1928

Programs for the social education of adolescent girls

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Programs For The Social Education of Adolescent Girls

Submitted by

Dorothy Mary Tilden
(A.B., Lombard College, 1927)

In partial fulfilment of requirements for the degree of Master of Arts
1928
**Thesis Outline**

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Introduction to Thesis

When one considers the adolescent girl and the many and varied programs that are offered for her social education and leisure time activity, it becomes clear that the field must be an important one, or there would not be so many plans offered for the use of her time.

It is the purpose of this thesis to do two things: the first, to study the adolescent girl and to find which needs must be met by the programs under consideration; and the second, to make a study and comparison of the four outstanding programs, i.e. the Girl Scouts, the Camp Fire Girls, the Canadian Girls in Training, and the Girl Reserves.

The method of the thesis shall be to consider the characteristics of the adolescent girl and the way in which they are met to-day. Then after the needs which must be met by these leisure time programs have been determined a criterion is to be drawn up by which they may be criticized and analyzed. This analysis will constitute the major portion of the thesis.
I.
The Adolescent Girl and Her Education
"To understand the school girl," says H. D. Sedgwick, "cut loose all preconceived ideas concerning the little girl on the one hand and young ladies on the other." (1) For adolescence is an age distinct from those which precede it, and radically different from those which follow. Yet unfortunately many people have not been able to catch this viewpoint, and as G. Stanley Hall says, "We still arrest and even mutilate the soul of adolescence by prematurely forcing it into the mental mold of grown ups." (2) Or, as Frederick Tracy puts it, "There is no characteristic of adolescence whose germ may not be found in the child, and whose consequences may not be traced in maturity and old age." (3)

Normal Development:

In a most interesting chart (4) made by the Young Women's Christian Association the normal development of the adolescent girl is divided into three stages. The first, the "Me and My Crowd" stage, extends from twelve to fifteen, and is predominantly an age of physical act-

(2) Hall: Adolescence. Chapter XII.
(3) Psychology of Adolescence: Tracy. Chapter I.
ivity. The next is the, "Thee and Thine" stage, which comes from the fifteenth to the eighteenth years, and is a time of emotional interests. Finally comes the "My Influence in World Affairs" stage, from eighteen to twenty five, when rational appeal becomes the foremost quality, and when the sense of service and desire to help and to be a part of the world are of especial significance.

Predominant Characteristics:

In order to appreciate the needs of the adolescent girl we must first understand a few of the characteristics of this age and the treatment which they are receiving at the present time. Adolescence divided as above, is more commonly known by the titles of Early, Middle, and Late Adolescence.

One of the outstanding characteristics of adolescence is that it is a period of physical growth, which means that the girl, especially during early and middle adolescence has a great many adjustments to make. Rapid growth is apt to lead to awkwardness, to self consciousness, and to a feeling of inferiority, hence the girl must be helped to make such adjustments as will lead away from these evils. In the main however, the physical needs are well met, for recreation authorities have stressed the point
of caution in extreme exercise until most teachers and leaders have learned the lesson.

Another very important characteristic is mental development. Consciousness of self first comes to the girl in early adolescence, and with that consciousness a desire for knowledge, a wide interest in all things, and an eagerness to try everything. In the more advanced public schools of to-day this mental interest is being adequately met. In such systems as Winnetka, Illinois, and Gary, Indiana, the pupil is given a chance to develop as quickly, and as completely along any of these lines as may be desired.

Another outstanding characteristic of adolescence is the development of the emotions--emotions so radically different from those of childhood that one would hardly recognize a person as the individual of a few years before. In the early years of adolescence the emotions are beginning to develop, but by middle adolescence they have reached their high peak. This is the time of adoration for some teacher, some friend, or some one who is the ideal to the girl of all that is perfect, and all that is wonderful! In a study made by Lorine Pruett (1) of 347 girls these three are the heroes who received the highest number of votes:

(1) Pruett: Women and Leisure. Chapter VII.
Pollyanna, 31; Cleopatra, 40; and Jeanne D'Arc, 100, an interesting view of the mind of the adolescent girl. This too is a time when the girl wants a chum, someone in whom she may confide all her secret plans and ambitions; it is the time when the journal and the diary and poetry become the means of expression, and it is the time when the emotional development begins to lead to interest in the other sex.

