nor had any reports of summer work. Questionnaires were sent, therefore, to Directors of Christian Education of Presbyteries and synods to determine what summer opportunities for Christian Education were made available to Intermediates in their areas.

The responses to the questionnaires and the information given were so inadequate that they did not justify an evaluation. This appears to make it evident that summer programs of Christian education for the early ado-

lescent need to be constructed and promoted.

The method to be followed in the development of this problem of creating a suggested program of Christian education for early adolescents is first, to make a comprehensive study of the characteristics and needs of the early adolescent, with reference to his special summer needs. In the study of this, use will be made of the outstanding sources on the psychology of the early adolescent. Consideration will then be given of the values inherent in summer programs of Christian education for the early adolescent. Criteria then will be set up for the planning and judging of such programs, and these will be followed by the presentation of suggestions for summer programs of Christian education for the early adolescent. Suggestions will be given for the Vacation Church School and the summer camp, and also for other programs for the early adolescent for the balance of the summer months. Authorities on the Vacation Church School, and summer camps and conferences will be used for source materials.

CHAPTER I

A PSYCHOLOGICAL STUDY OF THE EARLY ADOLESCENT
IN RELATION TO THE SUMMER VACATION OPPORTUNITIES
FOR CHRISTIAN EDUCATION

CHAPTER I

A PSYCHOLOGICAL STUDY OF THE EARLY ADOLESCENT IN RELATION TO THE SUMMER VACATION OPPORTUNITIES FOR CHRISTIAN EDUCATION

A. Introduction

The early adolescent, or Intermediate, period is that period of time which comes between the ages of twelve and fourteen years.

It is essential that one be familiar with the characteristics and needs of the early adolescent in order to determine just what should be incorporated in a summer Christian education program for this age group.

"It is not too much to say that if every child could be adequately studied and education really adapted to the needs of the individual child, most of the problems of vice and crime would disappear.¹

Therefore, a thorough study of the characteristics and needs of the early adolescent, in relation to the vacation opportunities for Christian education, will be made

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1. Pechstein, Louis A., McGregor, Anne L.; Psychology of the Junior High School Pupil, p. 133.

in this chapter. Such outstanding authorities on early adolescence as Edward S. Ames, Fowler D. Brooks, Luella Cole, G. Stanley Hall, Leta S. Hollingsworth, Frank M. McKibben, Evelyn L. Mudge, Louis A. Pechstein and Anne L. McGregor, William S. Sadler, and Frederick Tracy have been consulted as a basis for this study. In addition, other sources were used as needs arose in the progression of the study.

This investigation, with that into the values inherent in a summer Christian education program, and the criteria to be set up, will serve as a basis for the building of a suggested summer Christian education program for the early adolescent.

B. Analysis of the Characteristics and Needs of the Early Adolescent

1. Physical Characteristics and Needs of the Early Adolescent

The early adolescent period is considered the most important, in fact the turning point, in life. It is a great transition time in the growth of the individual, bringing with it changes in the physical and intellectual make-up, in social, moral, and religious habits, in relationships and attitudes. It is the time

of complexity, variability, and instability in behavior.¹ All of these changes are associated with, and due to, new physical developments. Tracy shows the connections between the adolescent and the child and adult when he says

"There is no characteristic of adolescence whose germ may not be found in childhood, and whose consequence may not be traced in maturity and old age."²

McKibben emphasizes the importance of the early adolescent period in still another way, as shown in the following statement:

"It forms the second half of what may be called the training period of life. It is during these years that plastic, developing childhood is transformed into more or less fixed maturity. This transition, especially the first few years, brings about some of the most momentous changes in the whole life of the individual."³

Physical changes take place which set the Intermediate apart from his childhood years. The physical growth is very irregular. With the rapid growth of bone structure, and a less rapid growth of the muscles, comes the well-known growing pains. These result in careless posture habits and awkwardness. Although the early adolescent is very easily fatigued, yet his resistance to

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1. Cf. Mudge, Evelyn Leigh; The Psychology of Early Adolescence, pp. 13-20.
2. Tracy, Frederick; The Psychology of Adolescence, p. 5.
3. McKibben, Frank M.; Intermediate Method in the Church School, p. 37.

disease is very great. The general vitality is high, the death rate low.

Accompanying the body development in general, is the quick growth of the organs of the body. The heart grows rapidly, causing it to become relatively weak. The arteries are proportionately small, and the blood pressure high. The various glands affect the general growth and condition of the system. The adrenals tend to stimulate the heart and the external muscular system, and are related to the sex glands. They play a large part in the bodily reactions and in the strong emotions present in the adolescent.

The brain is nearly at its largest size, "but there is a great development in early adolescence of the connection between different parts of the brain."¹ In this transitional time the nervous energy does not find ready modes of response, thus results "nervous instability, the emotional shifts, the frequent changing moods, of the adolescent period. "²

This is the puberty period. As defined by Tracy,

"Puberty means the dawning of the sex life, and the beginning of the unfolding of the procreative capacities; and adolescence means that period of life which extends

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1. Mudge, op. cit., p. 35.
2. Ibid., pp. 35, 36.

from puberty to full physical maturity."¹

Puberty does not begin at the same specific time or age in each individual but the time varies according to the environment and circumstances, the race, climate, and habits of life.² The youth becomes curious about his new physical changes and development, and the experiences and emotions accompanying these. This curiosity is a normal thing in the adolescent. For this reason he should be normally instructed regarding these phases and experiences in his life. Nervous reactions are liable to occur if erroneous information is "picked up" on the street or from other groups. Changes in body growth, sex characteristics, hair growth, and change of voice are all associated with the puberty period.³ Many manifestations of sex are seen in the apparent sex repulsion, the scorn of the opposite sex, and also in the positive effort to attract the members of the opposite sex by means of various kinds of performances. Premature love affairs often occur at this time, but the adolescent usually is spurred on to such ideas by adults.⁴

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1. Tracy, op. cit., p. 16.
2. Cf. Hollingsworth, Leta S.: The Psychology of the Adolescent, pp. 2-4.
3. Cf. Ibid., p. 4.
4. Cf. Mudge, op. cit., pp. 41, 42; Cf. Hall, G. Stanley: Adolescence, Vol. I, p. 224.

Rivalries exist between the boys and girls of this period, as described by Mudge.

"One phase of the typical sex attitude of this period is the frequent occurrence of rivalries between boys and girls in various activities. The boy works at his books because he dislikes to be beaten by a girl, while the girl is just as determined to show her prowess in any sort of contest. This spirit of rivalry is perhaps encouraged by the fact that generally in early adolescence the girl is physically the equal or even the superior of the boy. She can run as fast or strike as hard a blow as her brother. The situation is further complicated by the girl's attaining the pubertal maturity a year or two earlier than the boy and by the vague turmoil into which adolescence precipitates them both."¹

There are certain physical limitations associated with the early adolescent period. The adolescent must be careful lest he put too much strain upon the heart and other organs, especially since they are easily overtaxed. Over indulgence in exercise, in eating, and in experiences resulting in emotional reactions, should be avoided. Since the physical strength and energy of the early adolescent is at low ebb, he should be guided and helped in the planning of his activities.

The physical needs of this age youth are many, as revealed by a careful study and analysis of the early adolescent. They include: (1) Well-regulated, out-of-doors exercise. This exercise should not be too stren-

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1. Mudge, op. cit., p. 43.

uous, nor too much at one time. It should be of the type which will utilize the large muscles which are in the process of growing. Leg exercise is of high value.¹ This out-of doors exercise is the best type for securing normal, healthy fatigue. (2) Properly balanced diet, with plenty of fresh, wholesome food at regular intervals.² (3) Sufficient rest. Often the adolescent is thought of as being lazy when really the case is one of low physical endurance which necessitates more rest than is needed by an older individual. (4) Proper care of the body, and the establishment of good hygienic habits. The boy and girl need to learn of the sacredness of the body, and the importance of its proper care. (5) Normal, wholesome environment, and boy and girl associations in this environment.³ (6) Love and understanding of parents.⁴ (7) Restraint in all phases of life, including the emotional, the physical, the moral, and the social.

2. Moral and Social Characteristics and Needs of the Early Adolescent

The development of the sex life brings new temptations and problems with which the early adolescent must cope. By the time he has reached this age, writes

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1. Cf. Hall, G. Stanley: Adolescence, Vol. I, p. 175.
2. Cf. Mudge, op. cit., p. 36.
3. Cf. Ibid., p. 47.
4. Cf. Hollingsworth, op. cit., pp. 12-14.

Tracy,

"the conceptions of right and duty have become fairly well detached, in his mind, from everything adventitious; ...The mind is beginning to comprehend the meaning of moral principles as distinguished from arbitrary rules, and of absolute as distinguished from relative values."¹

Because at this time the early adolescent is developing his powers of reasoning, he is therefore held accountable for his acts.

There is found in this age youth a mixture of codes and ideals, which often appear contradictory in nature. He is greatly influenced by individuals whom he likes and admires, regardless of the moral, ethical or religious standards of those individuals. He may seem sympathetic, understanding, and be dependable at one time, yet at another time he may be selfish, unconcerned, and undependable. Mudge says,

"Adolescence sees a distinct development of the altruistic spirit essential to a worthy morality. Helpfulness, social loyalty, service to the world, become ruling ideals in the idealistic years of adolescence. But along side the altruism of early adolescence are a new consciousness of self, rising self-evaluation, and the impulses of self-interest. It is characteristic of this often paradoxical period that a boy may seem self-centered almost to heartlessness and still may at times display a loyal devotion to his chum or to his family or other social group. Adolescence is a period of rather free impulsiveness that may at one time be self-centered and at another time sympathetic."²

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1. Tracy, op. cit., p. 163.
2. Mudge, op. cit., pp. 94, 95.

The conscience of this period is described by Mudge as "a friendly monitor, and also an inquisitorial torment."¹

This is the "gang" period, with its gang interests and activities. New loyalties are developed; there is a beginning of interest in athletics, in team play, and through all there is a new social awakening.² Of the social relationships, Mudge says,

"In early adolescents the social impulses are normally beginning to dominate the personality. It is a period of new appreciation of social relationships."³

Leaders chosen from within the group secure the cooperation of the group, whereas those brought in from without do not meet with such success. With the social interest comes interest in adults, and the enjoyment of companionship with them. The Intermediate is especially attracted by heroes.

As the Intermediate develops socially and morally, he also becomes very sensitive to the treatment shown him. He tends to misinterpret an experience, to misunderstand words spoken, and he easily becomes imaginative and suspicious regarding these experiences. Unless the condition is corrected for him, it readily leads to moodiness, a feeling of not being wanted, or of

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1. Mudge, op. cit., p. 96.
2. Cf. McKibben, op. cit., p. 61.
3. Mudge, op. cit., p. 89.

not being understood.¹ He also becomes extremely critical of his environment and dress. The one important thing with him is that he have what others have, live and do as his friends. If this is impossible the situation usually becomes one of unhappiness.

