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A STUDY OF NATIONAL ORGANIZATIONS AND THE CHURCH  
IN RELATION TO  
THE NEEDS OF HIGH SCHOOL AGE YOUTH  
WITH SPECIAL REFERENCE TO BELLEVUE, WASHINGTON

By

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CHAPTER I  
INTRODUCTION

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INTRODUCTION

A. THE PURPOSE OF THE STUDY

For adolescents, the problem of what to do in their leisure time is by no means solved. They are still a great puzzle both to themselves and to those who attempt to work with them. The writer of this thesis is convinced that there is a real need on the part of religious workers to delve more deeply into a study of the nature of the adolescent, his needs, and how these needs are being met by existing national organizations for young people, and what the church can do about the needs which these organizations are not meeting. The purpose of the writer in this study, therefore, is to determine the extent to which the need for intelligent understanding of high school age young people exists, and what part the church can play in solving the adolescent problem.

B. THE SCOPE OF THE STUDY

The study will deal first with a scientific analysis of the characteristics of the adolescent of high school age and his consequent needs as related to church leadership. The study will then proceed to an analysis of

the outstanding national organizations, already in existence, which are attempting to meet the needs of adolescents. From this study the writer will be able to determine the needs of young people which these organizations do not meet, and which could be met through suggestions which will be proposed by the writer for a program to be carried out through the church.

Then, to make the study more specific, these national organizations will be studied as they exist in a typical small town, namely, Bellevue, Washington, with a view to evaluating their influence on the young people of this town, and also with the thought of discovering how many young people these organizations do not reach. Through this study the discovery can be made of the needs of young people which these organizations are not meeting, and the writer then can proceed with justification in giving suggestions for a program which might be carried out through the church.

#### C. LIMITATIONS OF THE STUDY

The study will be limited to high-school-age young people, and to national and international organizations most prominent in helping this age group. The specific study will include Bellevue, Washington, and the outlying smaller districts, for all of the young people attend one high school and participate in its general

activities as if the districts were consolidated into one town.

#### D. PLAN OF PROCEDURE

The plan of procedure will develop from the general to the specific. First, an analysis will be made of the characteristics and needs of the adolescent as set forth by recognized authorities. Then a study will be made of the aims of the outstanding national organizations for young people, with a view to evaluating their contributions to the high school age group. The plan, then, is to bring the study specifically to the town of Bellevue, where first a study of the town will be made, its characteristics, the number of young people living there, and the areas to be covered in the investigation. A study will be made of the religious and sectarian national organizations for young people which are functioning in this town; and an analysis will be made of the needs which are being met by them. Information concerning adolescent attitudes toward local churches and other organizations will be obtained through the use of a questionnaire which is to be given to a representative group of one hundred high school young people in the town. In this way there may be obtained more accurately information concerning the definite needs of these young people. The writer will then proceed, from the results of this investigation, to propose suggestions for a young people's program which might be carried on by a local church.

CHAPTER II

CHARACTERISTICS OF HIGH SCHOOL AGE YOUNG PEOPLE  
IN RELATION TO CHURCH LEADERSHIP



## CHAPTER II

### CHARACTERISTICS OF HIGH SCHOOL AGE YOUNG PEOPLE IN RELATION TO CHURCH LEADERSHIP

If church leadership is to be effective it must have a clear understanding of the characteristics of the high school adolescent which appear in the physical, intellectual, emotional, social, and religious phases of his development. Seven writers<sup>1</sup> in the field of adolescence have been chosen as sources for the present study because of their recognized position of authority in the field of adolescent psychology, and because these sources are widely used in studies dealing with the problems of young people. Dr. Starbuck<sup>2</sup> has been referred to in the discussion of the religious characteristics of adolescents because of his recognition as an authority in the field of the psychology of religion, and because of the significance of his early research in adolescent conversion.

Before an analysis of the characteristics of the adolescent is presented, it is well to include a brief

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1. Cole, Luella: Psychology of Adolescence.  
Hall, George Stanley: Adolescence, Volume I and II.  
Kupky, Oscar: Religious Development of Adolescents.  
Moxcey, Mary E.: The Psychology of Middle Adolescence.  
Mudge, Leigh E.: The Psychology of Early Adolescence.  
Sadler, William S.: Piloting Modern Youth.  
Tracy, Frederick: The Psychology of Adolescence.
2. Starbuck, Edwin Diller: The Psychology of Religion.

discussion of the field of adolescence as a whole, and its relationship to the total life of the individual.

The conception of a definite period called adolescence in the life of the individual is as recent as the machine age. The primitive girl was one day a child playing happily with other children, and the next day she was a wife with the responsibilities of a home. A primitive boy suddenly left his playing in the street, and after a ritual ceremony marking his coming into puberty, he spent his days hunting game for food for himself and his wife. They had no time for a period of ten years in which to grow up. Even our grandparents had too brief a period of years in which they could enjoy the pleasures of youth. Most of them finished school at the age of fifteen or sixteen, and were married before they were eighteen. Certainly, a few have always enjoyed the period of gay youth, but the number has been so few that one can not call it universal.<sup>1</sup>

Dr. Cole cites reasons for this new development:

"The reasons for the emergence of a universal adolescence among modern young people are not far to seek. The basic explanation is economic. There is so much wealth in the world and it is so easy, with machines, to create more wealth that the labor of boys and girls is no longer needed. The same 'machine age' that dispenses with the crude labor of children in their teens has so altered human existence that in all lines of work above that of the day laborer special training is needed. Machine civilization is highly specialized. The years of adolescence which have been wrested from

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1. Cf. Cole, Luella: Psychology of Adolescence, p.3.

the period of adult labor, must be used to prepare boys and girls for the modern world."<sup>1</sup>

Since this phase of the study is comparatively new, it becomes imperative that those who investigate adolescence should study carefully all of its characteristics.

It is not to be assumed that this is an age to be studied by itself apart from the period of childhood, which has gone before. Childhood and adolescence are closely interknit; although many rather sudden changes do take place in the individual, both physically and emotionally, at the advent of puberty.

Dr. Sadler asserts that adolescence does not strike young people suddenly; neither do they emerge from it suddenly. They approach it through a changing period of several years and slide off gradually into adult habits of thinking and living.<sup>2</sup>

The difference between childhood and adulthood is mainly a difference of degree; both periods are underlaid with many similarities. It might be said generally that the main differences between them lie in the realm of experience. The child thinks, but his association of ideas is limited because of a lack of experience. He thinks only in the realm of the present; while the thinking of an

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1. Cole, Luella: Psychology of Adolescence, p.4.

2. Cf., Sadler, William S.: Piloting Modern Youth, p.7.

adolescent becomes deepened through the experiences which he has already had and those which his imagination makes real for him.

Tracy writes that adolescence must not be thought of as a period by itself. It is not a life by itself, but a stage in the total life. The whole unfolding nature of an individual as it appears in all of the stages of that life must be studied. The powers which suddenly show themselves at one period in life were there all the while, slowly growing beneath the surface, ready to burst forth at a certain moment. It is important to note this fact at this point in the study of adolescence; for the results of childhood as seen in adolescence and the effects of adolescence on the future stages of the life of an individual must be realized.<sup>1</sup>

There are certain general characteristics pertaining to adolescents which should be noted here. As was stated, the beginning of adolescence is marked by puberty. Puberty means the birth of the sex life in an individual, an advent which affects the whole of the life of the individual; it marks acceleration in physical growth; it deepens the thought life; it arouses new desires, passions, and emotions, and it turns one's thoughts to one's own personality and the personality of others.<sup>2</sup>

\* \* \* \* \*

1. Cf., Tracy, op.cit., pp.4-5.
2. Cf., Ibid., pp.18-19.

## B. PHYSICAL CHARACTERISTICS OF THE ADOLESCENT

There is a very close relationship among all of the functions of the human being. "The body, the mind, the emotions, and the total personality are so interdependent that any consideration of one away from the others is dangerous."<sup>1</sup>

A person's body is "intended to be the instrument of his mind, the trained servant of his will."<sup>2</sup> This fact relates to matters of morals and religion; thus character is shown very definitely in one's physical bearing.<sup>3</sup> "The body may be the instrument and medium of all that is highest and best, or of all that is lowest and worst, in conception and in conduct. It may be a pest house of iniquity, or a temple of the Holy Ghost."<sup>4</sup>

Adolescence is a period of rapid growth and change, marked by considerable physical growth and development. This statement is agreed to by many authorities in the field of adolescence. Dr. Cole writes:

"Adolescence is a period of rapid growth and change. The skeleton grows, the glands develop, the internal organs grow, the brain becomes more complex, in fact there is hardly a structure in the body that is not in some way altered between the beginning of adolescence and the end. Nor does growth proceed at an even rate in all parts of the body. Every structure has its own growth rate and goes ahead with its particular mode of development, without much attention to the growth rate

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1. Cole, op. cit., p.17.
2. Tracy, op. cit., p.24.
3. Cf., Ibid., p.25.
4. Ibid., p.26.

of any other structure. The resulting lack of balance among bone, muscles, glands, heart, lungs, brain, and viscera is the basis for most of the misery usually accompanying growth throughout the period."<sup>1</sup>

Dr. Tracy shows that there is marked growth in nearly all of the physical functions of the adolescent. The weight of the body increases about twenty percent. The most rapid rate of growth in height takes place between fourteen and fifteen years of age. This rapid rate of growth makes for a period of reconstruction, during which time the adolescent is very clumsy, awkward, and self-conscious.<sup>2</sup>

Dr. Tracy gives further information concerning other aspects of physical growth. The circulating system shows marked acceleration. The heart is nearly doubled in size during this period of adolescence, while the arteries grow more slowly. The lungs and larynx increase in size and in power during this period, especially in boys, and the nerves become connected in a more complex way than they have before. The muscles also increase rapidly during this period.<sup>3</sup>

Dr. Cole makes an interesting observation on the matter of growth:

"The facts in regard to neural growth are, in any case, not as important to the teacher as the effects. The increased ability to think, and in particular, to

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1. Cole, op. cit., p.17.
2. Cf., Tracy, op. cit., pp27,28.
3. Cf., Ibid., pp.29,30.

generalize are probably the most obvious results of this increased complexity in the brain."<sup>1</sup>

The growth of the sexual system, which has lain dormant during the childhood of the individual, comes to maturity during this time when all of the capacities of the individual are being strengthened. This maturation of the sex organs often causes great upheavals in the emotional and intellectual life of adolescents and should be understood very carefully by advisors of young people.<sup>2</sup>

Dr. Cole writes concerning this:

"Both primary and secondary sex changes are so profound and so important in affecting school work that no teacher can safely forget about them. And there are no changes in the adolescent period whose effects the school can so well control!"<sup>3</sup>

The effects of this phase of adolescent growth will be seen in the study of the other characteristics of adolescence.

### C. INTELLECTUAL CHARACTERISTICS OF THE ADOLESCENT

The intellectual life of the adolescent, as studied by authorities in the field, shows marked and interesting developments.

As was noted in the preceding study of physical growth, there is a very definite connection between body and mind. Dr. Tracy says it is more important to understand

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1. Cole, op. cit., p.33.
2. Cf. Tracy, op. cit., p.29-31.
3. Cole, op. cit., p.38.

that relationship during the adolescent period than at any other time.<sup>1</sup> Miss Mudge writes:

"Coming into prominence in early adolescence is a distinct consciousness of one's ability to solve problems and a growing insistence upon submitting all things to the tests of one's reason. This is part of the general feeling of self-confidence and self-regard which is now attaining a prominent place. A tendency to insist upon one's own judgment and reason increases throughout early and middle adolescence."<sup>2</sup>

Dr. Tracy believes that at the advent of puberty there is a marked growth in the development of the whole psychic life. The mind expands more rapidly, and the intellect reaches out for wider fields to conquer. New instincts and interests develop which are usually related to others, and carry with them a deeper understanding of these relationships. The individual begins to think more seriously and realizes himself as a part of a social order in which he has a part to play.<sup>3</sup>

The early adolescent scarcely knows what to do with his mind or his body. His mind flies off into tangents, and his thoughts at times seem to him very childish. His mind is more often controlled by emotion than by reason. However, in the later adolescent the mind begins to settle into more regular lines and is more readily controlled. There is no falling off in vigor or intensity, but the vigor and energy are more effectively controlled. The

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Cf.,

1. Tracy, op. cit., p.37.
2. Mudge, Leigh E.: Psychology of Early Adolescence, p.49.
3. Cf., Tracy, op. cit., p.43.



rational mind, in the later period, should transcend the emotions.<sup>1</sup>

Workers with young people should realize that they have a wide range of intellectual interests which must be met if their work with them is to be effective. Dr. Cole has made a very revealing list of these interests, under the various grade levels:

<u>Intellectual Interests of Adolescents<sup>2</sup></u>		
<u>Boys</u>		<u>Girls</u>
	9th Grade	
Travel		Travel
Outdoor activities		Adventure
Adventure		Personal Experiences
Athletics		Ethical Topics
Famous People		Literary Activities
Current Events		Outdoor Activities
	10th Grade	
Athletics		Travel
Travel		Adventure
Outdoor Activities		Personal Experiences
Adventure		Outdoor Activities
Ethical Topics		Ethical Topics
Current Events		Literary Topics
	11th Grade	
Athletics		Travel
Machinery		Personal Experiences
Travel		Adventure
Outdoor Activities		Outdoor Activities
Adventure		Athletics
Vocational Topics		School
	12th Grade	
Athletics		Travel
Travel		Personal Experiences
Machinery		Athletics
Outdoor Activities		Home Life
Pupil Employment		Humorous Topics
Vocational Topics		Ethical Topics

The adolescent period is also one of intellectual doubt. Authorities in the field of adolescent psychology

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1. Cf., Tracy, op. cit., pp.44-45.  
2. Cole, op. cit., p.221.

seem to agree that, within limits, this is a very normal reaction to the great influx of mental power which adolescents are feeling for the first time. Honest doubt is necessary to progressive thinking, and if it does not become chronic, it should be looked upon as a desirable trait during this period.<sup>1</sup>

In the chapter to follow on the needs of the adolescent, further aspects of the intellectual development of this group, which must be understood by the worker with young people, will be studied in more detail.

#### D. THE EMOTIONAL LIFE OF THE ADOLESCENT

During early adolescence the emotional life develops markedly, and in many respects seems to be more powerful than the intellectual growth. During this period many emotions arise which were not known before, and at times are so intense that they are almost impossible to control. His emotional nature develops to such an extent that he is greatly moved by beauty, music, and color, and sometimes he is so overcome by these emotions that he is at a loss to know what to do with himself.<sup>2</sup>

"The young adolescent scarcely knows what to do with his powers of mind and of body, with the surging tide of feeling, with the procession of images and ideas, and with the vigorous currents of muscular and

\* \* \* \* \*

1. Cf., Mudge, op. cit., p.50.
2. Cf., Tracy, op. cit., pp.44-45.

nervous force."<sup>1</sup>

One of the best sources of information on the emotional reactions of young people is to be found in their own writing. The following poem was written by a seventeen year old girl, and illustrates the point which has just been made.

Pantheism

I would die in a mountain wood  
In the evening's gold-lit pall  
Outpouring my weary life  
Into the silent ALL.  
I would watch my bleeding songs die,  
My fiddle smash on a tree,  
Fling the songs to the serpent's dens  
And woefully cry to Thee.  
Then thou, my mother, wouldst hear,  
Wouldst hasten to cover me tight,  
Wouldst rock me gently to sleep.  
How I love thee, Mother Night!  
Thou holdest me closer to thee  
Embracing and comforting well.  
Thou Brother Storm, greet Lady Sun  
And take her quickly my farewell.<sup>2</sup>

In later adolescence emotion is normally much stronger than it was before, but it is more controlled. Feelings are educated, vigorous passions are inhibited, and if the person is living the highest type of life, the energy of these emotions is sublimated into channels of real service. It is during this time of life that young people take part vigorously in the challenging problems of the day.<sup>3</sup> The weakness of the church in its dealings

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1. Tracy., p.45.