There is only one way in which these emotions may be adequately treated. That is through sympathetic understanding. As the high schools increasingly come to employ a Lean of Girls the situation will improve. Such women will develop the necessary understanding through which they may guide the emotional expression of the girls into the proper channels.

Socially the girl's interest during early adolescence is in the group, of which she wants to be a part. But as early adolescence ripens into the middle period this interest is supplanted by the individual chum, and then in later adolescence by interest in a chum of the opposite sex. Adolescence is preeminently a social age.

This desire for society must be met. The girls must be encouraged in their friendships and when they wish to include boys among their chums it must be done as simply
and as naturally as possible. The wise mother will invite her girl's boy friends in as naturally as her girl friends, that her daughter may come to regard boys in a sane manner.

And finally an intense religious interest is characteristic of the adolescent girl. Norman Richardson appraises the religious interests of the adolescent thus: in early adolescence it is "the whole religious life that is now assembled and the doing of things that have the approval of the highest authority." (1) During middle adolescence he states that the religious challenge may best be "To thine own self be true". (2) When we reach later adolescence we find that their chief religious interest is loyalty to the church, and because of that loyalty a desire for service. (3) This need, above all others must be wisely met, that the girl may have a firm basis on which to build the rest of her life.

**Agencies for Education of Adolescent Girl:**

With this brief survey of the adolescent girl and her characteristics let us turn to a study of her education and the various agencies which have a part in the

(1) Richardson: Religious Education of Adolescents. page 81.  
(2) Ibid: page 85.  
(3) Ibid: page 90.
molding of her character.

Preeminent in our consideration will be the school program, which demands the greatest amount of time, and in which therefore, there should be the greatest accomplishment. According to Dr. P. W. L. Cox the new curriculum objectives of the school are as follows, "The secondary school curriculum comprises activities and experiences provided by the community through the school to prepare all the normal children of early adolescence for participation in civic life, and to secure for every individual the maximum self realization consonant with the welfare of the group. This means, on the one hand, the selective preservation of the social inheritance; on the other, the gradual improvement of society." (1)

Thus we find that the school is striving in all of its work to see that the adolescent has an all round development which will prepare him adequately for life as he will be forced to live it.

More and more in the schools of to-day we are finding that educational methods and procedure are advancing rapidly. The results which have been achieved under these new systems and viewpoints of education have been both astonishing and gratifying. We are finding development in (1) Cox: Curriculum Adjustment in Secondary Schools. 127.
character, in morals, in ability to work and to think, such as we have never had before. The schools have recognized that most fundamental of all things, the differences in individuals, and consequently to-day are developing individuals, not patterns.

In other words the superior child has come into his own. Where in the past he was stifled and brought down to the level of mediocrity, today he is being sought out, allowed to work for himself, and achieve that broader and more worthwhile education of which he is so truly capable.

Nor is this the only advantage of education as it is visioned. We find that on the other extreme the slightly sub-normal child is also receiving his great opportunity. Through technical training, through careful study of the child, and through tests of various kinds he is not allowed to become discouraged by his inability to do the work; rather he is led into other work which he can do, and thus is sent out into the world with a working knowledge in at least a few fields, and with an attitude which will lead to success rather than to failure.

Probably one of the finest ways in which the life of the adolescent is being broadened is through the recognition by the school of extra-curriculum activities. "The secondary school program must be so conceived and operated

as to reinforce, guide, and direct the activities of the pupils, both within the school and in relation to other educational activities outside of the school." (1)

And far from the least of the school's program of extra-curriculum work is vocational guidance. More and more the schools of to-day are coming to realize that not only must there be educational work and advice, but that there must be a certain amount of vocational guidance, combined with true educational guidance, to insure a happy and contented future for the boys and girls who are entrusted to the government for education.

The school is not the only organization which is concerned with the welfare of the adolescent girl. Probably the field of Religious Education has developed more rapidly in the last decade than any other field of education. With this development has come the realization by the church of its responsibility to the youth of to-day, and an attempt to meet the need which exists.