Although he desires to participate in social activities, yet the early adolescent also wishes solitude. McKibben discusses this in a detailed way in the following:

"Self-awareness with varying degrees of vividness characterizes early adolescence. It expresses itself in widely different ways with different individuals. Even with the same individual at different times the manifestations may be contradictory . . . varied and important ways in which self-awareness is expressed in the midst of social situations: bashfulness, self-assertiveness, reticence, egotism, boasting, morbidity, independence of thought and judgment, and opinionativeness."²

He likes and craves approval of his appearance and accomplishments, and thus seeks to obtain it in his daily activities regardless of whether he secures it by honest means or false.³ "Young people," writes Dr. Sadler, "throughout their teens, require not less than two hours of play each day. This relaxation should be taken in at least two periods; sometimes even three are preferable."⁴

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1. Cf. Mudge, op. cit., p. 97.
2. McKibben, op. cit., p. 59; Cf. Mudge, op. cit., p. 27.
3. Cf. Mudge, op. cit., pp. 95, 96; Cf. Brooks, Fowler Dell: The Psychology of Adolescence, p. 193.
4. Sadler, William S.: Piloting Modern Youth, p. 255.

At this time the Intermediate needs companionship with adults as well as with other young people. He should be shown deep sympathy, and be given words of encouragement. It is very essential that he establish new habits, and develop the ability to submerge personal desires for the good of the group or organization. It is desirable that opportunities be given for wholesome physical play, and for recreation with and without the opposite sex.¹ He should receive instruction in matters of sex and the highest moral life.² He needs to be guided in the selection of reading materials. Over and above all, he should have well-balanced, sympathetic, Christian leaders who have a psychological understanding of this age group.

3. Emotional and Volitional Characteristics and Needs of the Early Adolescent

Pechstein gives two classifications of emotions: the "mental or subjective," with the "tendency to feel"; and the "physical or objective," with the "tendency to act."³ The emotions, or feelings and sensations, affect the whole of life, and the functions of the organs in that life. Benson gives a fine description of the actions and changes resulting from emotional disturbances.

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1. Cf. Mudge, op. cit., p. 47.
2. Cf. Hollingsworth, op. cit., p. 14.
3. Pechstein, op. cit., p. 103.

"Changes in respiration, digestion, peristalsis, pulse rate, and blood pressure correlate with the emotions. The perception, or awareness, of the exciting cause and the bodily changes imply the activity of the cerebrospinal nervous system. Through the action of the autonomic nervous system the glands of internal secretion are stimulated. The satisfying element or the annoying element is usually pronounced. The higher emotions, made possible through education, involve the more complex nervous patterns."¹

Regarding the emotions, Brooks writes,

"Attempts have been made to divide the emotions into two groups: (1) the primary, which are not learned or acquired through experience but are part of man's native constitution; and (2) the "higher" which are derivatives of the primary ones, being built up through experience. When such groupings are made, anger, fear, grief, mirth, tenderness, disgust, curiosity, and lust are regarded as primary emotions; whereas the higher ones include various states belonging to the aesthetic, social, and religious groups, and comprise such compounds and consolidations as affection, pity, gratitude, admiration, hate, reverence, resentment, disappointment, surprise, and the emotions involved in appreciations of various sorts."²

There is within him a conflict of good and evil. Throughout this period there is a negative and a positive self-feeling. There is much restless activity associated with the craving for an emotional experience.

Nervous instability is due to the change and rapid development which the glands are undergoing. Often it seems that impulses in the adolescent are incompatible

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1. Benson, Charles Emile, et al.: Psychology for Teachers, p 102.
2. Brooks, op. cit., pp. 214, 215.

and contradictory. Regarding the emotional element in this period, Mudge says,

"Life is a seething mixture of childish impulses and adultlike traits, of vague and mysterious impulses, of various tendencies not yet regulated and reduced to order and harmony. To know this element of variation in the nature of adolescence is of the highest importance to their teachers."¹

In general, this period may be classified as one of storm and stress, melancholy and joy, interest and disinterest.

Volition may be defined as the ability to control one's own actions. That person who is willing and able to exert control over his rational powers is indeed free and happy. There is a lack of control in the Intermediate, and therefore he must learn to master himself. He is responsive and irresponsible, dependable, and not dependable. His activity is determined by his interest, and thus it may be high or low. At one time he imitates his hero or acts to please his group; at another time he becomes independent, and often rebels against his group or those in authority.

Dr. Sadler tells us that play develops alertness, self-control, co-ordination, cooperation and leadership.² Thus play may be a means of holding and developing the Intermediate. Because of his emotional

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1. Mudge, op. cit., p. 59.

2. Cf. Sadler, op. cit., pp. 258, 259.

and volitional character, the Intermediate needs a positive rather than a negative treatment, direct, friendly attention rather than antagonism. Open rebuke and fault-finding is repulsive and harmful rather than helpful.¹ He should learn to sublimate undesirable emotions, to develop and stabilize the higher emotions; he needs to gain a knowledge of himself and develop powers of self-control. It is important, also, that he cultivate a good sense of humor. He should receive sex instruction, be given protection from contact with unwholesome emotions, and be provided with opportunities for out-of-doors recreation, and exercise in active service.

4. Intellectual Characteristics and Needs of the Early Adolescent

The early adolescent is extremely conscious of himself, both in his relation to other people, and in regard to his work. As McKibben expresses it, "The early adolescent is made vividly self-conscious through the physical growth he experiences and also through social recognition."² He is extremely aware of any errors he makes. He tends, to a certain extent, to seriously evaluate himself, and is unwilling to attempt an activity if he possesses a feeling of inability or inferiority.

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1. Cf. Mudge, op. cit., pp. 62, 63.
2. McKibben, op. cit., p. 50.

However, this youth needs encouragement; he needs to be led into carrying on a task to a satisfactory completion that he may become confident of himself.

There is the beginning of a new intellectual awakening in the early adolescent, a new enthusiasm for his work; he becomes interested in new fields and facts. His imagination has been growing in the past, and now "bursts into characteristic bloom."¹ Too often he may be considered indolent and absent-minded when really his physical energy is low, or day-dreams and imaginations have a hold upon him. It is at this time that he needs to be treated sympathetically, and to be brought back to realities.² The youth may be guided into real dreams for the future if this is wisely done. This condition, however, is more characteristic of the latter part of the early adolescent period.

New intellectual interests and pursuits begin to take form; there is a fascination for reading, for tales of adventure and heroism. Mental alertness is on the increase. Accompanying this growth is a development of memory. Emphasis should not be put upon rote memorization, but rather on a logical and analytical development, which will lead to a remembrance of materials. Because

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1. Mudge, op. cit., p. 52.
2. Cf. Ibid., p. 53.

of the beginning of the logical trend of the mind the adolescent dislikes drill. There is exceptional development in ability to concentrate.¹ A growth in mechanical aptitude is especially found among the boys, and among the girls to a small extent.²

The Intermediate is beginning to steer his own mental craft. He is increasingly developing his ability to solve problems.³ He should be permitted a reasonable amount of freedom and initiative in this, as suggested by McKibben in the following:

"Parents and leaders who fail to permit a reasonable amount of freedom and initiative in this regard hinder development and borrow trouble. Responsibility for personal opinions and judgments and choices should be increasingly placed squarely upon the young people."⁴

Once this individual was open to advice and direct suggestion, but now the leader must lead and suggest in an indirect manner.

There are certain mental limitations characteristic of this age, and associated with these there are certain needs, as discussed by McKibben in the following:

"The more apparent mental limitations and needs of these years are hunger for thrills and excitement, excessive fascination of reading, recklessness, temper, fastidiousness of dress and

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1. Cf. Cole, Luella: The Psychology of Adolescence, pp. 204-207.
2. Cf. Ibid., p. 219.
3. Cf. Mudge, op. cit., pp. 49, 50.
4. McKibben, op. cit., p. 53.

personal appearance, or, on the other hand, utter disregard of appearance, flippancy, fickleness of interest and attention, opinionativeness, morbidness, impractical idealism or a tendency to engage in unrestrained imagining, and the cultivation of unwholesome states of self-consciousness. Many of these conditions constitute grave problems. They may be normal experiences for these years, but to the leaders of young people they should be centers of educational activity. They are possibilities of development which may lead to splendid results in character and conduct or they may become abnormal and injurious to youth through undue acceleration or retardation, faulty training or accident."¹

Tact, sympathy and understanding of adults should be in evidence at all times. The early adolescent should be guarded against undergoing extreme mental strain during a period in which he is fatigued, that later he may be physically, emotionally, and religiously fitted for his place in the world. The early adolescent should have objective interests, with variation. He needs relatively "simple, clean, wholesome"² literature, therefore he should be guided in his selection of books.

5. Religious Characteristics and Needs of the Early Adolescent

Early adolescence is a period of the rise of religious consciousness. It is found in its beginnings in later childhood, but "the period of original, spontaneous, and vital awakening is in the teens."³

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1. McKibben, op. cit., p. 54
2. Ibid., p. 54
3. Ames, Edward Scribner: The Psychology of Religious Experience, p. 214

The greatest majority of conversions occur between the ages of ten and twenty-five years, about sixteen years being the median conversion age. Therefore it is vital that this experience be built up to and prepared for the Intermediate. Early adolescents are in earnest search for sources of help in controlling conduct. Some of the sources which may be of assistance in this are the inner conscience, personal ideals which become clarified as the youth grows, and the development of motives for action. It is desirable that there be a normal development of the conscience at this time.

The early adolescent is relatively uninterested in the intellectual doctrines and dogmas of religion, and there is very little religious doubt present in his mind. About the religious development of this period Tracy writes,

"There are many features about the period of youth that make it a time of special opportunity for the religious teacher . . . There is abounding life, vitality and vigor. There is a maximum of enthusiastic interest in things, and a minimum of cynicism and bitterness. Hope is unclouded, faith is buoyant, and charity is broad and generous. The intellect is easily persuaded into regarding all things as products of supreme wisdom and all events as under the control of supreme beneficence. Youth is by nature theistic and idealistic."¹

The importance of the teacher's task in relation to the religious life of the adolescent is emphasized

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1. Tracy, op. cit., pp. 231, 232.

by Tracy when he says,

"One of his tasks will be, . . . to see that religious experience does not begin and end in mere emotion. True emotion is the child of ideas, the product of reflection and conviction."¹

Squires gives further emphasis to this point in the following,

"Emotions lie even nearer to the springs of action than thinking does. It is the task of the Christian teacher to nurture in the pupil emotions of reverence for God; emotions of sympathy with all classes of humanity; emotions of love and admiration for the good, the beautiful and the true; emotions of indignation against cruelty and injustice; emotions of disgust for jealousy, selfishness, greed and deceit."²

"Religion," writes Tracy, "is neither apart from life, nor a part of life, but life, at its highest and best."³

"Religion in youth is more subjectively personal than in childhood . . . Boys and girls of this age are exceedingly prone to read spirituality into trees, flowers, running streams, winds and waves."⁴

Regarding the religious experiences of the early adolescent, McKibben gives the following:

"Practically all young people who come from religious homes experience during these years a distinct desire to come into close contact with God. They are conscious of a more or less unintelligent outreach of their spirits 'if haply they might feel after him and find him' in satisfying and helpful relationships. It is inevitable that normal young people should seek to know God in intimately

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1. Tracy, op. cit., p. 234.
2. Squires, Walter Albion: Psychological Foundations of Religious Education, p. 150.
3. Tracy, op. cit., p. 185.
4. Ibid., p. 188.

personal and meaningful terms."¹

Richardson discusses the adolescent attitude of mind in this manner:

"The adolescent mind naturally moves out toward the ideal--toward whatever seems to be most powerful, most beautiful, most worthy of confidence, most effective in causing things to happen. . . To try to realize the ideal is a universal adolescent endeavor. That is, religion is now natural. . . Conduct that is brought into harmony with one's conception of what is of greatest value, thereby becomes religious. It is thus that religion permeates all life and gives 'tone' to it. Religion affects every thought, impulse, and desire."²

There is a normal development of a sense of sin. Impulses contradictory to the moral and religious ideals of the early adolescent are characteristic of this period, thus these cause an inner strain.