2. Kupky, Oscar: Religious Development of Adolescents, p.115.

3. Cf., Mudge: Psychology of Later Adolescence, p.53.

with young people today lies in the fact that it does not challenge their deepest emotional activity. If the church does not take this responsibility, youth may seek other avenues to expel its emotional feeling.

All of the emotions of adolescence, however, do not lead toward accomplishment of great ends. Older adolescents, particularly, have great inner conflicts which often result in real emotional upsets. These emotional impulses are spasmodic and many leaders have despaired because of the lack of steadiness in the enthusiasm of youth.<sup>1</sup>

Dr. Cole suggests that due to the structural changes going on in the adolescent, and the state of disequilibrium that his body is in, he is in a condition to become thoroughly upset by even slight emotional stimuli. For many adolescents life is made up of one emotional experience after another. The preponderance of emotional reactions in the adolescent is due not only to his disorganized bodily development, but also to his increased sensitiveness to his contacts with others.<sup>2</sup>

These facts concerning the emotional life of the adolescent are of extreme importance to one who is attempting to deal with his problems.

\* \* \* \* \*

1. Cf., Ibid., p.55.

2. Cf., Cole, op. cit., pp.53-57.

### E. SOCIAL CHARACTERISTICS OF THE ADOLESCENT

Early adolescence marks a beginning of interest on the part of one sex for the other. Before this time boys had their gangs and girls their clubs, and they had very little use for each other; but with the advent of puberty interest begins to rise for those of the opposite sex. At first, this interest is rather superficial, but as one comes into later adolescence his feelings become more stabilized and he is likely to center his attention on one particular person.

Early adolescents also become acutely aware of social pressure and public opinion. Their actions must conform to the group action or they feel they do not really belong to that group. They must wear the same kind of clothes and use the same slang as those around them, and their actions and activities must conform to the gang with which they are associated. The teacher must realize the power of these social drives.<sup>1</sup>

The adolescent period is one of great sociability, a time of finding each other. In the matter of social contacts adolescents insist on making their own choices. No interference on the part of adults is wanted, and the person who is wise will guide in this matter very indirectly.

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1. Cf., Cole, op. cit., pp.101-102.

Most young people belong to a "crowd". The crowd has distinct social advantages which Dr. Cole lists:

"experience in getting along with people, experience in social skill, development of loyalty to a group, practice in judging people, and experience in love making under circumstances in which the participants are protected from serious consequences."<sup>1</sup>

The only negative training he mentions is the development of antagonism toward all other crowds than that to which the individual belongs. For the most part, then, the crowd is a socially valuable unit of adolescent society and probably does more to bring about normal social growth than teachers and parents combined.<sup>2</sup>

The adolescent period is the time in which leadership develops, and this fact must be recognized by the young people's worker. According to studies cited by Dr. Cole, the leader is usually more intelligent, more healthy, better socially adjusted, and more athletically able than others. The influence of the leader is felt, not only in the school, but in the church and every other phase of community life.<sup>3</sup>

The social characteristics of the adolescent must be understood thoroughly and sympathetically by the church if any effective work is to be done with him.

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1. Cole, op. cit., p.107.
2. Cf., Ibid., p.107.
3. Cf., Ibid., pp.101-102.

## F. THE RELIGIOUS LIFE OF THE ADOLESCENT

Dr. Cole states that at present the majority of adolescents have no religious doubts whatever. He attributes this to the fact that modern young people are brought up on science and that most of them receive little if any religious training. He writes that intense conflicts over religious matters no longer appear among more than a fourth of all the intelligent young people of America.<sup>1</sup> The adolescent no longer fears death. Not more than 35% of college freshmen admit that they believe in either Hell or the Devil. So the element of fear on that score is taken out of their lives. He also states that not more than half of the American college population believes in immortality. Birth, marriage, and death are no longer considered sacred by the average modern adolescent. As a result of this, most adolescents are free from any religious crisis.<sup>1</sup> A quotation directly from Dr. Cole will prove enlightening:

"There have been volumes written in regard to adolescent religious experiences. Some of these are obviously an expression of what an author believes or would like to believe, without the support of any objective facts. Others are written on the basis of diaries, autobiographies, or other writings. Such data are, of course, valuable, but from their very nature the results are limited to the experiences of exceptional or highly literate individuals who make up not more than one percent of the total population."<sup>2</sup>

\* \* \* \* \*

1. Cf., Cole, op. cit., pp.166-168.
2. Ibid., p.168.

However, that young people are potentially more capable of having a religious experience than any other age is generally claimed by authorities in the field. Dr. Starbuck states that conversion belongs almost exclusively to the years between ten and twenty-five. It is distinctly an adolescent experience. The highest frequency of conversion for boys comes at sixteen and for girls at thirteen and sixteen. Conversion takes place at this time because the mind is highly developed in its powers of reason, and its ability to grasp abstract ideas; it is a period of deep feeling and also a period of strong will power; and it is during this period that one forms his concepts of life. Later it will be hard for him to change the concepts which he has formulated here.<sup>1</sup>

"There is a normal period, somewhere between the innocence of childhood and the fixed habits of maturity, while the person is yet impressionable and has already capacity for spiritual insight, when conversions most frequently occur."<sup>2</sup>

There are other aspects of the religious life of the adolescent which must be considered besides conversion. There is a very close connection in the mind of the adolescent between nature and religion. In fact, a great many of his lasting impressions and feelings of religion come through the realm of beauty. Dr. Kupky made a study of six classes of higher vocational schools for girls in

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1. Cf., Starbuck: The Psychology of Religion, pp.28,34-35.
2. Ibid., pp.35-36.



Leipzig. These girls were fifteen and sixteen years of age. A topic was assigned to them entitled, "What Arouses my Reverence?" The following were some of the results found on the papers of these girls:

"One girl made a report of a still winter night with a clear starry sky. 'A feeling of great reverence came over me. I understood how God loves mankind. There one sees rightly how lowly is man and how grateful man should be to God.'"

"Another girl writes: 'My heart throbs with deep emotion. It seems to me as if I were borne away into a better world. A feeling of holiness comes over me. I fold my hands and gaze reverently up to the sky, which is brimming over with stars.'"

"Next to the starry heavens the quiet of the woods is significant for the arousal of religious feeling; one report reads: 'A feeling of dread came over me and at the same time the question arose: Who made all this? Was it reverence that came over me? I almost believe so. At that moment I became a better person, but the feeling lasted but a moment.'"

Poetry written by adolescents very often reveals the close interweaving of love of God with love of nature. Dr. Kupky quotes one written by a seventeen year old girl:

#### Religion as Yearning

Dark night----splendor of the stars.  
From afar the sound of bells finds its way to me.  
Now it is near, now far away.  
Ever near---and yet so infinitely far;  
And thou, O God! I seek Thee!  
Ah, no!  
Only a gentle yearning stirs my soul,  
For whom is it meant? God,  
Who art thou?  
And as I wandered thru the starry night--

\* \* \* \* \*

1. Kupky, op. cit., pp.125-126.

A voice behind me called:

"'Tis I----'Tis I, Whom thou hast sought in many  
an hour

There is fulfillment for every yearning.

It is I. I am the firmness for thy  
Uncertainty. Wouldst thou find Me?

Wouldst thou join the battle I require

Wilt thou venture it?"

I spake: "Yea, Lord, I hear Thee.

I believe! Now have I found Thee.

I know Thee. And Thou art mine forever."<sup>1</sup>

Dr. Tracy also sees this close coordination between beauty and religion:

"But it is in youth that the capacity to appreciate beauty in all its forms makes the most marked advance. The disposition to respond to the charm of the beautiful is greatly quickened and the inability to give fitting expression to the feeling for the beautiful is most painfully realized. External nature awakens an interest not previously felt. The flora and the fauna, the sky, the woods, the winds, and waters, storms, sunshine, and the procession of the seasons, exert upon the soul a mystic and potent fascination. There is in many cases a strong feeling of fellowship with the things of external nature; a feeling which seems closely akin to the religious sentiment, and which we may agree with Lancaster in regarding as a very material point of departure for the culture of the religious life."<sup>2</sup>

Art and music play an important part in the life of a normal adolescent. Dr. Tracy says that it is true that older children do have somewhat of an appreciation for rhythm, color, and beauty of design, but it is during the adolescent years that "The sources of aesthetic feeling seem to deepen and expand, so that beauty in all its forms makes a new appeal and calls forth a stronger and more intense response."<sup>3</sup>

\* \* \* \* \*

1. Kupky, op. cit., p.126.
2. Tracy, op. cit., p.150.
3. Ibid.

Dr. Kupky gives some interesting observations, drawn from these girls in the schools of Leipzig.

"Of the effect of the playing of the organ in church, one writes: 'It seemed to me as if another spirit were ruling in me.'"

"Another pupil writes: 'Recently, when I was attending one of Schubert's symphonies, and hearing the notes rolling over each other, a feeling of reverence overcame me for Schubert's great spirit.'"

"Next to music it is painting which arouses reverence. One of the pupils writes of the Sistine Madonna: 'In the picture the painter has expressed all his reverence for the Highest which is so forcefully conveyed to the beholder that he cannot but remain standing before it. This is what happened to me. I call that reverence.'"<sup>1</sup>

The adolescent period is a period of intense devotion to personality. G. Stanley Hall states that conversion in its fundamental sense is a passing over from an autocentric to a heterocentric basis.<sup>2</sup> It is a period for hero worship, and this can best be expressed in devotion to Jesus Christ. Dr. Tracy writes:

"The passion for personality, which shows itself in many ways, is seen in its highest form in the response to the call of the Christ. His summons to service and sacrifice is often irresistible, for in Him the heroic appears in its supreme example. The youthful heart readily catches the fervor of spiritual heroism and is ready to follow a spiritual hero to the world's end and at any cost. Hence the cross, where altruism culminates and love has her perfect work, comes to its fullest meaning and makes its most powerful appeal in the days of youth when the negative limitations of childhood have been surmounted, and the positive limitations of maturity have not been encountered..."<sup>3</sup>

Adolescence is a period when youth seeks to

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1. Kupky, op. cit., p.105-106.
2. Cf., Hall, op. cit., Vol. 1, p.301.
3. Tracy, op. cit., p.205.

serve and even to die for a cause. The present writer believes that if the church recognized this fact more clearly, Dr. Cole would not be as justified in stating that modern young people are not religious. Dr. Hall recognizes this passion for service when he writes:

"But another voice is soon heard in the soul, which says: Renounce and serve, life is short, powers and opportunities are limited, suffering is needful to perfection, so obey, find the joy of sacrifice, get only to give, live for others, subordinate the will to live to love or to offspring."<sup>1</sup>

After the study of the religious characteristics of the adolescent, it is necessary to come to Dr. Tracy's conclusion that "strong religious convictions, deep religious feelings, and pronounced religious decisions, are more likely to occur in adolescence than in any other period, and most likely of all about the middle of that period."<sup>2</sup>

#### G. SUMMARY

This study of the characteristics of the adolescent has brought some important facts to light which should be of help to the young people's worker. It was noted that the physical life of the adolescent is marked by rapid growth and development. This development is not coordinated and results in much awkwardness and discomfort

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1. Hall, op. cit., p.303.
2. Tracy, op. cit., p.

on the part of the young person.

Intellectually, the adolescent emerges into a thought life through which he can reason things out for himself. This ability to reason, because it is new and not fully developed, results in periods of doubt and uncertainty. The adolescent changes back and forth from a very certain, opinionated individual to one who is living in a sea of doubts--doubts of his own ability or worth, as well as doubts concerning things and people around him. It is a period of great intellectual activity and wide interests.

The emotional life of the adolescent often transcends the intellectual. This is a period of surging emotions, which well up within the individual and cause much unrest. This fact should not prove too alarming to workers with young people, because it is this deepening of the emotional life which, if properly controlled, makes for a great appreciation of music, art, and nature as found in religious worship.

The adolescent is distinctly a social creature. He belongs to clubs and gangs. During this period the young people develop into leaders; and there is a marked desire, for the first time, to be in company with those of the opposite sex.

There were important facts cited concerning the religious life of the adolescent. It is maintained by two authorities that adolescents are not religious. They are not troubled by religious doubts and worries because

they have not been trained to be. However, generally, authorities in this field agree that young people of this age are as capable of religious expression as the young people of any age, and potentially, they are more religious than any other group of people.

CHAPTER III

THE NEEDS OF HIGH SCHOOL AGE YOUNG PEOPLE  
IN RELATION TO  
CHURCH LEADERSHIP

### CHAPTER III

## THE NEEDS OF HIGH SCHOOL AGE YOUNG PEOPLE IN RELATION TO CHURCH LEADERSHIP

### A. INTRODUCTION

In the preceding chapter the writer presented the characteristics of the high school age adolescent based on his physical, intellectual, emotional, social, and religious development in relation to church leadership. In an analysis of these characteristics many needs of youth became evident which arise from these five phases of development. It was found by the writer that some authorities in the field of adolescent psychology were more interested than others in showing the needs of young people which arise out of the development in adolescence. Four of these writers<sup>1</sup> which were referred to in the previous chapter, together with one additional writer<sup>2</sup>, who was included because of his practical analysis of the needs of young people, and his recognized position as an authority in the field, will be used as references in the present chapter.

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1. Cole, Luella: Psychology of Adolescence.  
Moxcey: The Psychology of Middle Adolescence  
Mudge: The Psychology of Early Adolescence  
Tracy, Frederick: The Psychology of Adolescence
2. Burkhart, Roy A.: Understanding Youth, His Search for a Way of Life.



A study of the needs of these high school age young people will be made as they appear in the fields of physical, intellectual, emotional, social and religious development; and they will be treated consecutively, as they relate to the characteristics mentioned in the previous chapter.

#### B. PHYSICAL NEEDS OF THE ADOLESCENT

The needs of the high school adolescent based on his physical development must of necessity be understood by the religious leader, for more than ever the church is taking upon itself, together with the school, responsibility relating to the physical growth of its young people. It was noted in the previous chapter that the period of adolescence is one of rapid growth and change<sup>1</sup> These changes call for education in the matters of healthful living,<sup>2</sup> and also they call for sympathetic understanding on the part of teachers and leaders.

The clumsiness and awkwardness arising from the malcoordination which is a result of this rapid growth is the cause of much of the restlessness, self consciousness and unhappiness of the period. This fact

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1. Cf. Ante, p.10.

2. Cf., Cole, op. cit., p.44.

is an important reason why adolescents need understanding and sympathy more than they need discipline. Dr. Cole shows the importance of this fact when she writes:

"It is therefore necessary that teachers should know the main facts in regard to adolescent growth. They need to understand the physical basis for the clumsiness, malcoordination, emotional outbursts, restlessness and irritability that characterize the boys and girls in their classes. With an understanding of the physical changes and developments going forward in the adolescent, the teacher is less likely to penalize her pupils for situations that are natural concomitants of adolescent development."<sup>1</sup>

Because of the rapid growth of the heart during this period,<sup>2</sup> adolescent exercise must not be too strenuous. There must be controlled athletics for high school age boys. The heart is overworked during this period, so that participation in too much athletics will put too heavy a burden on it. Also, too much participation in social activities -- dancing, late hours, emotional excitement, smoking, and other activities, if done to excess, will put too much strain on the heart.<sup>3</sup>

Dr. Cole makes a statement, which, although she is applying it to the high school program, could be very well applied to the church program:

"If teachers want to promote learning and to develop healthy personalities in their pupils, they can make no better start than to keep the athletics, social events, and scholastic load of the high school proportionate to the physical capacities of the pupils."<sup>4</sup>

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1. Cole, op. cit., p.18.
2. Cf., Ante, p.11.
3. Cf., Cole, op. cit., p.29.
4. Ibid., p.30.