Prof. H. C. Mayer has summarized the responsibility of the church as follows:

"1. Not simply for the reason of perpetuating itself, but also for the purpose of serving youth.

2. Provide for adequate instruction."
3. Opportunity for activity and service which will vitalize instruction.

4. Youth has a right to expect that the church which desires their service as leaders of the future should train them for that responsibility.

5. The right to expect that the church to which they belong will give them an opportunity to participate in its affairs." (1)

In the main the work of the church has been done through the Young People's Department working through the medium of the organized class. The plan of organization, for such a class, more or less ideal is illustrated by Chart I, showing the department with its organization over the class which is none the less a complete unit within itself.

The activity and work of the organized class is both varied and interesting, having for its motto the ideal of four-fold development along mental, physical, social, and religious lines. The Departmental work is somewhat similar in plan, only on a broader scale because it includes both boys and girls and gives them a wider sense of loyalty and

(1) Ibid. pages 22-23.
Organisation Chart

For

Church School Department

Chart II
and training in working to-gether.

In order to illustrate the organized class let us consider for a few minutes the program worked out for the "Canadian Girls in Training", a national program for organized classes in the churches of Canada, worked out under the Girl's Work Boards of the various provinces.

The object of the Canadian Girls in Training is this: "The Canadian Girls in Training program aims to help each girl live life at its highest and best, showing the spirit of Jesus in relation to God and Man through her home, her church, and her community and thus contributing to the Kingdom of God." (1)

Each girl makes this promise known as the "Canadian Girls in Training Purpose", (2)

"As a Canadian Girl in Training,

Under the leadership of Jesus,

It is my purpose to,

Cherish Health,

Seek Truth,

Know God,

Serve Others,

(2) Ibid. page 12.
And thus, with his help, become
the Girl God would have me be."

In our consideration of the education of the
adolescent girl we now turn from the old and established
agencies, the school and the church, and consider for a
time three of the national agencies which have grown up
for the use of the leisure time of the adolescent girl.
All three of these, the Girl Reserves, the Girl Scouts,
and the Camp Fire Girls, are national and international
bodies; all three of them are actuated by the highest ideals,
and have behind them a firm and well established national
organization. Let us then note their
ideals and their standards for the girls of to-day.

The Girl Scout movement has as its purpose,
"To help girls realize the ideals of womanhood as a pre-
paration for their responsibilities in the home and service
to the community." (1) And for its program, "The program
follows the lines of women's activities adapted to the
capacities and interests of girls. Emphasis is placed on
the methods of training to develop initiative, self control,
resourcefulness, and service to others, and in general the
qualities of character of most worth in adult life." (2)

(2) Ibid. page 8.
For their own responsibility the girls have this promise and law: (1)

"On My Honor, I will try:
To do my duty to God and my Country,
To help other people at all times,
And to obey the Girl Scout Laws."
The Laws are:
"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.
8. A Girl Scout is Cheerful.
10. A Girl Scout is Clean in Thought, and Word, and Deed."

Another very interesting program is that of the Camp Fire Girls, which can also be judged by its purposes,

(1) Ibid. page 6.
and the promises which the girls make:

Camp Fire is built around three factors: (1)

1. It provides activities of natural interest to girls.
2. It makes these activities doubly interesting through an appeal to the imagination.
3. It works quietly toward the end that through fun and happiness girls may achieve a beautiful and useful womanhood.

For a clear vision of its purposes and ideals one has but to turn to the law of Camp Fire, and to the "Desires" of the various ranks:

The Law of Camp Fire: (2)

"Seek Beauty.
Give Service.
Pursue Knowledge.
Be Trustworthy.
Hold on to Health.
Glorify Work.
Be Happy."

The Wood Gatherer's Desire: (3)

"As fagots are brought from the forest,
Firmly held by the sinews which bind them,
I will cleave to my Camp Fire Sisters,

(2) Ibid. page 4.
(3) Ibid. page 66.
Wherever, whenever I find them.
I will strive to grow strong like the pine tree,
To be pure in my deepest desire,
To be true to the truth that is in me,
And follow the law of the fire."