During this period the Intermediate needs instruction which is interesting and constructive. Bible truths must be made real, and should be associated with actual daily living. His Christianity should be linked with active social service, giving a combination of faith in Christ and service to one's fellowmen. As McKibben states it,

"The knowledge one has acquired, the attitudes one has developed, and the motives which have characterized the individual during childhood,

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1. McKibben, op. cit., pp. 69, 70.
2. Richardson, Norman E.: The Religious Education of Adolescents, pp. 79-80.

will need to be personalized and brought into harmonious adjustment with the new freedom and responsibility of life. The ideas one has held regarding religion, the Bible, God, the church, should be made over into a personal working faith, otherwise they will have no practical value to the new self."¹

The youth needs direction in his worship experience. He must be drawn close to God. His worship should be so motivated that he has a sense of the nearness of God, and feels his obligation to God within his own particular environment. Squires emphasizes the importance of worship in the following:

"Training in worship is necessary for the proper and potent motivation of Christian conduct. It develops the God-conscience of the pupil and puts a personal deity into the motivation of conduct. . . The church school teacher is engaged in a sublime task. She is responsible for developing the character of the religious leaders of the future who are to establish a kingdom of God on earth."²

Above all, the Intermediate needs religion in the home. If he finds his parents are truly interested in Christianity, and that it is essential to them, it will become a vital thing in his life also. Help in meeting religious difficulties during this time is essential. Doubts need not be considered serious unless they are aggravated by lack of sympathy and understanding.

The various lines along which the religion of

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1. McKibben, op. cit., p. 66.
2. Squires, op. cit., pp. 147, 148.

the early adolescent ought to be developed are discussed by McKibben:

"The following eight aspects of religious development are suggested as an outline of important lines along which religious development should take place during these years.

1. Supreme loyalty to God as Father and as sanctioner of the moral order . . .
2. Recognition of self as a disciple of Christ . . .
3. Social fellowship with the disciples of Christ . . .
4. Intelligent use of the accredited means of worship . . .
5. Personal beliefs that are consistent with the best theological thinking of the church . . .
6. Intelligent use of the Bible and other devotional literature . . .
7. Conformity to ethical ideals in daily living . . .
8. Support of the social service and missionary programs of organized Christianity . . ."

C. Analysis of the Summer Vacation Needs of the Early Adolescent

A comprehensive study has been made of the characteristics and needs of the early adolescent. However, the early adolescent has certain needs which are peculiarly characteristic of the summer vacation. These, too, should be taken into consideration in the setting up of a summer Christian education program to meet his needs.

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1. McKibben, op. cit., pp. 74-77.

1. He Needs to Be Built Up Physically

It was discovered in the psychological study of the early adolescent that his physical resistance was low, and that he was easily tired. His past year in school has taxed all of his energies. Therefore it is necessary for him, during the summer time, to build up his strength and resistance to a greater height by means of rest, proper exercise, and by spending much time in the out-of-doors.

2. He Needs Instruction About His Physical Make-Up

The early adolescent has been undergoing many changes physically, and many of these changes are not understood by him. Few schools give him information or help him with his problems and questions. The time of the Intermediate is so full-filled during the school year that often it is almost impossible for the church to provide but a limited number of activities for him to participate in. The summer time offers excellent opportunity for furnishing instruction about his moral and sex life. It is essential that he be guided in a sane way in this new life that his future may be a happy and satisfactory one in relation to these problems.

3. He Needs Wholesome, Supervised Recreation

The privilege of travel during the summer is available only to a limited number of the Intermediate age youth. In most cities the apartments are small, hot

and offer little possibility of sunshine. Therefore, unless the early adolescent is needed in the home, or can spend his summer in the country, he is prone to spend much time wandering about the streets or elsewhere, joining undesirable groups, and merely idling away his time. This means that he must combat many temptations, if he is strong enough, or follow the group. Schaible writes,

"The fact that children are out of doors more in summer, multiplies their temptations and increases their need of guidance. It is said that juvenile delinquency rises 52 per cent when school closes, and that street accidents increase 50 per cent at the same time."¹

Thus one can readily understand the importance of taking him off the street, and yet of not keeping him in the house all of the time. He should have the privilege of enjoying the country as much as possible, and be provided with both active and quiet types of games in which he may engage. He needs someone in authority to run off with him to the "old swimming hole," or some other such place, and to go fishing and boating with him occasionally. He should be taken to visit places of interest in the community that he may know his community, and also become a well-informed resident.

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1. Schaible, C. E.: The Vacation Church School, p. 337 in Price, J. M., et al.: The Introduction to Religious Education.

4. He Needs New Social Experiences

During the year the Intermediate has been living, for the most part, in the atmosphere of the school, and the home. If his school is a large one, he becomes acquainted with only a limited number of the students and seldom has an opportunity to learn of their outside activities. His church group probably is a small one. The Intermediate needs, therefore, to form new friendships, to get a view of another side of the world, to have the companionship of Christian adults and to know other young people who are interested in the Christian activities of the church. The summer vacation allows time and opportunity for just such experiences.

5. He Needs to Be Guided in His Choice of Reading Materials

During the summer time the early adolescent is away from the influence of the school in regard to the selection of reading materials. Unless he has someone in the home who is thoroughly interested in the reading of the finest kind of books and magazines he either reads nothing at all, or picks up some of our modern day "thrillers" of undesirable character. Since he craves books with action and thrills, he should be led into the choice of those which will be character building.

6. He Needs Something Concrete to Do

The Intermediate is active in nature; he must

be doing something continuously or life becomes boring, uninteresting to him. This longing for activity leads him into many byways. Because he covets something to do, he should be given concrete, creative, constructive activities to utilize his time. Since he has so much free time it will be easy to captivate his interest, and to hold it. By means of different types of projects he may thus occupy his time, develop initiative, and perhaps begin something which for him may become a life-time occupation or a hobby. The leader who is wise will take advantage of such activities, that he may through them help the Intermediate build character and personality, and also develop his possibilities for leadership.

7. He Needs Experiences in Christian Living

The early adolescent should learn to apply Christian principles and teachings to the whole of life. He should learn to live as a Christian in his surroundings, in the midst of problems and agreeable and disagreeable situations. Because leaders can spend much time throughout each week with the early adolescent he can assist him in solving his problems in a Christian manner, and help him to develop a Christian attitude and spirit in all of his relationships.

8. He Needs to be Kept in Touch with His Church

The Intermediate, during the summer time, comes

in contact throughout the week with so many activities which may tend to attract his attention on Sunday also. Gradually he may be lost to the church through these experiences and activities. When this occurs it is very difficult to win him back even when his fellow classmates may encourage him to take his part in the church activities again. If he is closely allied with his church, and the organizations for his benefit, and if he is kept engaged in wholesome activity, and service to the church and the community, he may be helped in a way that is not otherwise possible. If he has this continuous contact with his church then he can be built up physically, and be surrounded by the finest kind of social, spiritual, and educational influences.

Thus when one considers the summer needs of the early adolescent as well as those year-round needs, he realizes how important and necessary is a summer Christian Education program which will meet those needs.

D. Summary

In the analysis of the characteristics and needs of the early adolescent it has been discovered that these are related to every phase of the life of the adolescent. The new, unusual growth, the new sex characteristics developing, the lack of energy and nervous stability neces-

sitate his having exercise, foods, and rest of the type which will assist in the building up of this new physical self. He needs instruction which help him to understand himself, his nature, and his needs.

Since this adolescent is extremely quiet, and also socially minded, he wants and needs to adjust himself in society. He must learn how to meet temptations, solve problems. This adjustment involves not only his social, but also his physical, intellectual, moral, and spiritual self, as they are all related and interrelated.

Because he seems to be a bundle of conflicting emotions, and seems to be living in a swirling confusion,¹ he must learn to control and subordinate the undesirable emotions, and develop those which are good. This is important because the emotions affect the whole make-up and personality of the individual.

The early adolescent is making large progress in his intellectual life. Because of this he becomes independent, stable and unstable in his attitudes. However, associated with this intellectual progress is a self-consciousness which influences conduct in society and also affects his work. He needs to come to a realization of his self, his abilities, and his possibilities through participating in some definite piece of work.


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1. Cf. Mudge, op. cit., p. 13.

The early adolescent period is the important period in the religious life of the individual for it is the time when he is easiest reached for God, when he is most open to logical teachings and interpretations of God in his world. Because of this he should be led on into real spiritual experiences which are related to actual, every day, Christian living.

The summer time is especially important since it, too, affects every phase of the life of the adolescent, presents new problems resulting from free time, and allows special opportunities for character building and for securing his interest for the Church and the work of the Master.

In the light of these needs one readily discerns how necessary it becomes to set up a program which will attempt to meet the needs, giving particular attention to the special summer needs of the early adolescent. Before this program is planned, however, a study will be made of the values inherent in such a program. This subject will be considered in the following chapter. Then criteria will be set up for the planning and judging of the program.



CHAPTER II

VALUES INHERENT IN SUMMER PROGRAMS OF CHRISTIAN EDUCATION FOR THE EARLY ADOLESCENT

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A. Introduction

The foregoing chapter of this thesis was concerned with the characteristics and needs of the early adolescent as revealed by a psychological study of this period. In addition, an analysis was made of the special summer needs of the early adolescent. Before a Christian education program can be planned to meet the needs of this age group, it is necessary to ascertain what values may be inherent in such a program. These, along with the criteria to be set up in the chapter to follow, will serve as a basis for the planning of a suggested summer program of the Christian education of the early adolescents. As has already been seen, the summer is considered to be one of the "golden opportunities" of the church for it is a time when programs may be carried on over a longer period of time; it permits the touching of the whole life of the adolescent and the more complete development of that life. It is thus not only possible in so advantageous a time to help the youth grow spiritually, but also to guide him more closely in his social and moral life.

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B. Values Inherent in the
Vacation Church School

1. Time is Available

The amount of time available during the summer vacation makes it possible to carry out a program which touches every phase of life, allows for intensive study, and for the application of Christian principles to all of life.¹ The large amount of time available permits of the planning for, and carrying out of, a variety of projects necessitating pupil participation and initiative. These may be of such character that they are beneficial to the pupil, and also to the work of the church. The vacation church school has few competing programs. As Armentrout expresses it,

"The difficulty with the other agencies of the Church School is that they must compete for the interest of the child with so many other interesting things. Many of these interests of the child are at the minimum in the vacation time so that the vacation church school has almost unlimited access to the interest of the child. . . Given half a chance, the pupil is ready to devote himself to his work."²

This time allows not only for Bible study, but for Bible study correlated with other phases of activity in the school through the projects which may be carried on. Thus

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1. Cf. Schaible, C. E.: The Vacation School, p. 337 in Price, J. M., et al.: Introduction to Religious Education.
2. Armentrout, James S.: Administering the Vacation Church School, p. 32.

there may be a full development of the personality of the Intermediate under the supervision of Christian leaders.