The growth of the sexual system, which matures during the adolescent period,<sup>1</sup> often causes such emotional and intellectual upheavals that it is of vital importance that the religious leader be able to recognize the problems connected with it, and that he be able to deal with these problems with understanding. Sexual maturity often causes real embarrassment to the adolescent and a stress of mind which must be understood by those who attempt to help him. The greatest need of the adolescent arising from his sexual development is that a healthy, idealistic state of mind may be developed on his part, and that a sublimation of his sexual energy into channels of real service may be made. Dr. Mudge stresses this point:

"You may never have occasion to teach your pupils sex hygiene, but you should direct their impulses, many of which are reenforced by the irradiations of sex into wholesome channels of idealistic service. It is easy to appeal to these idealizations of worthy attitudes. Boys should have before them the examples of strong men who are chivalrous and true to the finest ideals. Girls should have before them the examples of worthy and noble women. The ideal heroes and heroines for early adolescents are not ascetics but strong, vigorous, controlled personalities. The church-school teacher has a splendid opportunity to stimulate a worthy idealism through the stories of the noble characters in the Bible, and other historical literature."<sup>2</sup>

Another need arising from the sexual development, which will be merely mentioned here and developed later under the social needs of the adolescent, is for

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1. Cf. Ante, p.12.
2. Mudge, Leigh E.: The Psychology of Early Adolescence, p.47.

healthy associations with the opposite sex.<sup>1</sup> This is an important need which the church has opportunity to meet.

### C. INTELLECTUAL NEEDS OF THE ADOLESCENT

The marked physical growth of the brain resulting in increased ability to think and particularly to generalize was noted in chapter two.<sup>2</sup> This fact presents problems which must be solved. Dr. Moxcey makes the following observation:

"Maturing intellectual abilities combined with experience inevitably limited by youth, makes a mental "awkward age". The mind needs stiff exercise on problems of real life and a wholesome diet of various interests; and these are best assured by the comradeship, not the domination of understanding adults."<sup>3</sup>

Dr. Burkhart states that this is a period of great desire for self knowledge, and a time when ideals may readily govern their lives.<sup>4</sup> Dr. Tracy says it is a time when zest for exploration must not be held in check, and things must be made interesting.

" . . . it does cry out for permission to take hold of things by the right end; which means beginning with that particular feature or aspect of any subject that is naturally the first to attract attention and awaken interest. Youth is impatient of the uninteresting, almost as much so as childhood; but

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1. Cf., Mudge, op. cit., p.48.
2. Cf. Ante, p.13.
3. Moxcey, Mary E.: The Psychology of Middle Adolescence, p.90.
4. Cf., Burkhart, Roy A.: Understanding Youth, p.49.

though the attention must be aroused through interest, yet its interest can be awakened through a much greater variety of channels than the interest of childhood; and when once secured, is more nearly self-sustaining than the interest of the child could be."<sup>1</sup>

It was learned from Dr. Tracy that the adolescent begins to think more seriously and realizes himself as a part of a social order in which he has a part to play.<sup>2</sup> This necessitates opportunities, which the church can readily give, for putting this thinking into practice.

There is a real need for intellectual guidance during this period, for as was noted by Dr. Tracy, the mind of the adolescent is more often controlled by emotion than by reason.<sup>3</sup>

In the preceding chapter lists were included, taken from Dr. Cole's study showing the interests of adolescents.<sup>4</sup> These interests should be taken into account by religious workers, and use must be made of them. Worn out interests of childhood cannot be used.

The intellectual independence of adolescents<sup>5</sup> necessitates opportunities to put that independent thinking into practice. Dr. Moxcey writes:

"One good reason for the loss from our churches of the young people during this age is that we have asked them to look on while we do things, or to do as we told them. They have been thinking, though they may not have dared to say it: 'if only the older people

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1. Tracy, op. cit., p.210.
2. Cf. Ante, p.13.
3. Cf. Ibid.
4. Cf. Ante, p.14.
5. Ibid p.13.

would give us a chance to do things, we could do them right.' However, we should not overestimate their powers and leave them unaided in personal and social situations. As Irving King says: 'In all our work with boys and girls we must distinguish between their capacity to do and what they really should do.'<sup>1</sup>

#### D. EMOTIONAL NEEDS OF THE ADOLESCENT

It was noted in chapter two that during the adolescent period the emotional life often transcends the intellectual growth.<sup>2</sup> This is an important fact for the religious educator to note in the study of the emotional needs of the adolescent. Dr. Cole stresses the power of this phase of adolescent growth in the following statement:

"It is an incontestable fact that a strong emotion will find some outlet, desirable or otherwise. If one avenue of expression is forbidden another will be found. Simple suppression is never a permanent solution to any emotional problem; it may work for awhile, but the final expression is likely to be the more violent because of the inhibition."<sup>3</sup>

This statement suggests a real responsibility on the part of the religious educator to direct these emotions into right channels.

Dr. Cole stresses the necessity for opportunities for conversation, social adjustment in the form of purely social meetings, picnics, and chances for groups to lunch together. There is a particular need for heterosexual

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1. Moxcey, op. cit., p.21.
2. Cf. Ante, p.15.
3. Cole, op. cit., p.83.

social relations.<sup>1</sup>

Development of a healthy emotional life also calls for complete lack of discrimination on the part of leaders of young people. A quotation from Dr. Cole makes this point clear:

"Unless everyone can participate, any social event is likely to bring into sharp relief all the discrimination and inabilities that exist in the school group. The unpopular boys and girls either shun the parties altogether or else hang around the edges, looking and feeling acutely miserable."<sup>2</sup>

The leader must be able to recognize symptoms of emotional stress and must be able to detect substitute responses on the part of the young people.<sup>3</sup> Very often the response of superiority is only a defense mechanism covering a feeling of great inferiority.

Because of the depth of the emotional life of the adolescent,<sup>4</sup> there are great possibilities within him for good as well as for evil, for the beautiful as well as the ugly. It is the great challenge to the religious worker to develop the beautiful and suppress the ugly.

Dr. Tracy writes:

"It would be difficult to exaggerate the beauty of youthful love, or its value as an ally of all that is best in art, in morals and in religion. It would be equally difficult to exaggerate the ugliness of its perverted forms in which it becomes the foul confederate of all that is earthly, sensual, devilish. And the supreme task of human society is to provide such nurture for childhood and youth that its

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1. Cf., Cole, op. cit., p.85.

2. Ibid., p.86.

3. Cf., Cole, op. cit., pp.87-88.

4. Cf. Ante, p.15.

beauty and wholesomeness may be sustained and augmented from one generation to another."<sup>1</sup>

It was found in the study of the foregoing chapter that the emotional nature of the adolescent develops to such an extent that he is greatly moved by beauty, music, and color.<sup>2</sup> This fact suggests that if he is to be emotionally satisfied he must be able to experience these. It suggests the necessity and the opportunity of the religious worker to incorporate beauty, music, and color into his program.

Because due to structural changes the adolescent is in a state of disequilibrium,<sup>3</sup> it is necessary that he have guidance and understanding in the control of his emotions, as they relate to himself and to his associations with those around him.

#### E. SOCIAL NEEDS OF THE ADOLESCENT

Many of the social needs of the adolescent have been touched upon previously, for it is not possible to study the physical, intellectual, and emotional needs of the adolescent entirely apart from his relationship with others. However, stress should be laid upon certain other needs arising from the social development of this period.

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1. Tracy, op. cit., p.147.
2. Cf. Ante, p.15.
3. Ibid.



It was noted in the section on the social characteristics of adolescents that there is a marked desire to conform to the group.<sup>1</sup> This is an important characteristic for the church leader to note, for if a church program is developed which is entirely apart from what the main group of young people are interested in, there will be difficulty in winning them to complete sympathy with that program. The Christian leader should recognize this great desire for conformity on the part of young people, and for the feeling that they are meeting with the approval of the majority of their group. This fact, of course, does not suggest the lowering of standards to meet the demands of the majority.

Because of the desire of youth to belong to a "crowd",<sup>1a</sup> opportunities should be given through the church for the development of social groups. It is much better for the church to give these opportunities than for the young people to form groups outside the church, where many undesirable elements are likely to creep in.

Because adolescence is the time for development of leadership,<sup>2</sup> there is a need for opportunities to put that desire and ability into practice. These opportunities can come through the church, and real guidance can

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1. Cf. Ante, p.18.
- 1a. Cf. Ante, p.19.
2. Ibid.

be given to these young leaders by the trained church workers and understanding lay adults.

Dr. Cole suggests that there is a great need during this period for freedom in the choice of friends. There must not be conscious intrusion on the part of adults, and there must be opportunities for them to be together without adult inspection. She suggests that if adults try to control the adolescent's choice of friends, and if he is not allowed to meet unchaperoned with his friends, he will be likely to meet secretly, which might prove more dangerous than if he had been allowed freedom at first.<sup>1</sup>

Because of the desire to be with the opposite sex,<sup>2</sup> there is a real need for organized social activities. However, this activity should not be out of proportion to the spiritual side of the youth program. Dr. Cole, in the quotation below, is writing from the standpoint of the high school, but her statements can very well be applied to the program of the church as well. She writes concerning the social and the academic activities of the school:

"The two programs should work together in such a way that the high school graduate is not only a socially adjusted person, but a socially adjusted person who knows something."<sup>3</sup>

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1. Cf., Cole, op. cit., pp.102-105.
2. Cf. Ante, p.18.
3. Cole, op. cit., p.120.

## F. RELIGIOUS NEEDS OF THE ADOLESCENT

The most glaring religious need which comes out of the statement made by Dr. Cole, that most young people of this generation receive no religious instruction,<sup>1</sup> is that there be an adequate religious program made available for all adolescents. If the home is not providing religious training nor sending its youth to the church for it, it is up to the church to search out these young people and provide an adequate program to meet their religious needs. A presentation of these religious needs now follows.

Since Dr. Starbuck states that adolescence is the time when most conversions take place,<sup>2</sup> there is justification for suggesting this as revealing vital needs of young people. Dr. Tracy suggests that this period is one of intense devotion to personality, and that it can be best expressed through devotion to Jesus Christ.<sup>3</sup> These two facts, the necessity for conversion and the need for devotion to a personality, suggest the need of a personal experience with Jesus Christ in which the adolescent surrenders his will to the Master. Mr. Burkhardt writes:

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1. Cf. Ante, p.20.
2. Cf. Ante, p.24.
3. Ibid.

"Modern young people need to learn that the great achievements of life come to those who surrender and not to those who conquer. It is not through conquest but through surrender that life's enduring values are discovered; not in mastering but in being mastered do we find the richest insights. The conqueror is always seeking to impose his will on life and therefore he never escapes himself. He who surrenders seeks to do a harder thing -- that is, to let a higher will and a holier purpose live through him."<sup>1</sup>

Since adolescence is definitely a period of hero worship,<sup>2</sup> the adolescent needs a personality to which it can be devoted. That Jesus Christ is the personality to whom they should be devoted is attested to by Dr. Tracy:

"The heart of youth is hungry for communion with a personality that is worthy of adoration and service, eager to let itself go out to such a personality in service and sacrifice. The problem of the Christian teacher is not so much to convince the intellect of the truth of certain abstract propositions about Christ as to hold up before the pupil the exquisite personality of Christ, as worthy of the highest devotion and the most complete service that can be rendered."<sup>3</sup>

Because of the close relationship in the mind of the adolescent between beauty and religion<sup>4</sup> there is a real necessity for beautiful well-planned worship services. "The adolescent appreciates in a new way the grandeur of mountains, sea and forest."<sup>5</sup> He has a keener interest in music, poetry and art, and all of these interests can be used to great advantage by the religious leader. Dr. Tracy writes: "It is only in a theistic setting

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1. Burkhart, op. cit., p.70.
2. Cf. Ante, p.24.
3. Tracy, op. cit., p.232.
4. Cf. Ante, p.21.
5. Moxcey, op. cit., p.74.

that beauty can retain its deepest meaning and love its brightest lustre."<sup>1</sup>

Because of the inherent religious nature of the adolescent,<sup>2</sup> there is a great desire on his part to commune with God. This fact calls for guidance in the development of his prayer life. Praying during this period becomes much more intense. Dr. Moxcey writes:

"The great inarticulate need of the changing and often chaotic personality is to be understood and to have its outreachings satisfied . . . It is absolutely essential for the enduring vitality and worth of this new personality that it have conscious communion with God, -who, however much more than personality he may be, is, as far as we are capable of reaching him, at least a Personality, not merely some impersonal vital force, not a mentally abstracted principle."<sup>3</sup>

Finally, youth must have opportunities for religious activity. Adolescence is a period of great activity which offers the religious leader a real opportunity for putting it into practice in a worthwhile church program. Young people need to serve, not to be served.

"All the emotion generated in adoration and prayer, all the restlessness of questioning or the enthusiasm of loyalty logically result in doing something as active partners with God in putting into immediate action the ideals of the kingdom."<sup>4</sup>

#### G. SUMMARY

In the present chapter there <sup>are</sup> is presented the

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1. Tracy, op. cit., p.159.
2. Cf. Ante., p.21.
3. Moxcey, op. cit., p.176.
4. Ibid., p.179.

needs of the adolescent arising from his physical, intellectual, emotional, social and religious characteristics.

The physical needs of the adolescent are, in general, first, understanding on the part of his leaders of the factors involved in adolescent physical development, and then a controlled program of physical activity. With reference to these general needs, the necessity for understanding and instruction in factors involved in sexual development were also stressed.

In the intellectual realm the adolescent needs opportunity to solve problems. He must be interested in what he is doing, and because of his intellectual instability, he must be guided in his thinking. He must also have opportunities for putting his thinking into practice.

The emotional life of the adolescent must be directed into the right channels. He must be treated with no discrimination and his leaders must be quick to detect symptoms of and substitutes for emotional stress. The great capacity of the adolescent for appreciation of beauty must not be overlooked by his leaders.

Socially, the adolescent needs to feel that he conforms to the established ideals of the group. He needs a "crowd" to which he can belong, and it was noted that the church is the best place in which to form a "crowd", since there is more opportunity there for guidance and control. He needs opportunities for

leadership, which can and should be met adequately by the church youth program. The adolescent must be allowed complete freedom in his choice of friends, and he should have opportunities of meeting them without adult inspection. He also needs to be able to participate in organized social activities.

CHAPTER IV

A SURVEY OF WIDELY KNOWN NATIONAL ORGANIZATIONS  
FOR HIGH SCHOOL AGE YOUNG PEOPLE  
WITH REFERENCE TO ADOLESCENT NEEDS



## CHAPTER IV

### A SURVEY OF WIDELY KNOWN NATIONAL ORGANIZATIONS FOR HIGH SCHOOL AGE YOUNG PEOPLE WITH REFERENCE TO ADOLESCENT NEEDS

#### A. INTRODUCTION

The first two chapters of this investigation concerned the characteristics of high school age young people and the needs arising from their development. The study will now proceed to a survey of the most outstanding organizations for high school age young people, their objectives, and the needs of adolescents revealed in the analysis reported in chapter three, which these organizations purpose to meet. The organizations included in the study are: Boy Scouts of America, Camp Fire Girls, Girl Scouts of America, Order of Rainbow for Girls, Order of DeMolay, Hi-Y, and Girl Reserves. These were chosen because of their national character, their general program, and their large membership made up almost entirely of high school age young people.