The Fire Maker's Desire: (1)

"As fuel is brought to the fire
So I purpose to bring
My strength
My ambition
My Heart's desire,
My joy,
And my sorrow
To the fire
Of Humankind.
For I will tend
As my Father's have tended
Since Time began
The fire that is called
The Love of Man for Man,
The Love of Man for God."

John Collier.

(1) Book of the Camp Fire Girls. page 69.
(2) Ibid. page 72.
The Torch Bearer's Desire: (2)

"That Light
Which has been given to me,
I desire
To pass undimmed to others."

Then too we have the program of the Young Women's Christian Association: The Girl Reserve Movement.

The purpose of the Girl Reserves is, "To make a contribution to those elements in the life of a girl which set free the ideals and connections that help a girl to live as a Christian of her age should live and to aid her to put into practice in her community in her standards."

The Girl's Purpose is: (2)

"To find and give the best."

The Code: (3)

"As a Girl Reserve I will be,
Gracious in manner,
Impartial in judgment,
Ready for service
Loyal to friends.

Reaching toward the best
Earnest in purpose

(1) Ibid. page 72.
(2) Girl Reserve Movement. page 49.
(3) Ibid. page 49.
Seeing the beautiful
Eager for knowledge
Reverent to God
Victorious over self
Ever Dependable
Sincere at all times."

Recognition of Problem of Triple Program:

Thus we can see that we have in our communities working for the religious and social education of our adolescent girls, three separate and distinct organizations, the church, the school, and the program for use of leisure time, all three of which are striving for the four-fold development of the girl.

It can be clearly seen that in such a triple program we are going to find difficulties. With these programs which the girls may choose between there is certain to be a certain amount of overlapping. There are those who claim that this overlapping is not as serious as we have been led to believe. But take almost any adolescent girl, see what organizations she belongs to, and is active in, and you will find that the overlapping is, after all, a very serious problem.

From the following charts it can be seen that the problem does exist to an almost alarming degree in many of our communities. The first group of Charts are of
actual Sunday School classes in the Universalist Church of Lynn, Massachusetts the material having been collected in a survey made of that school by Miss Mary Slaughter, field secretary for the General Sunday School Association of the Universalist Church. In almost every case we find the girls interests are divided among several organizations.

In the second group are the organizations represented by the Girl Scouts of Troop One, Charlestown, Massachusetts, made from statistics collected personally while serving as Captain of the troop.

There are four very definite dangers that result from this overlapping. In the first place it leads to division of interest. The girls want to belong to all of the organizations, because "the other girls belong to this one, or the other one."

In the second place, it results in a smattering of knowledge. The girl is going to get something from each organization, that is true. But she is not going to get a complete program from anyone of them, and most likely will choose only the part of each which she likes the "best", thus forming habits which will due inestimable harm in the future. It is also dangerous because such a multiple program leads to abnormal rather than normal lives on the part of the girls. For with all of these outside activities and interests they are not going to lead normal home lives.
Typical Intermediate Girls Class

Showing Division of Girls Interest

(SS year Intermediate Girls)

Universalist Church School

Lynn, Massachusetts

Chart II.
Typical Senior Girls Class
Showing Division of Interest
3rd Year Senior Class
Universalist Church
Lynn, Massachusetts

Chart III.
Other Interests Represented by Girl Scouts of Troop I of Charlestown, Massachusetts

Chart IV.
But probably the most important danger of the triple program is the fact that it leads to overstimulation of the girl. Too much excitement, both mentally and physically, is more than any girl can stand. The result is going to be an adolescent girl who is "nervous", who is "high-strung", who is irritable, and who is not doing the type of work of which she is capable.

**Possibility of Correlation:**

The question then arises can there not be a correlation of these organizations that each may know what the others are doing, and that they may work together? Let us consider very briefly the three possible solutions to the problem:

The first solution would be that of giving the work over to the school. Naturally the school has charge of the educational program for the girl. The school has paid leadership, which means that the possibilities are greater for it to have real leadership than in some of the other organizations. If the school were to take care of the work the social work could be done through the school clubs, the physical through the athletic department, and the religious through one of a number of methods. Either the children could go to the churches at stated times for religious instruction, the pastors could come to the school, or a program endorsed by the city council of ministers could be a
part of the curriculum of the school.