During the summer time many teachers and college students are free to give their service to the church, thus allowing for trained leadership in this great undertaking. The vacation church school may be held in the morning or the afternoon, as best suits the leaders and the children of the community. The Intermediates are free and in need of occupation, therefore to have constructive, Christian activity and experience in Christian living is of vital importance at this time.¹

At present many Sunday Church Schools discontinue their program for the summer, especially those in the larger cities. The vacation church school will thus make available to the early adolescent opportunity for Bible and related study, compensating for the loss resulting from no Sunday study and worship.²

2. Enterprises of Christian Living Can Be Developed

It is possible to arrange for enterprises in Christian living in the immediate environment. Phases of the spiritual, social and moral life may be strengthened, and appreciation and understanding of others created

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1. Cf. Schaible, op. cit., p. 337; Cf. Chalmers, William E., pp. 122-123.

2. Cf. Ibid., p. 337.

through worship, visiting mission and social centers, by assisting in some mission or social center project, and by working together with children of other races. Also, a spirit of Christian cooperation and self-control may be developed through such means of cooperative projects. The Bible teachings may be associated with the whole of life in a program so planned.

3. Participation in Program-planning and Self-discipline

The church today is in need of young people who are prepared to serve in many ways. The vacation church school affords opportunity for using the Intermediate in the daily programs, and also for training for future leadership. In the first place, the Intermediate may enter actively into the work in the vacation church school rather than absorb information in a passive manner. He may take part in the actual planning of certain parts of the program since there is sufficient time for the leader to meet with various groups, assist them in arranging the program, and also give them help and advice as to the execution of their plans. Student government committees may be formed, which will discuss and formulate disciplinary rules to be observed throughout the period of the school. The early adolescent cooperates more readily under such rules than he does under the dictation of a leader. The International Council of Religious Education

suggests these ideas in the following:

"The pupil-centered ideal requires that boys and girls shall be taken into partnership with the teachers in the educational process. Definite beginning of pupil leadership of worship, discussion, research, investigation, play, and social life, should be evident as early as possible, depending on the type of children dealt with. With the increasing maturity of the pupils the leadership of the class or departmental group should be gradually transferred to the members. . . . The group might organize as a "student council" with the adults participating as councilors or guides, or it might organize as a "senate", on the basis of a municipal or state government, holding an election to determine its officers and committees and holding meetings to discuss, for example, the rules to be adopted for the discipline in the school, and ways and means of carrying these rules into effect. Whatever means are adopted, the leaders should think of themselves as sharing the school life with the pupils and helping them to grow by participation in the experiences of the school."¹

4. Development Through Purposive Play

What one does in his free time determines what he is and will be, and influences all phases of life and character.² Regarding play, Armentrout writes,

"Certain great values in the development of the character of the individual seem to be inherent in play. Some of these may be named here, but it is not possible to enumerate all of them. Overcoming self-centeredness Teaching responsibility Developing sense of justice Development of team play learning to control temper, to carry through that which has been begun, to share with those whom we

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1. International Council of Religious Education: Standard for the Vacation Church School, p. 18.
2. Cf. Armentrout, op. cit., p. 72.

may not like, to think and work together in common fellowship."¹

In addition to these, the Intermediate may be led to discriminate between desirable and undesirable types of activity, and so this may be carried over into his choice of recreation outside of that related to the church. Recreation need not always consist of physical games as such, but may include dramatizations necessitating initiative and imagination, hikes, and games and contests requiring the exercise of the mind.

5. Deepening of the Spiritual Life

The life of the Intermediate may be deepened spiritually through his experiences in the vacation church school. This is set forth by the International Council of Religious Education in a most concise way, as follows:

"The spirit and activities of the vacation church school should be such as to contribute to the development in the pupils of a personal faith in God, of loyalty to Jesus Christ, and a growing appreciation and understanding of his way of life. This may be accomplished by means of the general atmosphere pervading the school, by particular emphasis through class discussion, and by personal interviews with individuals."²

In order to create such atmosphere, to advise wisely, and teach forcefully, the leader should have not only teaching ability, but she should also have a strong faith

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1. Armentrout, op. cit., pp. 72-74.

2. International Council of Religious Education, op. cit., p. 19.

herself and be able to meet, in a Christian way, the problems arising.

Worship is of great importance in the development of the individual. As expressed by Armentrout,

"From the Christian point of view worship becomes of great importance when it is regarded as a means of helping the worshiper to realize the presence of God. . . In the religious education of the child worship has certain other values that may be recognized and that should be striven for by teachers and leaders. . . The Vacation Church School may help in realizing these values as it makes provision for an adequate worship time, as it integrates the worship with the rest of the program, and also as it undertakes to develop the social worship experience throughout all its program. Some of the special values in worship are as follows:

Worship helps to motivate the life of the child . . .

'In worship . . . the highest values are symbolized and sought' . . .

Worship helps to develop attitudes . . .

Worship inspires the worshiper to new effort . . ."¹

6. Growth in Understanding and Appreciation of One's Church

Very few adolescents attend Sunday church services. The greater majority of them participate in the class or club activities and then depart from the church. Some few are present for a week-day meeting, if there is such. In the building of the vacation church school program, opportunity may be provided for a study of the church, its building and work, and the symbolism in the church. The program may even include some project involv-

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1. Armentrout, op. cit., pp. 36-38.

ing church attendance. When the Intermediate becomes acquainted with the work of the church in its totality, and has a true understanding of his church, he will eventually become more interested and appreciative and more willing to take his place in the carrying out of its program.

7. Development Through Helpful and Constructive Service

Under wise leadership, the interests created by the vacation church school through its programs and projects may lead into actual service in the church, in the church's program in the community, and in its mission program. This may include participation in services, assisting in some phase of the Sunday duties in relation to the class, society or church, and the accepting of responsibility for carrying out some project which may be of value in mission or community work. The possibilities for such service are many and varied. Youth may be stimulated to undertake such projects by discovering specific needs. Through these experiences Christian character is built, life strengthened, and personalities developed. Regarding the spirit in which such service is rendered, the International Council of Religious Education sets forth this idea:

"The educational value of service depends not so much upon what is done or the amount given as upon the spirit and manner in which the service

is rendered or the gift made. Christian service should be an act of full and joyous self-expression and self-denial. It should be entirely voluntary and rendered in a spirit of brotherly kindness and love. Deeds of service should be done 'as unto God.' Pupils should be led to understand that in serving they are having fellowship with Him who was 'servant of all.'¹

8. Parent Interest and Cooperation

So often children and young people come to the church unattended by the parents. Sunday for many parents is looked upon as a day for rest and recreation, and of freedom from their children. Therefore there is no interest or participation in the services of the Sunday Church School or even the church. Many parents are unaware of the work done by the school, and of the progress being made by the children. The vacation church school of Christian education affords opportunity for the cooperation of the parents in a number of ways, such as in assisting for an hour or two in the execution of some project or plan, or aiding in conducting the group to some special center of interest away from the church. At the completion of the vacation church school the parents may be brought into the church for the closing program of the school and to view the exhibition prepared. Special parents' meetings may be held occasionally throughout the

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1. International Council of Religious Education, op. cit., pp. 11, 12.

time of the vacation church school. In this way the parents may become acquainted with the work being done, and come to understand the children in their family, and realize that other parents have problems similar to their own. This may be a means of understanding and adjustment in the home, and may lead to other affiliations within the church eventually.¹ All of these methods may be used to create interest in the work of the children and of the church, and to bring the parents into vital relationship with their children, their God, and the church of their community.

9. The Reaching of the Unchurched

The world today is filled with unchurched youth. Many of these are delinquents, others, members of maladjusted families, and still others dwell in the best of homes so far as social and economic conditions are concerned. However, each and all of these at one time or another endanger society in a moral, social, and economic way. These youth are open to atheistic and communistic influences as they grow, and so often become a disrupting influence in society. Parents are unconcerned about the religious life of their children, which makes the prob-

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1. Cf. McPherson, Imogene M.: When Parents Go to Vacation Church School, p. 13 in International Journal of Religious Education, June 1933.

lems all the greater and which necessitates the church's accepting more fully the responsibility which rests upon its shoulders. When outside organizations emphasize the importance of religious training in the life of the individual it is all the more essential that the church begin doing something about the matter. The New York Police Athletic League was fully convinced that much of the crime of youth was due to the fact that so many had no place but the streets in which to play and congregate. They established recreation centers throughout the city, but eventually came to the conclusion that the youth needed something more than recreation and project activities. Because of this belief they appealed to the Greater New York Federation of Churches for cooperation, requesting that religious instruction be made available to the youth. Effort is now being made to provide religious instruction for the youth in the churches of their own faith. Armentrout emphasizes the importance of reaching those not in any church:

"The work of reaching unchurched children, which has always been a part of the Vacation School movement, gives this organization a place of real value. Any agency which has elements that enable it to reach this vast group must have a part in the life of the Church. The Church must be ever seeking for a way to enlist the interest of that large number of children who are not in touch with religious training in any fashion at all. A study of records will show that a large per cent of all the children enrolling in these Vacation Schools come from homes that have no other

connection with the Church. This is true not only in missionary territory but in churches which serve residential sections as well. All this but tends to show that the individual church which is really interested in serving all its possible constituency cannot afford to neglect the possibilities that are inherent in this agency."¹

During the summer the church, alert to the conditions and needs and interests of this group, can endeavor to reach them. It can plan a larger program, and make specific effort to bring in the unchurched group.

C. Values Inherent in the Summer Camp

The summer camp offers educational possibilities in addition to those available in the vacation church school. The values inherent in a camp program may be found in either a local camp, or a camp conducted for a large area. In speaking of some of the results of a summer camp, Mary Heald Williamson says,

" . . . Religion becomes more real. As the young people talk of their camp experiences afterward, worship services, mornings, by the campfire, on the hilltop seem to stand out. Friendships are broadened. . . . Camp is a practical experience in cooperative living and in real fellowship."²

An analysis of the values inherent in the summer camp program will now be presented.

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1. Armentrout, op. cit., pp. 17, 18.
2. Williamson, Mary Heald: A Rural Parish and Its Summer Camp Program, p. 19 in International Journal of Religious Education, May, 1937.

1. Length of and Continuous Time Available

The time available is of great advantage to both the leader and the early adolescent, for the adolescent may be kept continually under Christian influence, have placed before him Christian ideals, and have experiences in Christian living. His life can be touched from every angle; he may be helped spiritually, in study, and in the solving of his problems; he may be guided in his relationships with others, his life may be enriched socially. He is given a vision of what a wholesome, Christian life is like, and he may be spurred on to new endeavors upon his return home. His interests are broadened. His outlook on life, and his spirit in general may be changed. These resulting conditions are quite in contrast to the negative conditions brought about by the influences of city life, as expressed by Gibson:

"Parents realize their inability to cope with the modern condition of summer life for boys and girls either in their summer homes or beach or country places. Social excesses, late hours, hotel life, jazz dancing, lack of discipline make the summer problem a difficult one to solve."¹

The camp time makes possible the carrying out of projects in Bible, nature, leadership and other types of work. There is opportunity for trained leadership, and

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1. Gibson, H. W.: The Monthly Library on Camping, Vol. VI. Subject for this volume is: "Objectives, Ideals and Standards." p. 17.

classes may be conducted inside or out-of-doors, depending upon the day and the work. The whole of life may be woven into the program. Gibson further magnifies the importance of the time element when he discusses the leisure of the individual, and our work in building young people.