The sources used for the investigation include guide books, reports and pamphlets published by the organizations themselves, and Elizabeth Pendry's book on "Organizations for Youth", because of the accuracy of the

information given.<sup>1</sup> Certain information concerning the Camp Fire organization was derived from the personal experience of the writer as a counsellor in the Seattle Camp Fire Girls' Summer Camp.

After a presentation of the objectives of these clubs, a chart will be presented which will show the relationship of the objectives of the organizations studied to the needs which were found to be essential to the normal growth of adolescents. A summary, which will include an interpretation of the findings of the chart, will conclude the chapter.

B. AN ANALYSIS OF ORGANIZATIONS AS TO THEIR OBJECTIVES AND THE NEEDS OF YOUTH WHICH THEY SEEK TO MEET

1. The Boy Scouts of America

The Boy Scouts of America is an organization for boys from twelve to eighteen years of age, which uses the interests and activities common to boys in the realm of home, city or country, outdoors, or indoors, for the purpose of developing character.<sup>2</sup>

Further information on the purpose of the organization is found in its national constitution:

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1. The Preface to Miss Pendry's book indicates that "not only was published literature carefully studied, but in addition an extensive questionnaire was submitted to each group asking for information which could not otherwise be obtained."
2. Cf. Pendry, Elizabeth, and Hugh Hartshorne: Organizations for Youth, p.11.

"To promote, through organization and cooperation with other agencies, the ability to do things for themselves and others, to train them in scoutcraft, and to teach them patriotism, courage, self reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts."<sup>1</sup>

"Scouting is the process of making real men out of real boys by a real program that works."<sup>2</sup> The Scout Law is made up of twelve principles which are essentially the objectives of the organization. The following quotation from an editorial entitled "The Spirit of Scouting" gives a clear understanding of this Law.

"The Scout Law, covering the twelve fundamental principles, requires a Scout first of all to be trustworthy. That means that he must not tell a lie, cheat or deceive, but keep every trust sacred. A Scout is loyal to all to whom loyalty is due, including his Scout Leader, his home, his parents, and his country. Furthermore, a Scout is helpful, prepared at all times to save life, help injured persons, and do at least one good turn daily. A Scout is friendly to all -- a brother to every other Scout. A Scout is courteous, especially to women, children and old people, and he must not take any pay for being courteous. A Scout is kind to animals and does not kill or hurt any living creature needlessly. A Scout is obedient. A Scout is cheerful, even when facing hardship and drudgery. A Scout is thrifty. He works faithfully, wastes nothing, and makes the best use of his opportunities. A Scout is brave and does what he knows is right, in spite of jeers and threat. A Scout is clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd. Finally, a Scout is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion."

"Through the daily good turn and the Scout smile, the

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1. Report of Research Activities. Institute of Child Welfare, University of Minnesota.
2. Boy Scout Jamboree, February 3,4,5 -- 1921, 13th Regiment Army, Brooklyn.

Spirit of Scouting is manifested by the boy who is a Scout to those about him, proving that Scouting builds character through the daily good turn; citizenship through useful activities; health through outdoor life."<sup>1</sup>

The Scout Oath reveals further the objectives of the organization:

"On my honor I will do my best --

1. To do my duty to God and my country, and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake and morally straight."<sup>2</sup>

The Boy Scout Organization, through its winter program of indoor and outdoor activity and its summer camps, makes a concerted effort to meet many of the outstanding needs of the adolescent boy.

## 2. Campfire Girls

The essential aims of the Camp Fire Girls will be found in the following quotation:

"Camp Fire Girls, Inc., is an organization for the wholesome direction of girls' out-of-school time. It aims 'to develop the girls' initiative, resourcefulness, and self reliance and to help them make a happy adjustment to life.' To this end it offers wholesome, creative, purposeful activities centered around the natural interests of girls -- activities which are 'not only satisfying for the moment' but which also 'lead on to future usefulness and happiness!'"<sup>3</sup>

Lester F. Scott, in the Foreword to the Annual Report of the Camp Fire Girls for 1930, interpreted the objectives of the organization in the light of John

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1. Boy Scout Jamboree, op. cit.
2. Handbook for Boys, Boy Scouts of America, p.31.
3. Pendry, op. cit., p.35.

Dewey's objectives of a liberal education.

"The intelligent use of leisure, fostering of an interest in nature and handicrafts, the education of the will and of the emotions as well as the intellect, and the stimulation and increase of creative powers. The Seven Crafts -- Home, Hand, Nature Lore, Health, Camp, Business, and Citizenship, present the possibilities for the acquiring of special knowledge, special skills; The advancement in rank provides the motives of aspiration, the progress toward ideals; the use of symbolism provides the necessary and vital element of inspiration."<sup>1</sup>

Further information on the objectives of the Camp Fire Organization was found in their Law:

"Seek Beauty  
Give Service  
Pursue Knowledge  
Be trustworthy  
Hold on to Health  
Glorify Work  
Be Happy"<sup>2</sup>

The name "Camp Fire" is also significant in the understanding of its purpose:

"Camp Fire' as a name symbolically suggests to its members not only the hearth fire of home but the warmth and meaning of the hearth fire carried out to all mankind. Each component part of the fire has a meaningful significance to the members."<sup>3</sup>

The aim of the organization is to train girls in those activities which are distinctly apart from the activities of boys. The significant things in a girl's life, health, home, outdoor life, the making of beautiful things, a knowledge of nature, love of beauty in all forms,

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1. Scott, Lester F.: Annual Report of the Camp Fire Girls 1930.
2. The Book of the Camp Fire Girls 1937.
3. Pendry, op. cit., p.40.

and earning a living for oneself, are all stressed in the program.

The Camp Fire Girls is a non-sectarian organization in its religious policy and does not attempt to give definite religious training. However, the experience of the writer as a counsellor at Camp Seattle<sup>1</sup> last summer showed that an effort was made through a sung blessing before each meal, and at least one and sometimes two worship services each Sunday, to influence the girls in a religious way.

The Camp Fire organization aims through its winter program of work conducted by the single groups and the local headquarters, together with its summer camp program, to meet the essential needs of adolescent girls.

### 3. The Girl Scouts

The Girl Scouts is a national organization whose activities prepare a girl for her place in society. It endeavors to make her a good citizen and a good neighbor, and through its program of activity encourages the girl to be proficient in cultural and domestic arts, and to have a real love for the out-of-doors.

"The aim of Girl Scouting is "to supply a link between the three major influences of adolescence, church, home and school, and to help a girl make for herself the necessary transference from an outer to an inner control, and to know her own talents, tastes, and aptitudes."<sup>2</sup>

\* \* \* \* \*

1. Camp Seattle is the summer camp of The Seattle Camp Fire Girls near Seattle, Washington.
2. Pendry, op. cit., p.141.

Further light is thrown on the objectives of this organization through a study of the Girl Scout Laws and the Promise:

"Girl Scout Laws

1. A Girl Scout's honor is to be trusted.
2. A Girl Scout is loyal.
3. A Girl Scout's duty is to be useful and to help others.
4. A Girl Scout is a friend to all and a sister to every other Girl Scout.
5. A Girl Scout is courteous.
6. A Girl Scout is a friend to animals.
7. A Girl Scout obeys orders.
8. A Girl Scout is cheerful.
9. A Girl Scout is thrifty.
10. A Girl Scout is clean in thought, word and deed."<sup>1</sup>

"The Promise: On my honor I will try:  
To do my duty to God and my country.  
To help other people at all times.  
To obey the Girl Scout laws."<sup>2</sup>

It will be noted that the aims of the Girl Scouts are the same in every major principle as those of the Camp Fire Girls, so that it will not be necessary to go into detail in the study of its program, and the needs of girls which they purpose to meet. However, since the religious policy of the Girl Scouts seems to be slightly more strict than that of the Camp Fire Girls, something must be said concerning this.

It was found that the Camp Fire Girls is not sectarian in its religious policy, but that the Seattle

\* \* \* \* \*

1. Girl Scout Handbook, 1929, p.26,27.
2. Pendry, op. cit., p.25.

organization has religious services of a general nature at its summer camp, and sings a blessing before each meal. The religious policy of the Girl Scouts will be found in the following statement from their Blue Book:

"The Girl Scout Organization is non-sectarian. It does not assume the parent's prerogative of giving religious instruction, but it does encourage every girl to be a better member of her own church. No Girl Scout may join a troop in any church other than her own without the written consent of her parent or guardian; and while attending a Girl Scout camp, no Girl Scout may attend a religious service other than her own without the written consent of parent or guardian. No general religious service should be held in camp unless the girls are all of one faith. However, if so desired, silent grace may be said before meals. Scouts' Own, which is the getting together on Sundays for a quiet dignified appreciation of the out of doors and a better understanding of the ideals and aims of Girl Scouting, must not in any sense be a religious service."<sup>1</sup>

#### 4. Order of Rainbow for Girls

The Order of Rainbow for Girls is a junior organization for girls of Masonic and Eastern Star parents and their girl friends, who are between the ages of thirteen and eighteen years. It was originated by the women of the Eastern Star as an attempt to direct the lives of their daughters. Its chief aim is to afford the girls a friendly life of good times as well as of inspiration under adult leaders, and to build in them an appreciation of the worthy use of leisure and of right habits of good fellowship. A ritual prepared by a Grand Master of the Masonic Order is a basis for the organized program of the

\* \* \* \* \*

#### 1. Blue Book for Girl Scout Leaders.



groups. The girls work up through seven stations in the organizations, each station representing one of the seven colors of the rainbow.<sup>1</sup>

The organization does not pretend to meet all of the needs in the five areas of adolescent development. They have no organized athletic program, nor any particular emphasis on health education, but they do aim through their program of entertainments, contests, welfare work, civic work, picnics, camp parties and charity work to meet many of the needs of young people.

The Order of Rainbow is particularly interested in the esthetic needs of adolescent girls and seeks to direct their emotions into the channels of appreciation of beauty and opportunities for worship.<sup>2</sup>

"The work of the assembly appeals to girls because of their love of ritual. Order and beauty are a part of their being. The "Lessons of the Rainbow" based on the seven colors, and the initiation lead to the discovery of the "Pot of Gold", and are full of symbolism and meaning dear to the heart of the adolescent girl."<sup>2</sup>

That an attempt is made through the organization to meet the religious needs of the adolescent girl is evident in the following paragraph taken from a letter written by a high official in the Order of the Eastern Star in the State of Washington:

"As to the aims of the Rainbow Organization, it is

\* \* \* \* \*

1. Pendry, op. cit., p.133.

2. Ibid., p.134.

necessarily implied that they include some of the outstanding needs of high school girls. The basis of the Rainbow Order is essentially the Bible. It strives to increase the knowledge of the Bible, and to bring the girls close to our Lord; to love their parents, and respect the rights and properties of others; to seek the beauty of, and pleasure in contact with the great outdoors; to endeavor to help other girls along the path of life; to do good unto all, even though they have been unkind to you; to take in all community and political activities that go to make our nation a better place to live in, and to uphold the constitution."<sup>1</sup>

##### 5. The Order of DeMolay

The Order of DeMolay is a fraternal organization for the purpose of developing qualities of manhood in outstanding young men between the ages of sixteen and twenty-one years. It is closely connected with the Masonic Order in that it must have as its leaders recognized Freemasons. The organization was founded by Mr. Land, who through his interest in a fatherless boy and eight of his chums, decided to form such a group.<sup>2</sup>

"Mr. Land and the nine young men had 'an abiding confidence in the manliness inherent in the youth of all nations', and they felt that experience showed that the youth of today will gladly rally around standards of clean living, courage, comradeship, respect for parents, fidelity, patriotism, courtesy, reverence for God."<sup>3</sup>

The aim of the Order of DeMolay is to afford fellowship, understanding, opportunities for worship of God and opportunities for hero worship. The program provides for "delightful and purposeful activities,

\* \* \* \* \*

1. From personal letter received by writer, March 17, 1939.
2. Cf., Pendry, op. cit., p.136.
3. Cf., Ibid., p.136.

athletic contests, social pleasures, study and discussions, community services, and common worship."<sup>1</sup>

A definite ritual is provided which consists of two degrees for all and an honorary degree known as the Legion of Honor. There is a ritual of form and ceremony for the regular meetings and special rituals for special occasions.

The DeMolay organization attempts to meet the physical needs of the adolescent boy through its program of athletic contests, its state and interstate basketball tournaments and track meets, and its camping opportunities.

The organization appears particularly interested in providing intellectual stimulus through the study of outstanding civic problems.

"Special emphasis is given to activities likely to bring about an appreciation of public need and participation in civic service. Illiteracy, poverty, international relations, crime, social hygiene, immigration, child labor, marriage, and divorce are some of the subjects of national scope suggested for study or discussion. The chapters are encouraged to hold quarterly a 'Citizenship Forum' devoted to a consideration of these and local problems of public but non-political interest."<sup>2</sup>

Because the Order includes older boys than are found in the Boy Scout Organization, it emphasizes more the intellectual interests of real problem solving, and the putting of intellectual activity into practice by working out

\* \* \* \* \*

1. Cf., Pendry, op. cit., pp.139,140.
2. Ibid.

important civic and national difficulties.

Their ritualistic program, like that of the Rainbow Girls, provides outlets for the deep emotional life developing during this period.

"The ritual of the Order of DeMolay is particularly well adapted to the youth it serves. The dramatic interest and the love of expression inherent in boys of this age were well understood by those who wrote and perfected it."<sup>1</sup>

In the social realm, the Order satisfies particularly the gregarious instinct in boys.

"The fraternity-going tendencies of boys at this age are apparent. The constructive use of this gregarious instinct, in its more refined sense, when guided by adult wisdom, may be a positive factor for good."<sup>2</sup>

The foundation of the Order is distinctly religious as will be seen in this pledge which was summarized by one of them as follows:

"I promised to be a better son.  
I promised to love and serve God, my country, and fellow men.  
I promised to honor and protect any woman.  
I promised to slander none.  
I promised to aid and uphold the public school.  
I promised to walk uprightly before God and man.  
All of these things and more, I did promise."<sup>3</sup>

## 6. Hi-Y

The name "Hi-Y" represents a movement among high school boys who belong to the Young Men's Christian Association, and who are committed to the Christian purpose

\* \* \* \* \*

1. Pendry, op. cit., p.142.
2. Ibid., p.141.
3. Ibid.

of carrying out the highest ideals in the high school and the community.

The purpose of the movement is "to create, maintain and extend throughout the school and community high standards of Christian character."<sup>1</sup> The platform is "clean living, clean speech, clean athletics, clean scholarship."<sup>2</sup> The function -- "to bring together boys who are vitally interested in Christian standards for personal living and for school life. To provide the channel through which they may explore the problems that face high school youth today. To mobilize their efforts to put into effective action Christian solutions to these problems."<sup>3</sup>

Some of the objectives of the organization are as follows:

"To

represent the Christian viewpoint;  
seek for its members and others better living through development of Christian personality;  
experiment with and demonstrate, as needs appear, definite ways to better life around us -- in school, at home, in the neighborhood and in the world community;  
help integrate life's relationships;  
supplement the school's socializing program;  
help further the spirit of good will and world brotherhood;  
prepare for an abundant life by facing its more vital, immediate realities, and making Christian decisions about them;  
train independent men to function in a democracy;  
develop fellowship through all of our activities, through discussions, through recreation."<sup>4</sup>

\* \* \* \* \*

1. What is Hi-Y? Pamphlet published by Y.M.C.A., 1931.
2. Ibid.
3. Ibid.
4. Ibid.

Socially, it gives boys the opportunity for leadership, and for getting together in a social way to discuss their important questions.