There are those, however, who would prefer to find the church the center of activity in the community. In the event of this plan being used, the educational work would be left to the schools, but there would be close correlation between the public school and the church school work. The social part of the program could be carried on through the weekday activities of the organized class, and the physical through the completion of the school program in the activities of the class.

There are other people who feel that neither of these plans would work, inasmuch as the church is often dominated by narrow sectarian interests, and the school is equally dominated by politics. A plan which might lead away from these evils is that of a community committee. Such a committee would consist of representatives of the school system, representatives of the various churches of the community and certain of the parents who would be able to represent the views of the community.

Using one of the programs for leisure time activity the educational work could be done through the school, and the religious work through the church. The school would not load its pupils with extra-curriculum activities, and the church would not strive to reach the whole of the life
of its pupils through the organized class. The physical work could be done through the co-operation of the school and the organization in much the same manner as under the church centered plan. The social work would be done through the organization. It would mean that since the organization is democratic, any girl who cares to could join. Thus one does away with the false barriers, and the wrong attitudes that are developed by High School and Junior High School clubs.

Thus far we have considered the adolescent girl and her background. We have seen the three organizations which are trying to meet her needs, the school, the church, and the organizations for the use of leisure time. But we have also seen that there is serious overlapping between these organizations, and have studied the need for a careful consideration of the programs which exist. Having realized this need we have considered the three possible solutions, centering the work either in the school, the church, or a community committee.
II.

Criticism of Programs
Needs Which Must Be Met:

Let us now turn our attention to the outstanding programs which have been worked out for the adolescent girls, and see to what extent they are meeting adolescent needs. It first becomes necessary, however, to determine what needs must be met.

No matter what form of organization we may use we know that the programs need not include the purely intellectual, for that can be accomplished best through the public school, considering, of course, that the schools are modern and are using approved and advanced educational methods. Even though the program does not care for the strictly intellectual it must be stimulating, it must demand application, and it must certainly be worthwhile.

Nor will it be necessary for our programs to consider the strictly religious work because that belongs pre-eminently to the church. As long as we have our churches divided along narrow denominational lines we shall have to allow our girls to be educated religiously in their own churches. Yet if we leave the whole program to the church the girl is going to lose the advantage of working with a larger group; she is going to lose the broadening experience of working side by side with girls of other religions and creeds. Nevertheless we will find that our program will have a religious application to the extent of inculcating
ideals into the lives of the girls, and in the stimulating of ethical action.

When we come to the consideration of the social side of a girl's life we come to a need which must be met by this leisure time program.

First, the recreational needs of the adolescent must be met. The adolescent girl wants to play, and yet she must have guidance in that play. Ezra Betzner claims that an adequate recreational program should be based on a renewal of life and that it should be:

"1. Interesting.
2. Not contrary to health.
3. Afford opportunity for both sexes to be together.
4. Include the old and the young.
5. Develop individual capacities.
6. Include work, for to young people work is fun." (1)

But meeting the recreational needs of the girl is not the only thing which the social program must do. There are three other things that must be built up. The first of them is etiquette, at least we shall call it that for lack of a better name. The adolescent girl should be taught how to act in public, how to converse, and all the other points so necessary under our present scheme of
social life, for there is nothing more pathetic than the adolescent girl who is with people who know what to do and who cannot find a place for herself. There should be built up between girls and men a true basis for friendship. And there are also attitudes to be developed, such as thrift, respect, obedience, and knowing how to have a good time.

Not only should this program of leisure activity meet the social needs of the girl, but there are also certain very definite physical needs which it must meet. These are of two types: the first might be called the need for exercise, and the second the need for instruction. Every girl should be made to realize the value of consistent morning exercise; it will mean that she goes into the day better able to meet those needs which may arise. There should be stimulated, too, a desire for sufficient outdoor recreation.