"Child leisure is a greater peril than child labor. Our camps are teaching boys and girls how to profitably employ leisure time, through handcraft, healthful sports, love of nature, and the art of home making; how to live with each other comfortably and that the ideal life is not spent in idleness or in speeding through the country in a highpowered machine."¹

2. Opportunities for Personal Conference

The Intermediate is constantly in need of training, instruction, and inspiration which he does not receive at home, and for which often there is little opportunity in the church program unless there are meetings during the week. He needs positive moral training with relation to those about him, his community, his home and himself. Associated with this is his need for sex instruction, which usually is lacking. Gibson writes thus on the subject:

"The lack of emotional integration among campers is suggested by shyness and lack of confidence, stereotyped behavior with lack of creative impulse, over-eagerness to please, whining, bragging, and grand-stand style, defiance of authority, listlessness and laziness, nervous explosive reactions, dishonesty, tendency to conspire against the camp leaders, bullying, anxiety about

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1. Gibson, op. cit., Vol. VI. Subject for this volume is: "Objectives, Ideals and Standards." p. 25.

health, fussiness about food, excessive fears, enuresis, masturbation, dirty stories and over-concern with sex, habit of not finishing what is started, untidiness and lack of respect for property as the handiwork of craftsmen."1

As to the leader's place he says,

"Leaders will maintain a frank and unembarrassed attitude toward sex in general, and have some work in the sex life of plants and animals for the campers."2

Russell B. Babcock, in his article on "A Seventh Grade Course in Sex Education," emphasizes the importance and need of this education in the school. The real place for it is in the home, as questions arise. However, as he states :

". . . far too many homes do not lend themselves to a frank discussion of questions referring to the child's arrival on this earth, nor even to an uncolored and scientific explanation of the sex organs as they play their part in the body's daily habits.

Therefore it is incumbent upon the schools to take the responsibility of enlightenment in this field as they have in so many others. Since the matter of attitudes is so vital a part of sex education, it is all the more necessary to begin early. . . But not all our children enjoy the privileges of nursery school and as many questions about sex come later in the child's life, our elementary teachers should also be equipped, intellectually and emotionally, to handle such questions as they arise."3

Many schools are not yet taking advantage of so instruct-

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1. Gibson, op. cit., Vol. XII. Subject for this volume is: "Stimulating the Creative Imagination." p. 9.
2. Ibid., p. 10.
3. Babcock, Russell B.: A Seventh Grade Course in Sex Education, p. 374 in "Progressive Education," May, 1936.

ing their pupils, consequently, since it is vital that they have this information, the camp life and all associated with it lend to the promoting of this instruction. The early adolescent needs this instruction that he may be able to meet and combat erroneous information received in a variety of ways, and that he may understand the consequences of wrong living and be kept from evil.¹

Many other problems are present, including those associated with the emotional, religious and social life, and the Intermediate requires the advice and guidance of experienced Christians. Gibson, in referring to the lack of integration and its causes, says,

"Many of these phenomena are symptomatic of such home conditions as excessive love and pampering, too little love and encouragement, anxiety and lack of confidence, jealousy of brothers and sisters, too much parental concern with health, too much nagging and correcting, too much regimentation with too little freedom to act on one's impulses, over-dependence and too little responsibility for one's own entertainment, too much concern with right and wrong, too little chance to share with parents the household chores and simple recreation.

" Camp affords admirable conditions for the diagnosis and correction of emotional difficulties."²

If the Intermediate can be helped through many of these crises he is much better fitted physically, emotionally, and spiritually for his present and his future life.

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1. Mead, Rev. George W.: Modern Methods in Church Work, pp. 244-246.
2. Gibson, op. cit., Vol. XII. Subject for this volume is: "Stimulating the Creative Imagination." p. 9.

3. Development of the Physical Life

Camp life affords many kinds of opportunity for the physical development of the early adolescent. Desirable health habits may be formed, including such as the securing of regular hours of sleep, proper diet, and plenty of fresh air. Habits of good posture, cleanliness and temperance may be formed.

The recreational activities may be varied so as to include games which will develop cooperation and self-discipline in the adolescent; also competitive events to a limited degree, hiking, boating and swimming.¹ Formal gymnastics may have their place, and in these it is possible to take into consideration the handicapped and the careless of posture, thus planning some type of corrective exercise. Control stunts may be entered upon with great profit. Hofer makes suggestions concerning these:

"Good all-round plays making for a well-muscled body are Crab Walk, Rocking Chair, Jumping Jack."²

Through the recreational activities it is possible to create in the early adolescent an awareness of his own needs and of the possibilities of development.

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1. Cf. Hofer, Marie Ruef: Camp Recreations and Pageants, pp. 39, 40.
2. Ibid. p. 40.

4. Correlation of Out-of-door Experience and Religious Education

Often religious and Biblical teachings are unrelated to life, nature and the world. Camping makes it possible to associate all of these, to correlate and integrate the whole program so that each element may be included and properly related, thus bringing a fuller realization of the presence of God in all of life.¹ Gibson comments on the importance of the nourishment of the soul as follows:

"The soul, like the body, lives by what it feeds on. How anemic and starved are the souls of some of the boys and girls who come to us, particularly those who come from homes where there has been leanness of soul. We are negligent builders if we make no provision for soul enrichment. How we dread bodily paralysis and we use every possible means to prevent it. Should we not become equally alarmed concerning a paralysis of the souls of our boys and girls?"²

Concerning the association of nature and worship, he says

"The best soul food is religion and worship. The word 'worship' is an Anglo-Saxon compound from 'worth-ship'--'to give value to'. Religion gives value to life. Worship under the trees, by the shore of the lake, beside the camp fire, satisfies in some mysterious way the longing of the soul--that religious instinct which is to be found in every human being whether he lives in the wilds of the jungle or under the shadow of a great cathedral.

'To give value to life' should be the supreme goal of every camp and it is this soul enrichment, character strengthening, and service enlistment that makes camp really worth while and

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1. Cf. McKibben, op. cit., pp. 189, 190.
2. Gibson, op. cit., Vol. VI. Subject for this volume is: "Objectives, Ideals and Standards." pp. 25, 26.

causes us to continue in the big business of building boys and girls into the right kind of men and women."¹

Morning and evening devotions, afternoon recreation, Bible study, the elements of nature may be used to create a worshipful attitude, bring about new spiritual experiences, and an awareness of the working of God in His universe.²

5. Character and Personality Development

The city of Boston, in a course given in the schools on "Citizenship Through Character Building" includes

"eleven laws in right living . . . These are the laws of self-control, team work, self-reliance, health, fair play, kindness, reliability, duty, loyalty, good workmanship and obedience, all springing from one great underlying virtue, unselfishness."³

To these one may add orderliness, cleanliness, manners, and general attitude. One readily discerns how these may be developed through opportunities in program planning, camp discipline by means of a council, division of labor, leadership within groups, recreational life, and daily living together. It is here that the leader plays a large part in the influencing of the early adolescent, especially since character is usually thought of as being "caught" and not "taught." The personal example and at-

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1. Gibson, op. cit., Vol. VI. Subject for this volume is: "Objectives, Ideals and Standards." p. 26.
2. Williamson, op. cit., p. 19.
3. Gibson, op. cit., Vol. X. Subject for this volume is: "Camp as a Social Adjuster." p. 10.

titude of the leader will be reflected in his group. The integration of personality is of vital importance, and this can be one of the accomplishments of the summer camp. To develop a person or personality in its entirety one must put it under the influence of the Bible and religion. An individual is not completely educated without these. The soul, as well as the rest of the individual, needs to be fed if that individual is to be an asset in society.¹

6. Experiences in Christian Living

Opportunities for experiences in Christian living are of great consequence to the early adolescent. It is urgent that he be permitted such privileges. Because the Intermediates are together in camp twenty-four hours a day, and because there is such a variety of personalities, there are always possibilities of clash and disagreement, of interest or disinterest in certain individuals. It is here that the Intermediate may be led to facing, and living in, these situations in a Christian way. He may learn to evidence a spirit of kindness, cooperation and cheerfulness. He may be given opportunity to choose some one camp member who does not interest him, or whom he does not like, and to take it upon himself to be especially friendly to that individual and perhaps do

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1. Cf. Wack, Henry W.: More About Summer Camps, p. 37.

at least one kind deed for him each day. This will afford excellent opportunity for building up desirable attitudes toward his associates and for growing as a Christian in the environment in which he lives. Progress should be made in the matter of Christian conduct, also in attitudes toward problems, rules, and regulations.

"Camp," says Gibson, "should be a great adventure in Christian living, where ideals constantly challenge boys and girls. 'Stand with a boy,' says Gilbert H. Roehrig, 'in the presence of a sunset. To seize the moment in which a situation when all the emotions are right and in unforced ways to enter into his experience and interpret to him the presence of the Unseen, is a great privilege. And so in the presence of a flower, or, when a boy has challenged the group by some act of generous, uncalculating service, to remind him by a look of the eyes, or some gesture or unforced word that the richness of life traces to things of that sort and the inspiration to them comes out of the world of spirit, which is in us as it is in everything, is the very acme of religious education.'"¹

The leaders should be alert to utilize every opportunity for arresting undesirable actions and influences, and for initiating favorable conditions and reactions.

7. Training for Leadership

Since the church of the future must look to the young people of today for its leadership, and since leadership is needed today in the clubs and classes of

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1. Gibson, op. cit., Vol. I. Subject for this volume is: "Sundays in Camp." pp. 7, 8.

this age group, the camp has a great opportunity in offering study and training in leadership. If the camp is conducted by an individual church, it may well select that course which will provide the type of leadership most needed in the church. It may consist of a study of worship and the planning of worship services, or duties and responsibilities of club officers, suggestions for programs, the conducting of meetings. These are just a few of the many possibilities. If the Intermediate has opportunity to become acquainted with certain underlying principles of leadership, and qualities necessary for leadership, he will continue to grow in his ability, accept responsibility more readily, and become a more useful member in his church both in the present and in the future.

Through camp leadership training and responsibilities the early adolescent will grow in general spirit and attitude, in ability to cooperate with others, and to execute to a satisfactory conclusion a specific task. He will develop initiative and creative ability.

8. Inspiration for Christian Living and Service

When it is possible for the Intermediate to attend a camp or conference conducted in a specific area, he has the privilege of making new friendships. He becomes conscious of the fact that he is not the only one, nor of the only group, which is active in Christian life.

Perhaps for the first time he receives a thrill out of performing his activities in a Christian manner. He realizes that others are studying the Bible in earnest, therefore there results new zest and interest for Bible study. He receives new suggestions for the work of his group; he is able to accomplish new things. If he is a member of a local camp he may also receive this same inspiration from the leaders of the camp. He may have access to new ideas, programs, recreation and an insight into service possibilities. He may have rich experiences in his class and other work, and form close friendships with those whom he has known for some time but perhaps has not lived the whole of life with.

9. Development of Hobbies

Through the activities and projects made available the Intermediate may become interested in a number of possible hobbies, one of which he may wish to continue on his return home. He may begin in class a project which he will wish to continue on later. These hobbies or projects may later be a means of character building, developing an interesting personality, providing entertainment for a special group, and developing creativeness and initiative. These hobbies may also be thought-provoking, and lead out into other fields of interest and endeavor. Some hobbies, begun as such, often prove to be life

occupations. Nature study often results in the collection of flowers, herbs, and woods. This, like the study of the heavens, not only provides employment for the time being, but also develops the intellectual side of the individual, for it may lead into research work. Leadership training classes may serve as stimulation for the collection and working out of worship and program materials, of recreational plans and the like. Their usefulness is immeasurable as related to the future of that individual. These are only a few illustrations of what may be done.