Religiously, the organization is non-sectarian. Their attitude on this is expressed in a statement in the "Report of the Second National Hi-Y Congress" held in June 1938:

"The central teaching in every religion is love of one's neighbor. A true Christian, aware of this universal religious theme, can find no basis for incompatibility among members of different religious faiths. Democratic living implies equality of opportunity among human beings regardless of religious convictions. Not only does a true Christian himself believe in the common element in all religions, but he seeks to extend this belief by his teaching and his example in his environment."<sup>1</sup>

However, the following quotation from the Report mentioned above will reveal the fact that the Hi-Y is essentially religious in its nature.

"It is impossible to create high standards of Christian character without at the same time enriching one's own personality. The greatest example of personality is Jesus Christ, whose life was consecrated to doing good deeds and bringing hope and faith to humanity. The way we maintain our purpose to love our neighbor and the way we extend it throughout the school and community will determine the depth and consequence of our personality."<sup>2</sup>

#### 7. Girl Reserves

The Girl Reserves is the division of the Young

\* \* \* \* \*

1. Hi-Y Marches On. Report of The Second National Hi-Y Congress June 25-29, 1938.
2. Ibid.

Women's Christian Association for girls of twelve to eighteen years of age.

"Its purpose is to make a contribution to the life of the girls, to set free the ideals and convictions that help her to live as a Christian of her age, to aid her to grow through normal activities into the habits, insights, and ideals which will make her a responsible, eager woman."<sup>1</sup>

The objectives are also found in the Slogan,

Purpose, and Code:

"Slogan: To face life squarely.  
Purpose: To find and give the best.  
Code: As a Girl Reserve I will try to be:  
Gracious in manner  
Impartial in judgment  
Ready for service  
Loyal to friends  
Reaching toward the best  
Earnest in purpose  
Seeing the beautiful  
Eager for knowledge  
Reverent to God  
Victorious over self  
Ever dependable  
Sincere at all times

I will do my best to honor God, my country, and my community; to help other girls; and to be in all ways a loyal, true member of the Girl Reserves."<sup>2</sup>

The Girl Reserves attempt to meet the physical needs of the adolescent girl through a program of controlled physical activity carried on in the local Y.W.C.A. gymnasium and swimming pool. Definite instruction is given in matters relating to the sexual development of girls.

\* \* \* \* \*

1. Pendry, op. d t., p.316.
2. Guide Book for Senior High School Girl Reserves, p.21.

Intellectually, the Girl Reserve program gives the girl opportunity to solve her personal problems and the problems of society.

"It must now be evident how important it is for the adolescent girl today that the Girl Reserves shall furnish her with training in making her own decisions and in working out her own ideals. The technique of discussion in facing personal problems and in making club decisions is therefore of first importance."<sup>1</sup>

The Girl Reserve Organization recognizes the need for direction in the emotional development of the adolescent girl.

"Everyone admits that adolescence is a time when the girl is likely to feel confused and in which she has difficulty in bringing her conflicting emotions and desires into any sort of relationship which will make a unified self. . . In this difficulty the Girl Reserve Club can be of genuine help. If the girl is to achieve a unified self, it is necessary that she work out for herself her philosophy of life, or, to put it more simply, what she considers worth while in life."<sup>2</sup>

One fine contribution of the Girl Reserves to the life of its members is that it provides opportunities for girls to meet socially with boys. A quotation from "The New Leadership" will reveal the policy of the Girl Reserves on this point:

"The character of the Girl Reserve Movement makes it necessary that the leaders be especially alert to certain elements in the heterosexual adjustment of girls. . . They must furnish help on the sex adjustments of the adolescent by making available the information

\* \* \* \* \*

1. The New Leadership -- a Handbook for Adults Working with Younger Girls, p.27.
2. Ibid., p.31.



regarding sex which she may not have, and by making possible individual and group counsel on baffling questions of relations with boys. . . Second, the Association will need to keep contacts with groupings of boys and help to work out for its girls natural and worth while social experiences with men."<sup>1</sup>

"The Association is aware of the girl's normal need for right companionship with boys or men. Girls of all ages and groups are given opportunities to meet men."<sup>2</sup>

The religious objectives of the organization will be found in the following statement:

"With its varied program, the Girl Reserve Club has the opportunity to help the girl to develop a personal and dynamic religion because she has really had a chance in these various areas of life to determine and to make commanding in her life that which to her is worth while."<sup>3</sup>

"But, further, there is here, as in early days, a religious motivation which inspires in each member an enthusiasm and a desire for 'the life abundant', and one cannot measure the power of devotion, faith, and religious zeal, particularly when it moves in the hearts of young people. There is no demand made that a girl shall devote herself to any particular church or creed, or attend any religious meetings, but there is in the hearts of the leaders an appreciation of the power of prayer and example, and through their faith others also are inspired."<sup>4</sup>

#### C. THE OBJECTIVES OF NATIONAL ORGANIZATIONS FOR YOUNG PEOPLE IN RELATION TO YOUNG PEOPLE'S NEEDS

Since the first part of the present chapter deals with the objectives of certain national organizations for

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1. The New Leadership, op. cit., pp.29,30.
2. Pendry, op. cit., p.317.
3. The New Leadership, op. cit., p.32.
4. Pendry, op. cit., p.320.

young people, and a former chapter in this thesis is concerned with the needs of young people,<sup>1</sup> it is necessary now to relate the two by tying up the objectives of these organizations with the needs which were found to be essential in the physical, intellectual, emotional, social, and religious growth of the high school age adolescent which these organizations are seeking to meet. This relationship can best be shown in chart form.

Chart I, therefore, will list the needs of adolescents in the five areas of development, and will attempt to show how the seven organizations included in this investigation are, potentially at least, meeting them. If an organization gives evidence of being outstandingly successful in meeting certain needs, this will be indicated by the use of red ink. If it seeks to meet the need but does not emphasize it, the fact will be indicated by the use of black ink.

This chart will reveal the contributions of these organizations to the vital needs of adolescents, and also show wherein they do not attempt to meet some of their needs.

It appears evident from a study of Chart I that the organizations studied, if taken as a whole, are meeting most of the important needs of adolescents, but that no one organization purposes to meet all these needs. The

\* \* \* \* \*

1. Cf. Ante, p.29.

Chart I

The Objectives of National Organizations for Youth in Relation to the Needs of Youth.

Needs		National Organizations for Youth						
		Boy Scouts of America	Camp Fire Girls	Girl Scouts of America	Order of Rainbow	Order of DeMolay	Hi-Y	Girl Reserves
Physical	Health education	●	○	●			○	●
	Sympathetic leaders with clear understanding of physical development.	●	●	●			○	●
	Controlled athletic program	●	●	●		○	●	●
	Wise guidance in sex relationships	○	○	○			●	●
Intellectual	Opportunity to solve problems.	○	○	○	○	●	●	○
	Interesting things to do	●	●	●	○	○	○	●
	Opportunity to put serious thinking into practice	○				●	●	○
	Intellectual guidance	○	○	○		●	●	○
	Understanding of real interests of adolescents by their leaders.	●	●	●	○	○	○	●
Emotional	Guidance in direction of emotions into right channels.	●	●	●	●	●	●	●
	Heterosexual social relations on worthy level				●	●	●	●
	Impartial leadership	●	●	●	●	○	○	●
	Development of and opportunities for appreciation and beauty	●	●	●	○	○		●
Social	Freedom to conform to mores of group	○	●	●	○	○	○	●
	Opportunity to belong to a "crowd"	●	●	●	●	●	●	●
	Opportunities for leadership	●	○	○	○	●	●	○
	Participation in organized social activities on heterosexual basis				●	●	○	●
Religious	Opportunity for conversion							
	Devotion to a personality						●	●
	Inspirational worship services		○		○	○	●	●
	Practical religious activity						●	●
Totals		15	15	14	12	15	19	20

Boy Scout organization seeks to care for the physical welfare of the boys who belong to it, as well as their intellectual development, particularly as it pertains to the interests of younger adolescents.<sup>1</sup> It attempts through its outdoor program to satisfy the emotional need for the appreciation of beauty and of nature, and through social relationships with other boys it teaches the control of emotions. Its social program satisfies adequately the boy's desire to belong to a gang, and through the patrol the boy is enabled to develop qualities of leadership. The weakest point in the program, as far as meeting the needs of adolescents is concerned, is that it does not provide opportunity for organized social activities with girls. The Boy Scout organization accepts no direct responsibility for the religious life of its members. Their policy is to leave this phase of development in the control of the home and the church.

The Camp Fire Girls and the Girl Scouts are also meeting many of the needs of young people, but they, too, omit certain areas of need as was noted in the Boy Scout organization. They offer few intellectual problems for their members to solve: they provide no opportunity for boys and girls to meet together socially; and they accept no real responsibility for the religious life of

\* \* \* \* \*

1. The Boy Scout organization does not attempt to touch the intellectual problems that the DeMolay and the Hi-Y are interested in.

their members.

The two fraternal organizations, Rainbow Girls and DeMolay, also do not attempt to meet all of the needs of adolescents. Compared to the other organizations their membership is small. DeMolay is interested in the physical development of adolescents to the extent that it provides a controlled program of athletics for its members, while the Order of Rainbow does nothing outstanding for the physical welfare of its girls. Both groups potentially meet the esthetic needs of the adolescent through their emphasis on ritual and dramatic ceremonies. Socially, both provide group life, opportunities for leadership, and an emphasis on heterosexual social activities. Both groups have a religious significance and do attempt in their way to meet the religious needs of the adolescent.

The two organizations, Hi-Y and Girl Reserves, can be grouped together because one is a branch of the Young Men's Christian Association and the other a branch of the Young Women's Christian Association. Both groups meet adequately the physical needs of their members through a program of athletics carried on in the local gymnasiums. It was found through a study of the topics discussed at the last Hi-Y Congress that the organization is particularly interested in intellectual problem-solving and the putting into practice of principles of life. The Girl Reserves recognize the necessity for directing emotions of young people into right channels, and

attempt to provide the means through their program. Socially, both organizations provide opportunities for leadership. This is particularly true of the Hi-Y organization. There is a marked emphasis in both groups on provisions for the needs of boy-girl social relationships. These two organizations were found to be more practically religious than any of the others studied, for they are definitely concerned with the Christian's attitude toward life's problems, and attempt to actively to put into practice Christ's teachings.

There is one important need of the adolescent that none of the organizations studied apparently attempt to meet. Dr. Starbuck was quoted above in the study of the religious needs of the adolescent as saying that the adolescent age is the time in which most religious conversions take place.<sup>1</sup> In none of the material concerning the organizations studied did the writer find any mention of this vital need of the adolescent period. If adolescence is the time when conversion can take place, and since conversion was found to be an essential need of adolescent religious growth,<sup>2</sup> some organization must take the responsibility for meeting this need. It appears that organization is the church.

It has been found through a study of these

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1. World Almanac, 1939.
2. Ante p.40

organizations that the contribution to their members is great, and if they were reaching all of the young people with their programs there would be little need for a church program of wide scope for young people; but it is a fact that these clubs are meeting only a small percentage of the young people of high school age. A few statistics on the high school enrollment in the United States, and the membership of three of the largest of the organizations studied in this writing will prove enlightening. There are 7,137,309 young people enrolled in public, parochial and private high schools in the United States. The three largest organizations for young people, namely, Boy Scouts, Girl Scouts and Camp Fire Girls, have 1,929,033 members among them.

Information concerning the complete enrollment of the other organizations studied could not be obtained, but since they do not have as large a membership as the three mentioned above, it can be assumed that the complete enrollment of these seven clubs would not reach three million. That leaves more than four million high school students, and many more of high school age not attending school, who are not being reached by these organizations. It must be recognized that some of these young people not enrolled in the seven clubs mentioned do belong to other clubs which are attempting on a smaller or a local community scale to meet the needs of young people. The writer chose these seven organizations because they are attempting,

through the variety in their program, to develop a well-rounded personality. They aim to meet most of the needs of adolescents in each of the five phases of their development, emphasizing certain phases more than others.

#### D. SUMMARY

It has been the purpose of the present chapter to show the contribution which these seven organizations are making to the meeting of the needs of young people, with the forward look of including many of their good features in a church program which will aim to reach young people who are not members of these organizations. This church program will also attempt to meet the religious needs of all young people which are not being met by the national organizations. The fact that these clubs are not meeting adequately the religious needs of the adolescent is significant to the religious worker, for it justifies the inclusion of that phase of development as the one of primary importance in the young people's program of the church.



CHAPTER V

AN EVALUATION OF THE NATIONAL ORGANIZATIONS  
AND CHURCH PROGRAMS FOR YOUTH IN  
BELLEVUE, WASHINGTON

## CHAPTER V

### AN EVALUATION OF THE NATIONAL ORGANIZATIONS AND CHURCH PROGRAMS FOR YOUTH IN BELLEVUE, WASHINGTON

#### A. INTRODUCTION

The foregoing chapter dealt with a survey of the most widely known national organizations in relation to the needs of high school age adolescents which they seek to meet. The present chapter seeks to present an analysis of the program of these organizations and of the church as they function in a local situation, the town of Bellevue, Washington.

A description of Bellevue with particular emphasis on the functioning of the clubs and young people's societies will be followed by an analysis of a questionnaire which was sent to one hundred and one high school students of Bellevue in an attempt to discover their attitudes toward church and the club programs in their community. The purpose of the chapter is to discover the strength and weaknesses of the club and church program as they exist in a typical small town, and to provide a basis for suggesting ways in which a church program can be developed to meet the needs of young people not already being met. The chapter will conclude with an organization of the findings and observations made from a study

of the data presented. The questionnaire, a copy of which follows, includes a series of questions which, if answered honestly, will give a clear picture of the attitudes of young people toward national organizations and the church.

The five introductory questions were included as a basis for the rest of the questionnaire. They introduce the person and give valuable information concerning himself and his parents.

The questions in section I concern the clubs attended, the reason for attendance, and the parents' attitude toward their children's attendance at them. They were included to give a picture of the club program in Bellevue as viewed by these one hundred and one students and their parents.

The questions in section II give the student an opportunity to tell to which units of the church he goes and his reasons for attendance, as well as his parents' attitude concerning them.

Section III gives opportunity for suggestions for improvement of the Sunday School, church and young people's societies. It was included in an attempt to get the criticisms of the young people themselves, since their judgment is most valuable to the church worker.

Section IV reveals the most popular organizations in the community and the reasons for their

popularity. The answers to these questions are significant to the church leader as he makes up his program for youth.

Section V allows for information concerning participation in school activities and is included to give further light on the individual case.

The questionnaire was sent to a representative group of high school students of Union S. High School in Bellevue, Washington. The principal of the high school, who assumed the responsibility for the distribution of the questionnaire, was cautioned against revealing its source since the writer is well known to the group and it was necessary that all possibility of biased answers be eliminated. It was important that the questionnaire be distributed fairly equally among the four grades of the high school since attitudes toward clubs and church programs differ with the different groups. It is natural that some of the questions would not be answered adequately by some of the students since their experience with both the church and the clubs has been almost negligible; but enough answers were given to make the survey worth while. Out of the one hundred and six copies sent, one hundred and one were returned filled out.