D. Summary

As one reviews the values inherent in a summer program of Christian education for the early adolescent, he discovers that the program affects the four-fold life of the individual--the physical, mental, social, and spiritual. The summer program may be a power for overcoming the less desirable influences characteristic of the summer; it can lift the adolescent up into a realm of new experiences where the whole of life may be touched by the spiritual. It can build and train the Intermediate for the present and for the future in relation to himself, the world and the church. It may be a means of reaching the unchurched, and of securing the cooperation of the parents in the Christian education of their youth. It is not only the early adolescent who profits by such a program; the

church also makes great gains, increases its constituency, and is able to carry on a growing work because of the development of trained leaders.

In addition to the vacation church school and the summer camp considered in this chapter, the church may make other plans for keeping relationship with the Intermediates during the summer. These additional activities may include besides the Sunday meetings, hikes, picnics, over-night camps, early morning breakfasts and out-of-door worship services. The church may also hold the Intermediate through the medium of responsibilities which it may bestow upon him, such as church errands, taking flowers to the sick, folding church programs and such service. The great value in providing such plans and service opportunities for the early adolescent is that they keep him in continuous contact with the church and will serve to challenge him to larger loyalty and keep him under desirable influences helpful to his Christian growth.

Before setting up a summer program of Christian education for early adolescents which will have inherent in it these values, and which will meet his needs, it is necessary to establish criteria. This will be considered in the chapter which follows.

CHAPTER III

CRITERIA FOR SUMMER PROGRAMS OF CHRISTIAN EDUCATION FOR THE EARLY ADOLESCENT

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A. Introduction

Criteria may be defined as principles comprising a standard set up for the judgment of materials to determine their suitability for a specific purpose. Criteria are used for the construction or selection of materials and in the planning and evaluating of a program. The purpose of this chapter is to determine the criteria necessary to the consideration of adequate summer programs of Christian education for the early adolescent. The psychological study of the characteristics and needs of the early adolescent, the consideration of the values inherent in summer programs of Christian education for the early adolescent, and the criteria here set up will then serve as bases for the building of summer Christian education programs.

B. The Selection of Criteria

1. The Program Should Be Based Upon the Needs of the Early Adolescent

"The curriculum should include units dealing with all significant experiences of growing per-

sons."¹ A program should be planned upon a consideration of the characteristics and needs of the individuals for whom it is intended. This involves the complete development of the growing persons--the physical, social, moral, emotional, volitional, intellectual and religious. "The curriculum should be planned so as to minister to the total life of the Intermediate where he lives."² As Betts states it, ". . . the curriculum must be graded to age, ability, experience."³ Thus the program should be pupil-centered rather than content-centered.

2. The Program Should Have Specific Aims Determined By Intermediate Needs and Interests of the Particular Group

For every situation or group there will need to be special aims which it is thought desirable at the particular time to realize. These should be as comprehensive as is possible in a specific program. As stated by The International Council of Religious Education, "The specific goals are, of course, directly related to the

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1. The International Council of Religious Education: Service Bulletin 620, Selecting and Using Curriculum Materials in the Weekday Church School. The International Council of Religious Education, p. 10.
2. Mimeographed copy of findings of Eastern Institute Council of the Methodist Episcopal Church on Summer Programs for Intermediates, p. 2.
3. Betts, George H.: The Curriculum of Religious Education, p. 332.

situation in which the boys and girls are living."1

3. The Program Should Aim to Realize the Objectives of Religious Education

The objectives of religious education should be kept in mind in the formation of any type of church program. The International Council of Religious Education discusses this principle as follows:

"The final test of the school of religious education is the extent to which it leads pupils in learning to live the Christian life. This life-centered objective should be kept constantly in mind in evaluating the work of a department. The fundamental questions on which this evaluation should be based are such as these:

1. Does it lead the pupil into a personal relationship with God?
2. Does it develop in the pupil a growing understanding and appreciation of the life and teachings of Jesus, lead to loyalty to Jesus as Savior, Friend, and Leader, and result in an acceptance of his cause?
3. Does it lead to a progressive development of character in harmony with the ideals of Jesus?
4. Does it lead into enthusiastic and intelligent participation in the building of a Christian community and world?
5. Does it develop an intelligent understanding of the purpose and work of the church, leading to habitual, joyous participation in its life and work?

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1. The International Council of Religious Education: Service Bulletin 620, Selecting and Using Curriculum Materials in the Weekday Church School. The International Council of Religious Education, p. 7.

6. Does it lead to the acceptance of a Christian interpretation of life and the universe?
7. Does it provide for an increasing knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience?"¹

The Council also sets forth the following "Means for Achieving the Objectives" as related to the curriculum: Worship, Service, Study, Social and Recreational Life, Personal Religious Life.² The seven objectives are considered in the eleven specific areas of the Intermediate's life activities. These areas are: Specifically Religious Activities, Health Activities, Educational Activities, Economic Life, Vocations, Citizenship, Recreation, Sex, Parenthood, and Family Life, General Life in the Group, Friendship, Aesthetics.³ A summer program of Christian education should seek to meet needs which are in these areas of life experiences in so far as it is possible, that the whole life of the Intermediate may be ministered to.

4. The Program Should Be Unified

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1. The International Council of Religious Education: Standard for Intermediate, Senior, and Young People's Departments. The International Council of Religious Education, p. 5.
2. Cf. Ibid., p. 6.
3. Cf. The International Council of Religious Education: The International Curriculum Guide, Book Three, Christian Education of Youth (Tentative Guide), pp. 54-59.

From the educational standpoint, the program should be unified and integrated. As stated by the International Council of Religious Education,

"This means that the program for the sessions which meet during the week will be built with due consideration of other opportunities for religious and character education which the child has: such as church attendance, family worship, community religious observance, public school, 4-H Clubs, and the like. In this way unnecessary duplication and serious omissions will be avoided in so far as possible."¹

5. The Program Should Be Flexible and Provide for Varied Experience

The program should not be so fixed in nature that it is not possible to make certain important changes and adaptations to meet the needs of the moment. In general, the procedure should be such that it may be varied according to the project to be undertaken, the materials to be used, and the general plans for the specific day. The plans should take into consideration materials available, and the limited or unlimited means of the department or the church. The program as a whole should be sufficiently varied that it will meet the needs of each individual, and that it will capture and hold the interest of those participating.

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1. The International Council of Religious Education: Service Bulletin 620, Selecting and Using Curriculum Materials in the Weekday Church School. The International Council of Religious Education, p. 4.

6. The Program Should Provide Opportunity for Pupil Participation

The International Council of Religious Education, in discussing the administration of a program, says,

"So far as possible all persons who are to benefit from the program should participate in the building of it. There is a satisfaction in creative activity and a desire to use what one has built."¹

This principle should be observed in the making of any program. Although the leaders may plan the program in the large, yet there are certain parts which may be worked out by the group, and certain responsibilities which may be accepted by the members of that group. The youth should be permitted participation in the construction and conduct of the program. This may involve the selection of one of perhaps several possible projects, the project to be planned and details worked out by the group. It may include studying the needs of the church or a community center, and deciding upon some center of activity different from the regular class projects and the making of plans for service. The pupils may accept responsibility in group divisions which will necessitate arranging for special camp and stunt programs. Thus their ability and initiative may be developed.

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1. The International Council of Religious Education: Book Six, The Organization and Administration of Christian Education in the Local Church. The International Council of Religious Education, p. 39.

Worship is a vital part of every program, therefore opportunity should be given for participation and training in worship. There should be ample time for worship, the service should be well prepared and be built about some special theme. The prayers, hymns and other materials used should be in accordance with the highest standards.¹ As much as possible, the worship service should be an outgrowth of the experience of the individuals and the program of the particular day. The Intermediates should be allowed the privilege of planning, with the advice of a leader, and conducting the worship services. The work may be accomplished by means of committees for each day. At the same time that the Intermediate is planning and participating, he is also receiving training. Regarding training in worship, The International Council of Religious Education writes as follows:

"Provision should be made for training in the materials and ways of expression in worship. The members of the group should become familiar with new hymns, forms of prayer, and other materials for worship. Special attention should be given to the interpretation of these materials so as to lead to appreciation and avoid the tendency to mere mechanical repetition. A special time for learning materials of worship should be provided, but in all cases this should be carefully separated from the worship

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1. Cf. The International Council of Religious Education: Standard for Intermediate, Senior, and Young People's Departments. The International Council of Religious Education, pp. 7-9.

itself."¹

Thus is seen the importance of providing special opportunity for training the Intermediates in the matter of leadership.

The Intermediate needs to learn self-control and cooperation. He should also acquire the ability to lead others into a spirit of cooperation. The Intermediate should be given opportunity to exercise his ability in this regard, and to develop the essential qualities of good character. Therefore he should be allowed, through a student council, to take part in the formulation and the executing of certain rules and regulations.

7. The "Service Activities" Should Be "Constructive and Worthy"²

The subject of service activities as related to the departmental program is concisely and comprehensively discussed by the International Council of Religious Education.

"Merely engaging in service activities is not sufficient but those activities must be parts of a constructive plan, and contribute to some worthy causes in the church, the community, and the world at large."³

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1. The International Council of Religious Education: Standard for Intermediate, Senior, and Young People's Departments. The International Council of Religious Education, p. 10.
2. Ibid., p. 11.
3. Ibid.

These activities should be related to the needs of the Intermediate and to the total program of the church. The activities should provide a center of interest for the group, yet be a part of the larger program of the church. The service activities and other parts of the program should make available to the Intermediate opportunities for Christian experiences and living.

8. The Program Should Provide for Social and Recreational Life

In building a recreational program, the leader should keep in mind the standards set forth by the International Council of Religious Education for the social life of the individual. The social activities made available should be of the highest type, and worthy of a church's total program. The recreational program should be so planned as to develop the character and create a friendly spirit, also a spirit of good sportsmanship. It should include a large range of social interests.

9. The Program Should Include Time for Personal Conferences

Many problems will arise in any program in relation to those participating in the program. Intermediates have a multitude of questions which need answering. They often are more willing to come to an understanding leader than to go to friends or parents. Therefore opportunity should be given for individual conferences.

C. Summary

In order to set up an effective summer program for the Christian education of the early adolescent, it has been found necessary to establish certain criteria. In this chapter the following criteria were set up:

(1) The program should be based upon the needs of the early adolescent. (2) The program should have specific aims determined by Intermediate needs and interests of the particular group. (3) The program should aim to realize the objectives of religious education. (4) The program should be unified. (5) The program should be flexible and provide for varied experience. (6) The program should provide opportunity for pupil participation. (7) The "Service Activities" should be "Constructive and Worthy". (8) The program should provide for social and recreational life. (9) The program should include time for personal conferences. These criteria have taken into consideration the varied nature of the summer program, and the needs of the early adolescent.

The criteria, also the analysis of the characteristics and needs of the Intermediates, and the investigation of values inherent in a summer program of Christian education for the early adolescent, will be used as bases for the formulation of such a summer program.

CHAPTER IV

SUGGESTED SUMMER PROGRAMS FOR THE CHRISTIAN EDUCATION OF THE EARLY ADOLESCENT

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A. Introduction

The previous chapters of this thesis have been concerned with three things, namely, a comprehensive study of the characteristics and needs of the early adolescent, the values inherent in summer programs of Christian education for the early adolescent, and the setting up of criteria for the planning and judging of such programs. The investigation made in the above study revealed the variety of needs of the early adolescent, and especially his summer needs. It also made evident the fact that many of these needs can be met through definitely planned programs of Christian education for the early adolescent.

Since very few summer programs are provided today for the Christian education of the early adolescent, it is the purpose of this chapter to set forth suggestions for such summer programs. A thorough study has been made of various types of religious and non-religious summer camp programs and activities, of Vacation Church School programs, and of other types of summer programs for the early adolescent. The suggestions presented are the result of this study and also of the consideration of the

writer upon the problem at hand.

The programs to follow will provide for three courses for the Vacation Church School, and suggest three courses for the summer camp. Other activities to be associated with these two programs will also be discussed. There will follow a few suggestions for a variety of programs and activities to be engaged in by the early adolescent at other times in the summer when the Vacation Church School and camp are not in session.

B. A Suggested Vacation Church School Program

Two types of procedure may be suggested for the execution of a suggested Vacation Church School program. Three courses may be offered simultaneously during the four-week period of the school, or, if it is preferred, one course may be pursued at a time, using it as a Unit for the Vacation Church School for a period of one week.

A sample program of a day in the Vacation Church School is found in the appendix.¹

1. Suggested Courses for the Vacation Church School

a. The Early Church: A Study of The Acts

A course in the study of the early church may be thought of in the large as having four main divisions, namely: introduction to the Study, Luke 24 and Mark 16;

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1. Appendix B, p. 89

The Beginning of the Church, Acts 1:1-8:3; The Broadening of the Church, Acts 8:4-12:25, and the Extension of the Church, Acts 13-28. To benefit the pupils, and to aid in the handling of the material, it will be desirable to break up these larger units into smaller ones suitable for use in each class session. In this way it will be possible to help the pupils comprehend the growth and extension of the church.

In order to meet the needs of the early adolescent, it is important that special things be noted. It is suggested that the pupils become acquainted with the church leaders, and also understand what the early Christians were like. Throughout the course the pupils should live imaginatively with them in the midst of opposition and persecution, and experience what they experienced. They should be led to face the problems and questions in their own life and community which are similar to those faced by the early Christians, and to realize how courageously these Christians lived. As the study of this book progresses, it is suggested that the Intermediates be guided to think of their own experiences, choices and decisions in the light of those made by the characters in this book, and that they be brought to the place where they desire to dedicate their lives to Christ, to stand for the right courageously, and to develop a similar zeal and loyalty.

b. Builders of the Church - A Missions Course

A second course may be a study of missions. Such a course is suggested by Miss Desjardins in her book, "Our Living Church." Regarding it, she writes,

"If the series of services is planned to give special emphasis to biographies, pictures of these builders, if available, would add to the service. If these leaders are to be studied in their historic sequence, an appropriate hymn to use throughout the series would be 'Forward Through the Ages' or 'Marching With the Heroes'.

Here is a list of some builders of the Church, from which selections may be made: . . . Polycarp . . . Augustine . . . Benedict . . . Bernard of Clairvaux . . . Francis of Assisi . . . John Huss . . . Martin Luther . . . Ulrich Zwingli . . . John Calvin . . . John Knox . . . John and Charles Wesley . . . George Fox . . . William Booth . . . Jonathan Edwards . . . Francis Asbury . . . Horace Bushnell . . . William Carey . . . Alexander Campbell . . . Phillips Brooks . . . Toyohiko Kagawa . . ."¹

If it is desired, the following names may be added to this list: Dr. Robert E. Speer, Dr. E. Stanley Jones, Dr. Albert Schweitzer, and Rev. Martin Niemöller. Should the teacher prefer, the first eight men referred to above may be studied; then the pupils may concentrate upon a study of the leaders in the Presbyterian Church, beginning with Calvin and Knox, leading up to the present time.

It is desirable that the pupils learn about the times in which these men lived, the religious, social,

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1. Desjardins, Lucile: Our Living Church, p. 105.

moral, political, economic and educational conditions. It is suggested that they compare and contrast the times of these early leaders with their own time, and that the pupils be led to see their place as Christians in this present world order, and as leaders in the future. They should become acquainted with the contributions of these men to the church, including some of their hymns, prayers, books, and such.

c. Our Local Church

For a possible plan of making a study of the local church, the following suggestions are given by the writer. The study may begin with an investigation into the history and organization of the church. This may be followed by a study of the church building, including the general plan of the building, the architecture, the symbolism, and the windows. The program and work of the church should also be considered, and further study may include the meaning of church membership, regular and special services of the church, the departments in the church, the music, the ministry of the church to its own members and to the community, and also the home and foreign mission work carried on by the church. It is important that attention be given to the needs of the church in relation to the attendance, leaders, finances, repairs, and cooperation in church, community, and mission programs. This course

may be concluded with the Intermediates thinking about their place in the church in the light of its program and needs.

If the Intermediates are given an opportunity to become thoroughly acquainted with their church, and to have a vision of its needs and their place in helping to meet these needs, they are more likely to become vitally interested in it and to take their place in the execution of the program. It is desirable, therefore, that the study of the needs of the church result in the pupils deciding upon several projects which they can engage in during the time of the Vacation Church School, and also later during the summer and fall. Two specific outcomes of a study of the mission program of the church might be: (1) to assist the church in some phase of its missionary work; (2) to make a study later in camp of the mission field to which the church's missionary offering is sent.

2. Related Program Activities

a. In order that all three of these courses studied may be beneficial to the pupils, and that they may be of practical values also, it is suggested that projects and special activities be provided in which the pupils may participate. The teacher will wish to make available to the class such individual and group projects and activities as

are related to, and grow out of, the study and experiences of the group. Those projects which permit the participants to exercise their imagination, initiative, and creative ability will be most valuable to them. In addition to this, the program as a whole will be more effective in its influence upon the pupils and in the accomplishing of its work.

b. Worship Services

In the worship service the pupils reach the highest point in their experiences in the Vacation Church School. This is particularly true since each class has been building up to this time, and because the worship service brings the pupils into a more vital relationship with God. It is suggested that the following be included in a worship service that it may be most effective in the life of the pupils: a call to worship, hymns, prayers, scripture, poetry, a story, and the closing benediction. It is desirable that there be a unifying theme for the service and that, in so far as is possible, the service be connected with the general thought or theme for the day. A sample worship service for the Vacation Church School may be found in the Appendices.¹

c. Memory Work

It is a recognized fact that there is always a certain amount of material which is memorized by the pupils in their classes, either consciously or unconsciously. This is, of course, very desirable since those things memorized in early youth have a tendency to remain with that individual

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1. Appendix C, p. 90

even to old age. The use of dramatization is a very effective means of inspiring the pupils to memorize hymns, scripture passages, prayers, and other related materials which will be of spiritual help to them later in life as well as in the present. Preparing for, and participating in, the worship services suggest another possibility for the effective use of memorization.

d. Recreation

Since the Vacation Church School classes ordinarily meet in the morning, and the rest of the day is usually free, it is possible to conduct various types of recreation which will be beneficial to, and be enjoyed by, the early adolescents. It is suggested that the following sports be made available to them: special trips, hikes, picnics, swimming, boating, tennis, volley ball, badminton, and the like; it is also suggested that the leaders avail themselves of this opportunity to become better acquainted with the pupils and to help and advise them in their personal life as well as be a friend to them.

e. Closing Session of the Vacation Church School

The closing session of the Vacation Church School, which is a culmination of the work of the school, is a session which is of interest both to the pupils and their parents, and also the friends of the church. Such plans as these are suggested for this evening: a worship service planned for and conducted by the Intermediates, a play or

pageant written and presented by them, a report perhaps in chart form of the service activities engaged in, and the exhibition of the work which they accomplished during the Vacation Church period. The pupils will enjoy explaining the details of their work to their guests of the evening. Thus this night may be an inspiration to young and old alike.

C. A Suggested Summer Camp Program

A summer camp offers excellent opportunity for the all-round development of the life of the early adolescent. A two-week camp has been provided for in this program since it is felt that a longer period of time makes possible a more effective program of Christian Education. It is with this thought in mind that the following camp program is suggested. A schedule for one day in a summer camp may be found in the appendix.¹

1. Suggested Courses for the Summer Camp Program

a. A Study of the Psalms

Since the Intermediates will be spending much of their time in the out-of-doors at the summer camp, a study of the Psalms will be most appropriate. The following groups of Psalms are proposed for this study:

The God in Nature Psalms

Psalm	8	The Midnight Psalm
Psalm	65	The Harvest Psalm

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1. Appendix D, p. 91

Psalm 104 Majesty of God Psalm
The Good Man Psalms
Psalm 1 The Goodly Man Psalm
Psalm 15 The Gentleman Psalm
Psalm 24 The King of Glory Psalm
Psalm 101 The Magistrate Psalm
The God of Jacob Psalms
Psalm 46 Ein feste Burg Psalm
Psalm 47 King of the Earth Psalm
The Worship Psalms
Psalm 95 Jehovah the King Psalm
Psalm 139 God the Omnipresent and
Omniscient Psalm
Psalm 96 Call to Worship Psalm
Psalm 100 Old Hundred Psalm

The following suggestions are made for the study of these Psalms by the Intermediates: that they discover the manifestations of God in nature about them, see themselves in the light of these Psalms and also in their relation to God and to man, associate these Psalms with the work engaged in by the Nature Club, compare these Psalms with present day hymns. As for the leader, it is possible for him to use these Psalms as a means of: leading the pupils to experience an overpowering sense of the presence of God in themselves and in the world about them, building up the character and personality of the pupils, directing and helping the pupils in their personal life, inspiring them to express their love of and gratitude to God in worship.

b. A Course in Missions

It was suggested that the Vacation Church School class in "Our Local Church" discover to what mission field the church's missionary offering is being sent. It is

possible, then, to let that particular field be the subject of study for this Course in Missions, and to interest them in it through a study of the country, the people and their customs, and means of transportation. They will want to become acquainted with the economic, political, educational, and religious conditions of the country also. Thus the Intermediates may be intelligently informed on, and become vitally interested in the mission work carried on by their church. It would be very profitable, indeed, so to capture the interest of the Intermediate in this course that it may serve as a springboard for creating in him a desire to cooperate with the church in its mission program, after having discovered for themselves the needs on this field.

If the local church is not supporting work in some specific mission field, then the Intermediates may use one of the mission study books recommended for Intermediates by the Presbyterian Church in the United States of America. Those suggested for 1937 - 1938 are:

National Missions:

"Lifting Today Above Its Past"
by Grace McGavran

Foreign Missions:

"Tales from Moslem Lands"
Edited by William
R. Reid

c. Leadership Training Course: Methods in Intermediate Club Work

The courses of study and other programs and activities provided for the Intermediates by the Vacation Church School and the Summer Camp give opportunity for student and group participation. They look forward to the day when the Intermediates will serve in even a larger capacity than they do at the present time. Therefore, this course in leadership training is offered now that it may help the Intermediates to prepare for leadership within their own club in a more intelligent and efficient manner, and thus they are better prepared for the future. The following suggestions are given for class procedure: discussion of the qualifications and duties of officers of the club, and of the work of the various committees; the consideration and selection of various types of programs and subjects for Sunday evening projects and discussions; the making of plans for a series of worship services, a variety of parties, and also service activities in the church; the trying out of some of these programs in the camp. The Leadership Training Course No. 323b, "Building an Intermediate (Pioneer) Program," available through the Board of Christian Education in the United States of America, will be of assistance in the working out of this course.