The main source of information for this chapter is the questionnaire, but further material was obtained from letters sent the writer by members of the community. The writer's six years of experience as a high school

To the Students of Bellevue High School:

You have been chosen as a typical group of American young people through which it is hoped, certain information may be gathered concerning attitudes of young people toward the organizations in their community which are in existence for them. The investigator has chosen you because you are capable of giving true frank answers to the questions below. You need not sign your name to this sheet of paper.

Answer the Questions as fully as you are able.

1. Are you a member of a church in Bellevue? \_\_\_\_\_
2. Do your parents attend church? \_\_\_\_\_
3. How long have you lived in Bellevue? \_\_\_\_\_
4. Where did you live before you came to Bellevue? \_\_\_\_\_
5. What do you want to do when you finish high school? \_\_\_\_\_

I. A. I belong to the following organizations: (underline) Boy Scouts, Girl Scouts, Campfire Girls, De Molay, Rainbow Girls, (others) \_\_\_\_\_, \_\_\_\_\_

B. I do or do not (underline the correct answer) belong to one or more of these organizations because: (Write answer in space below, giving all of your reasons.

1. \_\_\_\_\_

2. \_\_\_\_\_

C. My parents do approve do not approve (underline correct answer) of my attending these organizations because \_\_\_\_\_

II. A. I attend fairly regularly the following services of the \_\_\_\_\_ church:  
name of church  
(underline) Sunday School, church, young people's organizations (name) \_\_\_\_\_.

B. I attend regularly, I attend sometimes, I never attend (underline the correct answer) Sunday School because:

\_\_\_\_\_

\_\_\_\_\_

C. I attend regularly, I attend sometimes, I never attend (underline the correct answer) church services because:

\_\_\_\_\_

\_\_\_\_\_

D. I attend regularly, I attend sometimes, I never attend the young people's meetings because:

\_\_\_\_\_

\_\_\_\_\_

E. My parents encourage do not encourage (underline the correct answer) me to attend these church services.

III. A. I would like Sunday School better if: \_\_\_\_\_  
\_\_\_\_\_

B. I would be more likely to attend Church if: \_\_\_\_\_  
\_\_\_\_\_

C. I would enjoy the Young People's programs more if: \_\_\_\_\_

IV. A. I enjoy (Boy Scouts, Girl Scouts, Campfire Girls, De Molay, Rainbow Girls, Sunday School, Church, Young People's meetings (underline) more than any other organization because:

\_\_\_\_\_  
\_\_\_\_\_

B. I think the most worth while organizations for young people in Bellevue today are:

- 1. \_\_\_\_\_ because \_\_\_\_\_
- 2. \_\_\_\_\_ because \_\_\_\_\_

C. I think the organizations least needed in Bellevue today are:

- 1. \_\_\_\_\_ because \_\_\_\_\_
- 2. \_\_\_\_\_ because \_\_\_\_\_

V. I am active in the following high school activities:

\_\_\_\_\_  
\_\_\_\_\_

teacher in this town has helped considerably in the present study.

B. A DESCRIPTION OF THE TOWN OF BELLEVUE  
WITH PARTICULAR EMPHASIS ON THE FUNCTION  
OF THE PROGRAM FOR YOUTH OF NATIONAL  
ORGANIZATIONS AND THE CHURCH

Bellevue is a small town located twenty-five miles from the city of Seattle, Washington. The town of Bellevue, together with the outlying districts of Midlakes, Highland, Factoria, Phantom Lake and Medina, which are served by Bellevue, comprise a population of 1,233.<sup>1</sup> One high school serves all of these districts. There are two hundred and sixty students enrolled in the high school, with thirteen teachers making up the faculty.

In the town of Bellevue itself there are five churches: Baptist, Community, Assembly of God, Catholic and Christian Science.<sup>2</sup> There is one resident pastor in the town, the minister of the Community Church. There are two young people's organizations, one in the Community Church and one in the Assembly of God Church. The Baptist Church is made up of three or four families who restrict progress to such an extent in the church that young people

\* \* \* \* \*

1. Information obtained from civics teacher, Union S. High School, March 1939.
2. There is also a Japanese Baptist Church in Bellevue, but because the Japanese group is so entirely separated from the rest of the community it will not be included in the study.

do not desire to attend.<sup>1</sup> It is almost impossible at the present time, with the available leaders, to have a young people's organization in that church.

This year, for the first time in eight or nine years, the Community Church has a resident pastor. It is the first time in five years that Bellevue has had a young minister residing in the town who is capable of carrying on a young people's program. The Christian Endeavor is made up of thirty high school and college age young people who either belong to the church or come in from the outlying districts for that particular group.<sup>2</sup> Following is an outline of a typical Christian Endeavor meeting sent to the writer by the advisor for the group.

Singing by the group (about three songs).  
Scripture reading followed by prayer.  
Announcement of the topic and reading of an incident covering or illustrating the topic  
Questions answered by those to whom assigned  
General discussion  
Announcements, reports, collection  
Song and dismissal.<sup>3</sup>

This program worked out in actual practice often amounts to a hastily thrown together plan with little preparation on the part of the leader and no opportunity for preparation on the part of those who are to answer

\* \* \* \* \*

1. The writer's experience in this church attests this fact.
2. The principal of the high school is the advisor for this group, which suggests a reason for young people coming in from outlying districts.
3. Obtained from M. F. Odle, Advisor of Christian Endeavor in Bellevue, Feb. 1939.



the questions. The society meets in the church auditorium which is quite unattractive and not conducive to worship. There is no attempt made through use of symbolism, ritual, pictures or slides to produce a worshipful effect.<sup>1</sup> The special activities of the group for this year included the building of rest rooms in the church, carolling on Christmas Eve, and participation in the meetings of the East Side Federation of Christian Young People.<sup>2</sup>

The Assembly of God, a Pentecostal Church, has a young people's group, but because of its unusual character and because so few of the young people of the high school attend<sup>3</sup> it will not be included in this description.

Each outlying district has a Sunday School, and Highland has an active church program which is carried on by the Swedish Tabernacle of Seattle, Washington. Their young people's group is made up of thirty members, most of them being students of the Bellevue High School. Their program is similar to the Christian Endeavor program cited above. It is as follows:

Song  
Prayer  
Scripture reading  
Songs  
Speaker or group discussion  
Choruses  
Benediction<sup>4</sup>

\* \* \* \* \*

1. The experience of the writer attests this fact.
2. Obtained from high school student who is a member of Christian Endeavor in Bellevue, March 1939.
3. Four young people from the high school belonged last year, 1938.
4. Obtained by writer from civics teacher <sup>of</sup> and Bellevue High School, March 1939.

Factoria and Phantom Lake both have Sunday Schools but no young people's organizations. Neither the Catholic nor the Christian Science Church has a young people's organization.

The national organizations in existence in Bellevue are: The Boy Scouts, with eighteen high school boys as members; the Camp Fire Girls with seven high school girls enrolled; and the Rainbow Girls with approximately fifteen high school girls as members.<sup>1</sup>

The work of the Camp Fire Girls in Bellevue can be seen by the following quotations from a letter written by their guardian:

"The Camp Fire Girls have bought a house, and gradually through their own efforts, and with the help of parents and friends, are remodeling it for their use. While this is the central object of their activities at present, their work is giving them many correlated activities and interests in home making and business. We feel this is our greatest accomplishment.

The aims of the Bellevue Camp Fire organization are to help girls to love and enjoy the finer things both in themselves and others. We desire to help them develop hobbies, gain broader views and interests and to acquire a universal love for mankind regardless of race or creed. The girls themselves like Camp Fire because they have such good times, which, of course, is the result of the foregoing aims."<sup>2</sup>

The Rainbow organization to which some of the Bellevue High School girls belong takes in a larger area than just Bellevue. The organization becomes periodically

\* \* \* \* \*

1. Information obtained from civics teacher -- Union S. High School, 1939.
2. Quotation from letter received by writer March 15, 1939, from Camp Fire Guardian in Bellevue.

popular with Bellevue girls and periodically unpopular, depending on the group which happens to belong. The program is the same that is carried on by all Rainbow organizations.<sup>1</sup>

### C. ANALYSIS OF THE QUESTIONNAIRE DATA

The analysis of data provided by the questionnaire will be presented through a series of charts which will give a picture of the functioning of the national organizations and the church in the town of Bellevue, and will reveal the successes and the failures of these organizations in meeting the needs of young people.

Charts II through V will deal with general information derived from the questionnaire. Chart VI will supply information concerning those who attend national organizations while Chart VII will present material about those who do not attend. Charts VIII and IX will deal respectively with facts concerning those who attend church services and those who do not attend.

In Charts II through V, it was thought advisable to divide the group according to grade in high school since there is a marked variation of attitudes in the different grade levels. Included in the study are thirty-two freshmen, twenty-five sophomores, twenty-five

\* \* \* \* \*

1. Ante, p.53.

juniors, and nineteen seniors. The numbers at the left indicate the particular case. A striking example of variation is seen in the number who belong to national organizations in the different grade levels. Twelve freshmen, seven sophomores, two juniors and one senior are affiliated with these organizations, which reveals the fact that the national organizations are apparently not reaching many young people beyond the sophomore level. The variation in church attendance is not as marked, with twenty-four freshmen, eighteen sophomores, thirteen juniors, and twelve seniors reporting attendance. Apparently the older the group the more criticism they give to the church organization. Ten out of the thirty-two freshmen reported criticisms, three out of the twenty-five sophomores, ten out of the twenty-five juniors, and almost half of the seniors with nine cases of criticism reported. The Boy Scout organization proves to be the most popular organization in the community, with forty-three indicating approval of it, while the church runs a close second with thirty-four approving it.

Chart II  
General Data - Freshmen

	Belongs to organization	Criticizes organization	Favorable toward organization	Makes no comment	Belongs to Church	Attends church organization	Does not attend	Criticizes Church organizations	Favorable towards Ch organizations	Makes no comment	Offers constructive suggestion for change in Church program.	Participates in school activities	Favorite Organizations			
													Boy Scouts	Campfire Girls	Rainbow	Church
1		o					o			o		o	o			o
2		o			o	o		o				o				o
3				o	o	o			o			o				o
4	o		o		o	o			o				o			o
5	o		o			o		o			o		o			o
6	o		o		o	o			o			o	o			o
7			o			o		o	o		o		o	o		
8	o		o		o	o			o							
9			o			o			o							
10		o			o		o	o					o			o
11				o		o			o		o		o	o		
12	o		o		o	o			o		o					
13	o		o		o	o			o							
14				o	o		o	o			o		o			
15	o		o		o	o		o			o		o	o		
16	o		o		o	o			o				o			
17				o	o	o			o							
18	o		o		o	o			o		o		o			o
19				o	o	o			o							o
20				o			o									
21				o		o			o			o				o
22				o			o	o								
23				o			o		o				o			o
24							o		o			o	o			o
25				o			o						o			
26				o		o		o			o		o			
27	o			o	o	o			o				o	o		
28	o		o		o	o			o				o	o		
29			o			o		o			o		o			o
30			o		o	o		o			o		o			
31	o		o		o	o			o		o	o	o			o
32		o			o	o						o				o
Σ	12	4	16	12	18	24	8	10	19	1	11	8	20	5		13

Chart III  
General Data - Sophomores

	Belongs to organization	Criticizes organization	Favorable toward organization	Makes no comment	Belongs to Church	Attends church organization	Does not attend	Criticizes church organization	Favorable towards ch. organization	Makes no comment	Offers constructive suggestion for change in church program	Participates in school activities	Favorite Organization				
													Boy Scouts	Campfire Girls	Rainbow	Church	
1			○			○			○				○				
2				○			○			○		○					
3							○	○									
4			○		○	○				○							
5							○			○							
6			○				○			○		○					
7			○				○			○			○				○
8	○		○			○					○		○				
9				○			○			○		○					
10		○				○		○				○	○				
11	○		○		○	○			○	○				○			○
12			○		○	○			○								○
13	○		○		○	○			○	○	○	○	○	○	○		
14	○		○			○			○	○			○				○
15	○		○		○	○			○								○
16			○		○	○			○				○	○			
17	○		○		○	○			○			○		○			○
18	○				○	○			○	○							○
19	○		○		○	○			○			○		○			
20	○			○	○	○				○		○					○
21	○				○	○					○	○		○			○
22	○					○		○									
23	○		○		○	○			○	○	○	○		○			○
24	○		○				○			○				○			
25	○				○	○				○			○				
Σ	7	1	12	6	13	18	7	3	13	8	8	10	10	7			10

Chart IV  
General Data - Juniors

	Belongs to organization	Criticizes organization	Favorable toward organization	Makes no comment	Belongs to Church	Attends church organizations	Does not attend	Criticizes church organization	Favorable towards church organizations	Makes no comment	Offers constructive suggestion for change in church program	Participates in school activities	Favorite Organizations				
													Boy Scouts	Campfire Girls	Rainbow	Church	
1			○				○		○				○				○
2				○		○				○							
3				○		○				○							
4	○						○	○				○					
5				○			○	○									
6		○					○	○									○
7				○			○			○							
8			○			○			○				○				
9				○		○			○								○
10	○						○			○							
11			○		○	○			○		○	○	○				
12			○		○	○		○									○
13			○		○	○			○		○	○		○			○
14	○		○			○		○								○	
15		○			○	○		○			○						
16		○				○		○			○						
17		○					○			○							
18							○	○								○	
19							○	○				○					
20		○					○					○	○				
21							○	○					○	○			
22			○		○	○			○		○		○	○			○
23		○			○	○			○					○			○
24				○	○	○			○								○
25							○									○	
Σ	2	7	7	6	7	13	12	10	8	5	5	5	5	5	6	1	8

Chart V  
General Data - Seniors

	Belongs to organization	Criticizes organization	Favorable toward organization	Makes no comment	Belongs to Church	Attends church organization	Does not attend	Criticizes church organization	Favorable towards ch. organization	Makes no comment	Offers constructive suggestion for change in church program	Participates in school activities	Favorite Organizations				
													Boy Scouts	Campfire Girls	Rainbow	Church	
1		o			o	o		o					o				
2				o	o		o	o									
3			o	o	o		o	o			o						
4			o				o			o							
5							o	o									
6			o				o			o		o	o				
7							o	o					o	o	o		
8			o		o	o		o			o		o				o
9			o				o	o									
10						o				o			o				
11					o	o			o			o					o
12					o	o		o			o	o	o				o
13	o				o	o			o			o					
14			o		o	o			o				o	o			o
15				o	o	o											
16	o		o		o	o			o		o		o				o
17			o		o	o			o			o					
18		o			o	o		o								o	
19					o	o			o			o		o			o
Σ	1	3	4	6	13	12	7	9	6	3	4	6	8	5	1		6



Chart VI presents data concerning those who attend national organizations. There are important findings which should be stressed. It is interesting to note the tie-up of this affiliation with church attendance. Out of the twenty-two cases of those who attend clubs, twenty-one are affiliated with the church, fourteen being regular attenders, seven irregular, and only one who never attends. From these twenty-two cases, eighteen have definite plans for the future, and eighteen participate in school activities. The chart also reveals the fact that in Bellevue the Boy Scout organization is the most active, with fifteen members from the group of one hundred and one cases. Camp Fire is next with four high school girls enrolled, while the order of Rainbow trails with only one member from this group. Two other clubs were noted, namely, Ambassadors, and Scepter and Shield, to which two of the young people belong.

Chart VI

Those Who Attend National Organizations.