2. Related Program Activities

a. Suggestions Relative to Evening Camp Programs and Interest Groups

The courses given for the Summer Camp provide only for the morning hours of the Intermediate's day. Several hours of the day are yet to be provided for, therefore these suggestions are set forth. The evening programs may consist of a variety of entertainment, such as: faculty and stunt night, initiation night, camp-fire and song-fest, evening of organized games, scavenger hunt, moving pictures or illustrated lectures, presentation of a play or pageant, Bible dramatizations, story-telling, and a moonlight boating party with a hymn sing. The last evening at camp should be reserved for the communion service.

The Intermediates will enjoy engaging in activities promoted by special interest groups during the afternoon, such as: nature, astronomy, photography, dramatics, music, art, play-writing, marionettes, leather craft, and folk songs and dances of various countries. Other suggestions for special interest groups may be found in any camp program manual.

b. Sunday in Camp

Sunday in camp may be a day of great blessing and inspiration for each camper. It makes available to the leaders opportunity to guide the Intermediate in the right use of Sunday, and also to help him to enjoy that

day in the week. A typical Sunday program in camp may be comprised of the following: Morning devotions, church service, quiet, non-competitive games, period of meditation, time for consultation of Intermediates with the leaders, and a vesper service.

It has been suggested that time be allowed for meditation by the Intermediates. Each Intermediate may select some place where he will spend this part of the afternoon by himself. At intervals of about every fifteen or twenty minutes he may be given an envelope with some question upon which he is to meditate, and for which he is to give a written answer.¹ Following this time of meditation by the Intermediates, the leaders in the camp should choose certain locations within the camp area where they will remain for the rest of the afternoon for conference with the Intermediates, should any wish to discuss problems with them. A candlelight service out-of-doors on the last Sunday night, or on the closing night of camp, may be most effective.

c. Individual and Group Devotions

It is extremely important that the Intermediates be led to form certain desirable devotional habits which may help to strengthen and enrich their life upon their return home. With this thought in mind the following

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1. Appendix E, p. 92 Suggested Questions

devotional program is suggested: morning devotions about a table, a few minutes of meditation by the Intermediates, individually, with the use of the devotional booklet, "Follow Me", vesper services, and fellowship meetings just before retiring at night.

D. Additional Suggested Activities and Programs of
Christian Education for the Summer Vacation

The programs which have been set forth for the Vacation Church School and the Summer Camp make provision for only six weeks of the Intermediate's summer vacation. However, this is insufficient in light of the many needs of the early adolescent and the undesirable recreation and temptations surrounding him all of the time. The early adolescent should be kept in contact with his church constantly throughout the summer time. Therefore, these suggestions are given for activities to be carried on during the balance of the summer. The first group of suggestions may be classified as religious, such as, sunset service on Sunday or a week-day, sunrise service and breakfast, a sing at the church some evening, Sunday evening worship by a lake or river or on a hillside, assisting in making plans for the worship services in the Sunday School Department.

It was suggested in the Vacation Church School Course, "Our Local Church" that the group become aware of

the needs of the church and decide upon various ways in which it might be of service to the church and the pastor later in the summer. A few such activities are given here. They may assist the church in its summer mission or community program, take flowers to the sick, go on errands for the pastor, fold church bulletins, and make some necessary repairs in the different rooms of the church house.

Plans for recreation may include the following, and others which the specific group of Intermediates may wish to add to this list: hiking, picnics, swimming, boating, tennis, volley-ball, badminton, baseball and archery.

E. Summary

The purpose of this chapter has been to make available summer programs of Christian education for the early adolescent. These have been planned in the light of the characteristics and needs of the early adolescent, the values inherent in summer programs and also in the light of the criteria set up. Three types of programs have been provided that the early adolescent may be kept constantly under the influence of the church. The three programs given are: A Suggested Vacation Church School Program, A Suggested Summer Camp Program, and Additional Suggestions for Activities and Programs of Christian Education for the Summer Vacation.

CHAPTER V
SUMMARY AND CONCLUSIONS

CHAPTER V

SUMMARY AND CONCLUSIONS

The problem of this thesis has been first, to make a study of the characteristics and needs of the early adolescent, with special reference to his summer needs. It was discovered that his characteristics and needs are the result of the life-changing process which he is undergoing, and may be classified as follows: the physical, the moral and social, the emotional and volitional, the intellectual and religious. It was also discovered that the adolescent should have various types of programs of Christian education to meet these needs.

The next step in the consideration of the problem was to make an investigation of the values inherent in summer programs of Christian education for the early adolescent. It was found that there were many values and that well planned summer programs might easily meet the needs and assist the youth in an all-round development of his character and personality.

Before a program could be arranged, however, it became necessary to set up certain criteria for the planning and judging of the suitability of such programs for this age youth. This setting up of criteria was cared for in the third step of this process.

The final problem, then, was that of setting up summer programs for the Christian education of the early adolescent. In order to construct such programs it was necessary to take into consideration all of the characteristics and needs of this age youth, with special reference to his summer needs, and to build the program in the light of these and of the values inherent in summer programs of Christian education, as well as of the criteria which had been established.

Resulting from this study of the early adolescent and the setting up of certain summer programs of Christian education, there stand out some significant conclusions.

(1) It was revealed that the needs of this age group are many and varied, and that they come as the result of all of the life-changing processes of puberty. It was evident that something should be done to meet these needs which are intensified during the summer vacation.

(2) The summer time increases the temptations and problems of the early adolescent due to the fact that he has so much free time and so frequently is unguided in his choice of activities. In addition, he is challenged by so many unworthy appeals that it is difficult for him to choose those interests and activities which are right. For this reason, the guidance and planning of the church are needed. Besides, since the early adolescent is so plastic in nature, and so easily influenced by spiritual things,

it is important that he be definitely guided in his spiritual as well as in his social and moral life. This guidance can best be given by his own church.

(3) The early adolescent, because of his state of unrest, must have activity to satisfy his cravings. Therefore, programs should be provided for him which give him opportunity to exercise his initiative, his creative ability, and which allow for purposive activity.

(4) The early adolescent lives so much in a state of bewilderment because he does not understand himself. Thus it was found to be wise and necessary to lead him into an understanding of himself that he may be able to adjust himself in the society in which he lives.

(5) In the light of his cravings for thrills and excitement, the early adolescent is prone to literally "bury himself" in books and magazines having detrimental effects upon his character. Thus is revealed the necessity of guiding him in the matter of reading, especially since he is not now in school where fine reading lists are always available to him.

(6) Investigation brought to light the fact that very little is being done by way of summer programs for the early adolescent. Therefore the negative influences with which he is surrounded soon undo all that has been accomplished by the church during the year.

(7) As summer programs now existing were studied in the light of the needs and characteristics of the early adolescent, it was discovered that there were many values inherent in these programs. It was the conclusion that those values were so great that the church needed to avail herself of the opportunity of providing these existing program units for her youth as well as to construct others.

(8) The summer programs of Christian education for the early adolescent, as suggested in this thesis, have been so planned as to minister to the various needs of this age group. They provide opportunity for character study, which is always appealing to the early adolescent; this study will also contribute toward the building of their own character. Through the Bible and other classes, and related activities, the youth may be brought to a full understanding of God, and also of the walk and life of the young Christian, and of his place in his church and the world. By means of these, and the special interest groups and recreation provided, the whole life of the adolescent may be influenced and developed; as this occurs, he also becomes a stronger, and more useful Christian.

In the light of this study it was concluded that summer programs of Christian education need to be planned, and may be used to meet the characteristics and needs of the early adolescent and be of value in influencing him in character development.

APPENDICES

APPENDIX A

Suggested Bibliography for Leaders

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APPENDIX B

A Day in the Vacation Church School

- 8:30 - 9:00 Preparation period for teachers
- 9:00 - 9:15 Assembly (for taking attendance, for practicing of new songs, and for the flag salute)
- 9:15 - 9:40 Class: The Acts of the Apostles.
- 9:40 - 10:10 Activities related to the study of The Acts
- 10:10 - 10:30 Recreation and rest
- 10:30 - 11:00 Class: Builders of the Church
- 11:00 - 11:20 Worship Service
- 11:20 - 12:00 Class: Our Local Church
- 12:00 Dismissal

APPENDIX C

A Worship Service
For the Vacation Church School

"CALL TO WORSHIP": "The Lord is in his holy temple: let
all the earth keep silence before him."

HYMN: "The Church's One Foundation" (first stanza only).

BRIEF TALK BY LEADER: In this talk mention was made of
the many different people who have helped to build
the Church: apostles, evangelists, faithful leaders
and members, past and present. Attention was called
to the figures carved in stone and wood and portrayed
in stained glass to remind the worshippers of this
great number of church builders from the past. Then
attention was called to the figure of the victorious
Christ in the chancel window, portrayed standing and
holding out his hands.

READING (by leader): "Our Living Church," from "The
Servant in the House," by Charles Rann Kennedy.

CALL TO PRAYER:

"This is my Father's house,
And in it I would be
Both brave and true His will to do
Who watches over me.
This is my Father's house,
With others I would share
Its music bright, its golden light,
Its fellowship of prayer."¹

PRAYER (by leader), followed by The Lord's Prayer.

BENEDICTION

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1. Stanza by Mrs. J. M. Ross, of Erie, Pennsylvania,
added to the hymn, "This is My Father's World."

This Worship Service is taken from the book, "Our
Living Church," by Lucile Desjardins, pp. 29-30. ✓

APPENDIX D

A Day at Summer Camp

7:00	Rising Bell and Morning Dip
7:30	Breakfast
8:00 - 8:15	Morning Prayers
8:20 - 8:35	Individual Meditations (with use of book, "Follow Me")
8:40 - 9:20	First Class: A Study of the Psalms
9:25 -10:00	Supervised Study Period
10:00 -10:40	Second Class: Mission Study Class
10:40 -11:00	Recess
11:00 -11:25	General Assembly
11:30 -12:10	Third Class: Methods in Intermediate Club Work
12:30	Lunch
1:30 - 2:30	Rest
2:30 - 3:30	Special Interest Groups
3:30	Swimming
	Organized Recreation
	Personal Conferences
	Sex Instruction
6:00	Dinner
7:00 - 7:30	Vespers
7:45 - 8:30	Special Evening Programs
9:00 - 9:15	Fellowship
9:30	Taps

APPENDIX E

Suggested Questions
for Meditation and Answer

1. What qualifications do you think are necessary for a leader?
2. What are you doing to make others happy?
3. Can you get along with other people?
4. How has prayer helped you in your daily life?
5. What are you doing to help those who participate in evil activities?
6. What does being a Christian mean to you?
7. Have you accepted Christ as your Saviour, Friend, and Guide?
8. Have you ever thought about what you would like to be and do in the future?

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Adapted from: "All Night Vigil" pp. 39-42, in Vol. XII
"Stimulating the Creative Imagination," in the
Monthly Library on Camping.

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