		Organizations Attended				Reasons for Attendance			Parents Attitude toward Organization			Attendance at one or more services of the Church			Post-high school Plans		Participation in school Activities	
		Boy Scouts	Comp Fire Girls	Order of Rainbow	Others	Parents Encourage	Enjoyment	Helpful	Encourage	Discourage	Indifferent	Regular	Irregular	Never	Yes	No	Yes	No
Freshman	4	○				○	○	○			○				○	○		
	5	○				○	○	○				○			○	○		
	6	○					○	○			○			○		○		
	8	○					○	○	○			○		○		○		
	12	○						○	○		○			○		○		
	13	○						○	○		○				○			○
	15	○						○	○			○		○		○		
	16	○							○			○		○		○		
	18	○					○		○		○		○	○		○		○
	27	○					○		○			○		○		○		
	28				○		○	○	○		○		○	○		○		
31	○					○	○	○		○		○	○		○			
Sophomores	8	○				○		○				○		○		○		
	13	○				○	○						○			○		
	14		○			○		○			○			○		○		
	15		○				○	○			○			○		○		
	17		○			○		○			○			○		○		
	22		○				○	○			○			○		○		
24	○					○	○			○			○		○			
Junior	10				○							○		○		○		
	14			○			○	○				○		○				○
Senior	16	○				○	○	○			○		○					
Totals	22	15	4	1	2	1	11	14	20	0	0	14	7	1	18	3	18	3

Chart VII is concerned with data relating to those who do not attend national organizations. There are seventy-nine cases to be studied. Various reasons were given for non-attendance. Eleven young people can not belong because it is too expensive; fifteen have no interest in them. Some called it "kid stuff"; another made the comment: "I'm no baby"; in fact, five reported that the organizations are too childish. Nineteen stay away because they have no transportation, and twenty-seven gave the excuse that they have no time. The writer is aware of the fact that even though many of the young people do not have the time because of farm and other types of work, a number of those who reported that they do not have time might have had other reasons. The church attendance record of this group is interesting in comparison to those in Chart VI. Only twenty-three out of the seventy-nine cases are regular church members, thirty-four are irregular and twenty-two never attend. Half of them never participate in school activities and twenty-nine have no plans for the future. There seems to be no relationship between parent attitude and attendance at these organizations, for only fifteen parents were unfavorable to them.

Chart VII

Those Who Do Not Attend National Organizations.

	Reasons for non-attendance					Parents' attitude			Attendance at one or more units of Church program			Participation in school activities			
	Too expensive	No transportation	Not interesting	Too childish	No time	Approval	Disapproval	Indifference	Regular	Irregular	Never	Yes	No	Yes	No
<i>Freshman</i>															
1			o			o					o	o		o	
2			o		o		o		o			o		o	
3		o				o			o			o		o	
7		o							o				o	o	
9					o				o				o		o
10	o				o			o		o			o		o
11		o				o				o		o		o	
14					o		o			o			o		o
17					o	o				o					o
19	o								o			o		o	
20						o							o		o
21					o					o			o	o	
22			o					o		o			o		o
23					o		o			o		o		o	
24		o					o			o		o		o	
25					o		o			o			o		o
26		o			o	o				o			o		o
29	o						o		o			o			o
30			o							o			o		o
32		o				o			o				o	o	
<i>Sophomores</i>															
1		o			o	o			o			o		o	
2		o								o		o		o	
3					o					o			o		o
4					o					o			o		o
5	o			o						o		o		o	
6					o	o				o		o		o	
7		o								o			o		o
9				o	o	o				o		o		o	
10	o				o	o				o		o		o	
11		o			o	o				o		o		o	
12			o					o					o		o
16			o			o			o			o		o	
18		o				o			o			o		o	
19	o	o				o			o			o		o	
20	o								o			o		o	
21						o			o			o		o	
23		o				o			o			o		o	
25			o			o				o		o		o	
1					o				o			o		o	



Chart VIII is a significant one in the light of a church program for young people for it deals with important data concerning those who attend at least one unit of church program. Out of the sixty-six cases involved, forty-six attend Sunday School, forty-two church, and thirty the young people's societies. The small number attending the young people's meetings is significant to the religious leader. Out of those who attend other religious services, thirteen do not attend young people's meetings because there is no organization provided in their church. Eight report they have no time.

Another interesting observation coming from an analysis of this chart is that the parents of forty-one of the young people attend church, while only five actually disapprove of their children's attending.

In the making of this chart all of the ordinary protestant churches were listed under one heading, while the Catholics, Christian Scientists, and Other Groups were given separate columns.

One interesting observation can be made concerning the Catholic Church. Of the six Catholic cases all attend church because they think it is the right thing to do and because they like it. This suggests to the writer that the symbolism, ritual and mystery of the Catholic worship may satisfy a need in the life of the adolescent. None of the Catholic cases considered

beyond the freshman level attend Sunday School because they are not compelled to.

Neither the six Catholics nor the seven Christian Scientists attend young people's meetings because the church does not provide them. It is significant that the main criticisms of the Sunday School are, first, that not enough young people attend, with ten reporting this, and second, that there is a need for better organization, with eight young people asserting this. According to nine, church is not interesting, five asserting that the sermons are too long, and four suggesting that the preacher choose simpler and more practical subjects. However, it is of interest to note that sixteen attend church because it is helpful, while eight go because it is interesting. Criticisms of the young people's meetings are not as evident as those for Sunday School and church. In general, those few who attend enjoy them. Twelve attend because of the worth-while contacts, nine because the programs are interesting, and six because they are helpful. Criticisms come from a few. Three suggest that they are poorly conducted, six that they are not interesting, four that there is a need for more group participation, and two suggest the need for larger attendance.

Further observations will be made on this chart and the others in the final summary of the chapter.











Chart IX gives data concerning those who attend no religious services. There are thirty-four such cases in this survey. Their reasons for non-attendance are interesting. Twelve assert they have no time; two are actively against the church, seven have no transportation, fourteen are not interested, two think it is too strict, while two do not attend young people's services because they have never heard of them. The suggestions for improvement are conspicuous for their absence which reveals a complete lack on the part of these young people of knowledge of the functions of the church. Here we see a definite tie-up between parent-attitude and non-attendance, for the parents of half of these young people are unfavorable or indifferent to their children's attendance, while the parents of twenty-three of them do not attend church. It is also of interest to note the tie-up of non-attendance at church with membership in national organizations and participation in school activities. Thirty-two out of the thirty-four cases studied do not belong to any other organizations, while nineteen do not participate in school activities. This group presents the challenge to the church leader.

Chart IX

Those Who Attend No Unit of the Church Program

	Reasons for non-attendance				Suggestions for improvement							Attitude of parents - Children attending church.			Member of other organ.		Participate in school activities		Lived in Bellevue always?		Do parents attend church?						
					Sunday School			Church		Young People's Society																	
	No time	Actively against	No transportation	Not interested	Too strict	Larger attendance	More constructive	Better discipline	Not so strict	Spouter service	More interesting	Not so strict	More interesting	Better organization	Not so strict	Larger attendance	Encourage	Do not encourage	Indifferent	Yes	No	Yes	No	Yes	No	Yes	No
Freshmen	1			o												o					o	o					
	10			o												o					o	o			o	o	
	14	o																			o	o			o	o	
	20																o				o	o			o	o	
	22				o												o				o	o			o	o	
	23	o															o				o	o			o	o	
	24			o													o				o	o			o	o	
25	o			o														o		o	o			o	o		
Sophomores	2	o																o		o	o			o	o		
	3	o															o			o	o			o	o		
	5	o															o			o	o			o	o		
	6	o															o			o	o			o	o		
	7			o													o			o	o			o	o		
	9	o			o														o		o	o			o	o	
	24			o		o											o		o		o	o			o	o	
Juniors	1	o																o		o	o			o	o		
	4				o													o		o	o			o	o		
	5					o				o										o	o			o	o		
	6				o															o	o			o	o		
	7				o															o	o			o	o		
	10			o	o												o		o		o	o			o	o	
	17																o			o	o			o	o		
	18		o		o												o			o	o			o	o		
20		o		o													o		o	o			o	o			
21	o					o												o		o	o			o	o		
25																	o			o	o			o	o		
Seniors	2			o													o			o	o			o	o		
	3	o			o												o			o	o			o	o		
	4	o				o											o			o	o			o	o		
	5				o													o			o	o			o	o	
	6				o													o			o	o			o	o	
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Totals	34	12	2	7	14	2	1	1		2	1				16	6	2	32	15	19	14	20	11	23			

D. SUMMARY

Out of the study of the data provided by the questionnaire sent to one hundred and one Bellevue High School students, the following findings and observations are of significance:

1. There is wide variation among the four high school grades in attitude toward national organizations for young people. (See Charts II-V)

2. National organizations in Bellevue are not reaching young people beyond the sophomore year. (See Charts II-V)

3. The national organizations are touching the lives of only thirty-two of the one hundred and one cases studied. (See Charts II-V)

4. The Boy Scout organization is the most popular in Bellevue. (See Charts II-V)

5. Apparently attendance at clubs does not take the place of church attendance. (See Chart VI)

6. Young people still continue to attend church beyond the sophomore level. (See Charts IV-V)

7. The older the group the more criticism they give to the church organization. (See Charts II-V)

8. There is a close correlation between attendance at clubs and participation in school activities. Those who belong to clubs participate almost one hundred percent in school activities. (See Charts VI-VII)

9. Those who belong to clubs have definite plans for the future. (See Chart VI)

10. Many young people do not attend national organizations because they are too expensive. (See Chart VII)

11. There is a definite lack of interest on the part of many in a national club program. (See Chart VII)

12. Many young people do not have time to belong to national organizations. (See Chart VII)

13. There seems to be no relationship between parents' attitude and attendance at these organizations. (See Chart VII)

14. Lack of transportation plays an important part in non-attendance at both national organizations and church services. (See Charts VII & IX)

15. Many young people do not attend young people's services because none are provided for them. (See Chart VIII)

16. Catholics are not made to go to Sunday School after the freshman year. (See Chart VIII)

17. Catholic young people in Bellevue like to go to church. (See Chart VIII)

18. Most of the parents of the young people who attend religious services also attend. (See Chart VIII)

19. There is a close correlation between young people's non-attendance at church and parent attitude. (See Chart IX)

20. Young people in Bellevue would be more interested in attending Sunday School and young people's meetings if more young people would attend. (See Charts VIII-IX)

21. Young people would like church better if the sermons were shorter and the subjects chosen more simple and practical. (See Chart VIII)

22. Nearly all who attend young people's meetings enjoy them. (See Chart VIII)

23. Young people's meetings would be more interesting to adolescents in Bellevue if they had better organization and if the group could participate more. (See Chart VIII)

24. Approximately sixty out of the two hundred and sixty students of Bellevue High School are attending young people's societies. (See page 17)

25. An adequate program to meet the needs of young people is not being provided by the churches of Bellevue and vicinity. (See page 17)



CHAPTER VI

SUGGESTIONS FOR A CHURCH YOUTH PROGRAM  
WITH SPECIAL REFERENCE TO BELLEVUE

## CHAPTER VI

### SUGGESTIONS FOR A CHURCH YOUTH PROGRAM WITH SPECIAL REFERENCE TO BELLEVUE

#### A. INTRODUCTION

It is not the purpose of the writer to suggest in this final chapter a complete church program to meet the needs of the young people of Bellevue, Washington. It is her purpose, however, to suggest ways in which the church in Bellevue and similar communities can help to meet these needs.

It is important to note here the relation of the foregoing chapters to the present one. The characteristics of the adolescent together with the needs arising from these have been studied. It was found that the period of adolescence involves important developments which create certain needs which should not be overlooked by the church leader. The study of the program of certain national organizations for youth showed that if they reached all young people most of the adolescent needs would be taken care of. However, in reality, the organizations studied are reaching less than one-half of the young people of high school age in the United States.<sup>1</sup>

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1. Ante, p.68.

This fact that the national organizations do not reach many of the young people was further strengthened through a study of a questionnaire which was sent to a representative group of Bellevue High School students. It was found that out of the one hundred and one cases studied only twenty-two were being reached by national organizations.<sup>1</sup> It was also found, through a study of the questionnaire and communications to the writer from people in the town, that the churches of Bellevue through their youth program as it exists today are not meeting the needs of their young people.

Therefore, because the period of adolescence produces vital needs which must be met, and because the national organizations which are equipped to meet these needs are not functioning adequately in Bellevue, and because the youth program of the church is ineffectual as it is, there is need for suggestions for a new church program for youth which will incorporate some of the devices of the national organizations for youth which have proved so effective in influencing the lives of those they touch.

The data for the present chapter are derived from the writer's experiences in Bellevue<sup>2</sup> and at Camp ✓Seattle,<sup>3</sup> a study of the programs of the national organizations, and from a continuing study in the field of

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1. Ante, see Charts II through V.
2. Ante, see footnote No. , p. .
3. Ante, see footnote No. 1, p.51.

religious education.

B. NEEDS OF THE YOUTH OF BELLEVUE  
WHICH THE CHURCH SHOULD SEEK TO MEET

Mention will now be made of the needs of young people which the church through an adequate youth program should seek to meet, and the best ways in which this may be done.

The physical need of a planned program of athletics is rather well taken care of for those who participate in the school's athletic program. Certain athletics are compulsory the first two years of high school. The high school's new gymnasium makes possible an adequate program of athletics for both boys and girls. The writer's experience as a teacher in this school revealed to her that no adequate sex instruction is being given to the high school students. It is her belief that all high schools should have a class meeting perhaps once a week for the study of human relations. However, if the school does not handle the problem, then it remains for the church to incorporate it into her program. Certain instruction might be given in the Sunday School classes where the boys and girls are separated, and other phases of the subject might be left for the Sunday evening discussion hour when the boys and girls meet together.

The school does give some opportunity for

intellectual problem solving but not of the type which the church can supply. The strength of the church lies in the Christian emphasis which it can place on young people's problems. As was noted in the previous chapter, no adequate opportunity is now given by the churches in Bellevue for intellectual problem solving. Suggestions as to how this may be done will appear later in the chapter.

It was noted in the study of the needs of the adolescent that because of the state of disequilibrium he needs intellectual guidance.<sup>1</sup> The writer would stress this fact even more than most modern educators, for it is her opinion that young people have been left too much to themselves, and therefore do not know the real truth concerning Christianity which a Christian leader might readily give.

It was found that the emotional needs of the adolescent are for guidance of their emotions into right channels and for opportunities to appreciate beauty, nature and music.<sup>2</sup> The writer will stress these in her suggestions which will follow.

Young people love the dramatic or the symbolic and the element of mystery. This accounts for the popularity of the Rainbow Girls and the Order of DeMolay in

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1. Ante, p.34.

2. Ante, p.43

certain sections. If too much emphasis is not put upon them, these two mediums may be very well incorporated into the youth program. However, the leader must guard against the danger of having the message lost in the ritual.

Socially, the church has opportunities which the national organizations studied do not seem to have. Because the boys and girls meet together, all of the social needs of young people may be adequately met if the program is skillfully carried out. Occasions in the church for youth leadership are many. This should be given to all, not just to those who are "born" leaders. It is the writer's conviction that the high school in Bellevue fails to meet the need for leadership except in the case of only a few. These few lead almost everything in the school and the rest are inactive and observe. It is the church's great opportunity to develop leadership in the more timid, and to bring out the latent qualities of many of the young people who have not been recognized in the school. The national organizations stress a high type of leadership and if the church can follow their plan its program will be strengthened. In regard to the need for belonging to a crowd, it is the writer's observation that many undesirable social groups are formed in the school and that the most worthwhile ones grow out of the church. The opportunity for the forming of worthwhile "crowds"

is one of the primary functions of the church.

It was noted earlier that young people more than any other age group have a desire to conform to what their "crowd" is doing. If this be so, the church program should be made so attractive that what the church-going young person does becomes the thing to do.

It is certain that through <sup>the study of</sup> the program of the young people's societies in Bellevue outlined in the previous chapter<sup>1</sup> and through a study of Charts VIII and IX,<sup>2</sup> <sup>it can be seen that</sup> the religious needs of the high school adolescents in Bellevue are not being adequately met. In the first place, the unit of the church organization meant particularly for the young people is being attended by less than sixty of the two hundred and sixty students in the high school.<sup>3</sup> This fact alone proves a challenge to the church. The problem of transportation, which many who filled out the questionnaire raised, can be easily taken care of by the use of trucks. The community makes most of its living through truck farming so trucks should be available for church use. The fact that so many say they do not attend young people's services because they have no time should not be taken too seriously. It is true that some of them have to work, but it is the writer's experience that most of them can spare the time if the

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1. Ante, p. 77-78
2. Ante, p. 92, 94
3. Ante, p. 77-78

program is attractive enough to warrant their attendance. The big problem is to make the young people want to come.

No indication was made in any communication to the writer that opportunities for decision for Christ were given in the young people's services. Besides, it is the observation of the writer through her contacts with two of the church<sup>1</sup> that very little opportunity is given for decision and few services are inspirational enough to call forth the desire on the part of the young people. Since young people are hero worshippers, and Christ is the ideal one to worship,<sup>1</sup> the Christian leader's opportunity is supreme in this field. The purpose of the church youth program culminates in the fulfillment of this need.

Adequate opportunities for real worship are not to be found in the young people's programs in the churches of Bellevue.<sup>2</sup> The places of meeting are not conducive to real worship, and little attempt is made to create a worshipful atmosphere through appropriate music, ritual, symbolism, or art. The new church program, to be adequate, should include these elements.

### C. SUGGESTIONS FOR A CHURCH YOUTH PROGRAM

The needs of the adolescent which the Bellevue

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1. Ante, p.41.

2.



churches can meet have been stated. Now practical suggestions can be made concerning the youth program which the church might carry out. It is the writer's purpose to develop this program around two centers, a weekday unit and a Sunday evening unit. It is assumed that changes should be made in the high school department of the Sunday School so that the young people will receive Biblical training adequate for their religious development, but the emphasis in this thesis will be placed on the two services mentioned.

The weekday unit should contain a number of activities. Because so many young people live a great distance from Bellevue, it is best to start activities in the church right after school. It has been proved very successful to have the young people bring different portions of the meal and to serve dinner for them at the church.<sup>1</sup> Opportunities for leadership and activity may well be put into play during this time. One group interested in dramatics may spend their time preparing a play for the worship service to follow, or a larger production for a later presentation. Another group, together with the leader, can be working out the worship program for the evening service, while others are preparing the dinner. Committees could also be meeting to work out plans

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1. The writer has tried this plan and found it to be successful.

for the Sunday evening discussions which will be referred to later.

Opportunities for real play and fellowship might be given during the meal and for a half hour after the meal.

The worship service should be a beautiful one with the use of symbolism, ritual, and art. It is the writer's conviction that if the church is to hold its young people it must provide services which will compete in interest with the movies and meet the requirements for interest that the moving pictures and radio set up, and perhaps make use of some of their devices. The use of slides and motion pictures must not be overlooked. Mr. Janes, in his book "Screen and Projector in Christian Education", writes:

"The use of visual aids has been forced upon us. This is a visual age. The old Chinese proverb, 'One picture is worth ten thousand words,' has become an operating factor in our lives . . . The church expects its missionaries to Africa to learn the language of the tribes to which they are sent and to interpret Christ in their language. The church also expects her workers to learn the language of modern young people -- pictures -- so that they too may have better opportunity to know Christ. Such an integral part of their lives have pictures become that the majority of secular ideas accumulated in the normal experiences of life are associated with or accompanied by some visual interpretation. Then religious ideas must be likewise visualized and interpreted."<sup>1</sup>

The interests of young people must be appealed

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1. Janes, H. Paul: Screen and Projector in Christian Education, p.34.

to if the church is going to reach them. They are used to visualizing much through pictures. Each picture they see in magazines, on billboards, in shops or in the moving pictures is a type of advertising. The church, too, will wish to advertise by the use of pictures.

Mr. Charters, in his book on "Motion Pictures and Youth," states that in a series of twelve studies of the influence of motion pictures upon children and youth, made by the committee on educational research of the Payne Fund, the following conclusions were made. Motion pictures are a potent medium in education. Even eight-year-old children see half the facts in a picture and remember them for a surprisingly long time. He states that even one sight of a picture may produce a measurable change in attitude.<sup>1</sup> If this be true, pictures should prove a useful tool in the hand of the skillful church leader.

Slides may be used with real effect in the worship service. One may be flashed on the screen at the first of the program to create an atmosphere. The writer saw this used with great effect in a worship service in which a flutist was being featured. A picture of sheep and a shepherd was flashed on the screen to create the atmosphere of a shepherd in the hills playing his flute. Slides can be used effectively in the singing of hymns. A picture can be projected on the screen with the words of a hymn printed on it, or the verses of the hymn may

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1. Cf. Charters, W. W.: Motion Pictures and Youth, p.60.

be interspersed with pictures illustrating the hymn. Another picture may be used to illustrate the Scripture reading. It is not recommended that slides be used at every worship program. Sometimes a dramatic production of an inspirational character may be presented, at other times the desired atmosphere may be obtained through music and poetry. It is important that these services be well presented without bungling. This necessitates leadership counselling in the preparation, but as little participation as possible on his part in the service. The final service of the evening should be definitely in the hands of the leader. These services should be well planned far in advance and can be advertised by use of posters, mimeographed notices, and any other ingenious devices which may come to the mind of the leader or the young people. If the leader is versatile, once a month he might give a lecture on religious art or architecture with the use of slides or pictures. Twice a month outside speakers could be arranged for, and once a month a unique program might be planned. In the Appendix to this thesis will be found a unique cross program worked out with slides which was presented before a group of East Side young people, in New York City.<sup>1</sup>

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1. Presented for the young people of Emmanuel Presbyterian Church, New York City, by Mr. M. B. Sylvester.

Much of the symbolism and legend of the Boy Scout and Camp Fire Girls may be incorporated into some of the services. An Indian motive might be used for one evening. The room might be cleared of chairs, and blankets placed on the floor. An artificial bonfire could be constructed in the middle of the floor with space for the young people to sit around it. A throne might be constructed and covered with blankets for the chief. The tom tom can be used effectively as a means of gathering the group together. The dramatic group might work out in verse choir form Indian poetry having to do with the Great Spirit. This would prove very effective coming from the darkness outside of the circle of the fire. The inspirational talk of the leader might be couched in Indian language and a call to follow the Great Spirit might be made. If the service could be held out-of-doors and a real fire used, the ceremony could conclude with each one lighting a torch from the fire as a symbol of receiving strength and inspiration from the Great Spirit. There might be a processional to the beat of the tom tom. If the service is out-of-doors, interesting devices may be used for the lighting of the fire. One Boy Scout Camp, known to the writer, was located on a lake opposite which was a high cliff. At the time for the lighting of the Council Fire someone stationed on top of this cliff lit a large torch and threw it into the lake. Immediately,

through a device worked out with chemicals, the Council Fire was lighted. This suggested to the boys that The Great Spirit had lighted their fire. This type of thing may easily and effectively be worked out in the young people's services, and its value in inspirational appeal can not be overestimated.

The experiences of the writer at a Camp Fire Camp have been invaluable in producing suggestions of means of creating inspirational atmosphere; and it is her conviction that if the church would make use of some of these devices to get across the Christian message, work with the young people would be more effective. One of their strong points is that they emphasize the appreciation of nature and the use of symbolism. One effective service was held at Camp Seattle one evening on the seashore. Each girl was given a small candle attached to a stick of wood cut in the shape of a boat and <sup>at</sup> the climax of the impressive service each girl lighted her candle and sent her ship off on the waves, a symbol of the Spirit of Camp Fire going out to all.

The Council Fire, which is held only once during each period of camp, is the high point of experience for girls who attend. Here, in their ceremonial gowns, are gathered the Camp Fire Girls and their counsellors, around a great fire which has been lighted with ceremony. It is a solemn occasion during which each girl feels herself

becoming a part of all that Camp Fire suggests, and because of the beauty of nature around her she longs for union with it, not realizing, if she has not been religiously trained, that it is God she is seeking. Here is the opportunity of the church to adapt into its program these devices, and to strengthen them with teachings of God and Jesus Christ. It is the inclusion of such things as these in a program which causes young people to come back again and again to the spot where these experiences occurred. The church will gain by incorporating such devices into her youth program.

The church leader might take the suggestion of these national organizations and make as much use of the out-of-doors as possible; for young people more than any others are moved by the beauty of nature.<sup>1</sup> Inspirational spots may be found in a community which will, through the years, become sanctuaries to which young people will return realizing that there was where the greatest decisions of their lives were made. If this is not provided, youth will be deprived of one of its important rights.

It must be noted here that it is impossible to set up an adequate youth program for any group apart from that group. The plans must of necessity grow out of the combined thoughts of the leader and the young people in the light of their particular situation. It is well, however, for the church leader to have suggestions to offer, for youth's lack of experience makes it impossible for them to set up a program by themselves.

Suggestions will now be given for a Sunday evening

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1. Ante, p.37.

program for young people. For Bellevue, the writer suggests that there be no regular church service on Sunday evening, but that the older people have cottage prayer meetings, and the young people meet at the pastor's home for their service. The writer has no particular justification for this plan except that her observation has shown her that evening services in Bellevue and communities like Bellevue are poorly attended, particularly by the young people, and that if a program can be set up for young people alone which will entice them to come, the disposal of the church service is justified. Perhaps one Sunday a month an evangelistic service could be planned in which the young people play a large part. This would enable them to put into practice some of the things which they have been learning in their group meetings.

It is the writer's thought that this Sunday evening youth service should be a time for discussion of problems vital to young people, and also for testimony from the young people themselves. This time together might be divided into three parts. At five o'clock the group could assemble at the manse for an hour of discussion of pertinent problems. It was noted in the study of the Hi-Y Organization that it was very successful in meeting the need for intellectual problem solving.<sup>1</sup> This

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1. Ante, p.58.



is carried out through the local Hi-Y's by means of forums in which the boys discuss, from the Christian viewpoint, many of the problems confronting themselves personally and the world at large. It is the writer's suggestion that this same idea be incorporated into this Sunday evening meeting, and that the young people should work out through supervised preparation the plans for the discussion. The complete outline of the course should be worked out by the young people and their leader early in the year, and then the group might be divided into committees, each committee being responsible for one evening's program. Emphasis should be placed by the leader on the need for adequate preparation. In the preparation of the course, materials published by various denominational publishing houses and other organizations should be studied carefully for suggestions. It is the writer's thought that in this group no set outline from any organization should be followed for fear that the young people would adhere too much to the written suggestions, but that they make up their own outline, culling their material from various sources.

After the hour of discussion a time of fellowship should follow with light refreshments provided by the young people.

The climax of the evening should come in the inspirational service around the fire place with the

lights lowered and everyone in a restful quiet mood. Here choruses and favorite hymns may be sung without the use of books, and new songs may be learned. The leader might be prepared with a short inspirational talk after which an opportunity can be given for expression from the group. It has been the experience of the writer and of many of her associates that such meetings were high points in their adolescent religious development.

#### D. SUMMARY

The purpose of this final chapter has been to state the needs of high school young people in Bellevue and indicate how the church may meet these needs. In earlier chapters it was discovered that although the national organizations have within their programs the potential solution to most of the needs of young people, they are reaching less than one-half of the high school young people in America, and a smaller percent of those in Bellevue. It was also found that the churches of Bellevue are not taking advantage of their opportunities to meet these needs of youth. With these facts in mind, the writer proceeded to suggest ways in which the church might meet the needs of her young people through a program which would incorporate many of the ideas derived from the programs of the national organizations, together with suggestions taken from the study of religious education.

The suggestions for such a program were centered in two units -- a weekday meeting which would begin after school with committee meetings, dramatic rehearsals, and preparations for the evening. After a dinner served by the young people, a worship service and a special program, varying in type each week, would be produced by the young people's leader.

The second unit of the youth program would consist of a Sunday evening gathering at the minister's home for group discussion, fellowship, and an inspirational time around the fireplace with group singing, a talk by the leader, and group expression.

The material of this chapter is of the nature of creative suggestions resulting from a study of a local community situation and based upon principles of Christian education.

SUMMARY AND CONCLUSION

## SUMMARY AND CONCLUSION

The purpose of this thesis has been to investigate national organizations for young people and the church youth program in relation to the needs of high school age adolescents, with special reference to Bellevue, Washington. The introductory chapter revealed a need for Christian workers to delve more deeply into the study of the nature of the adolescent and his needs and to inquire into <sup>the problem of</sup> which of these needs are being met by the programs of the national organizations for youth and by the church.

With this in mind the writer proceeded to a study of the adolescent based on the findings of certain authorities in the field of adolescent psychology. Through this study ~~were~~ found the significant characteristics of the physical, intellectual, emotional, social, and religious areas of adolescent life, and the important needs growing out of these.

Because of the popularity of certain national organizations for youth, it was decided to make a study of these to find the means which they use in their attempt to meet the needs of young people. It was the writer's thought that, because of the popularity of such organizations among young people, they might be meeting

their needs more adequately than the church, and that the church could study them with a view of incorporating some of their ideas in its youth program. It was found through a detailed study of the organizations that as a whole they have within their programs the possibilities for meeting most of the important needs of young people, and that certain organizations are successful in themselves in meeting the needs of those they reach. However, one significant finding was recorded. Even though these organizations do seek to meet most of the needs of young people, they fail as far as four million young people are concerned, because they reach less than half of the high school age young people in America. In the local situation studied, it was found that they reached only twenty-two out of the one hundred and one studied.

The writer proceeded after the general survey of the national organizations to localize her study in the town of Bellevue, Washington, in an attempt to determine how these organizations and the church were meeting the needs of the young people there. The writer chose Bellevue because of her six years' experience in the town as a high school teacher and because of her interest in the spiritual welfare of her students.

In order to obtain accurate information from the young people a carefully worked out questionnaire was sent to a representative group of one hundred and one

students. These young people, because they did not have to identify themselves, were able to give unbiased answers to questions concerning their attitudes and their parents' attitudes toward national organizations for youth and towards the church. A number of significant facts were derived from this study. It was found, as was stated above, that the national organizations were not adequate in that town to meet the needs of young people because of the small attendance at them, and because only three of the seven organizations studied are to be found in the community.

The questionnaire revealed the deficiencies of the church in meeting the needs of young people. One third of the cases studied never attend any church service and those who do attend have a number of criticisms to offer. It was found through personal correspondence of the writer that less than sixty of the two hundred and sixty enrolled in the high school attend a service for young people, and that those who do attend are not participating in programs which are adequate to their needs.

With these facts in mind, the writer proceeded in the final chapter to make suggestions for a church youth program which, through its incorporation of ideas derived from the national organizations for youth, would attempt to meet more adequately the needs of the young people now in attendance and through an appeal to their interest to bring into the church the young people who do not now

attend. The purpose of the writer was to show that if the church in Bellevue and similar communities is going to reach young people and meet their needs it must change its policy and attempt through the incorporation of certain of the fine ideas of the national organizations, and through the adoption of sound modern religious educational principles, to interest the young people in church attendance.

The present study has shown that church leadership in communities like Bellevue can reach their youth by relating and correlating the interests of youth as organized in existing programs.



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