There must also be very definite instruction along the lines of health and hygiene. Such subjects as physiology and hygiene can best be taught under trained instructors in the public schools, but to the leader of the smaller group is given a chance for individual as well as for group work; health talks can be given and individual work when it seems necessary, thus supplementing the more academic work of the schools.
With this brief consideration of the needs that must be met by any program for the adolescent girl the following criterion has been drawn up by which the four programs under consideration may be judged:

The Criterion:

A. Does the program meet the social needs of the adolescent?

1. Recreational:
   a. What are its standards?
   b. Does it allow for variety?

2. Social life:
   a. Does it teach the girl how to act?
   b. Does it develop right attitudes toward men?
   c. Does it teach them how to have a good time?
   d. Does it give opportunity for service?

3. Attitudes:
   a. Does it build wholesome ideals and attitudes?
   b. Does it put the girl’s life on a firm basis?

4. Vocational Guidance:
   a. Does Vocational Guidance, as such, have a part in the program?

B. Does the program meet the physical needs of the adolescent?

1. Does it see that she learns the value of exercise?
a. Regular morning exercise?

b. Healthy outdoor recreation?

(1) Is there provision for hiking?

(2) For camping?

(3) For learning games?

2. Does it give physical instruction?

a. Is there health education?

(1) Does she learn the laws of health?

(2) Are they held up as goals?

b. Are the facts of sex given?

(1) Are leaders capable of giving such instruction?

C. How does the Program correlate with other agencies?

1. How does it correlate with the school?

a. Do the leaders try to understand school program?

b. Does it stimulate school progress?

2. How does it correlate with the church?

a. Does it show the necessity of loyalty?

b. Does it stimulate church interest?

3. How does it correlate with the home?

a. What is done?

b. Are parents interested in the program?

D. What are the motives of the organization?

1. Do the girls work for:

a. The badge, the fun, just to belong?
The Program of the Canadian Girls in Training:

A. Does the Canadian Girls in Training Program meet the social needs of the adolescent girl?

1. Recreation:

   a. It has high standards for recreation, considering that recreation should develop these things: (1)
      1. Physical fitness.
      2. Mental efficiency.
      4. Social consciousness.
      5. Disciplined initiative.

   b. It offers a wide variety of recreation:
      Judging by the following list of recreational activities to be found in the Index of the Leaders Book:
      
      Mother-Daughter banquets, books, dramatization, educational trips, games, hikes, hobbies, music, getting acquainted with out-of-doors, Girl-Boy parties, story telling, etc.

2. Social Life:

   a. It teaches the girl how to act for it gives her the ideal of the quest for the Four Fold Life: (2)
      "To Cherish Health, Seek Truth, Know God, and Serve Others."

(2) ibid. page 48.
b. It develops the right attitude toward men:

"Girls and boys need an abundance of wholesome social life and nowhere have they more right to find it than in their church. It is essential, too, that they have guidance in forming high standards for their friendship with each other and in frankly accepting each other as companions. A field of untold opportunity lies open to the leader who realizes this and plans accordingly." (1)

c. It teaches them how to have a good time.

See la and lb for proof.

d. Does it offer an opportunity for service?

(1) Service to others is the motto of the social program, through:

"1. In personal relationships.
2. In the home.
3. In organizations.
4. In a vocation." (2)

3. Attitudes:

a. Does it build wholesome attitudes and ideals?

The Four fold life, "Cherish Health, Seek Truth, Know God, and Serve Others."

(1) Ibid page 208.
(2) Ibid. page 25ff.
b. Does it put the girl's life on a firm basis?

Consider the program and it can be clearly seen that if the ideals and attitudes above mentioned are developed through service and along with adequate recreational life, and necessary instruction, (as they plan that it should be), the girl's life must be on a firm basis.

4. Vocational Guidance?

   a. Its wide interests are most apparent.

   b. Vocational Guidance as such:

      "She will strive to find God's will for her life, whether it be the vocation of marriage, teaching, nursing, etc." (1)

B. Does the Canadian Girls in Training Program meet the Physical needs of the adolescent girl?

   1. The Canadian Girl in Training learns the value of adequate exercise:

      a. As a part of the Physical Program, "To Cherish Health."

      "Some form of regular exercise should be taken." (2)

      b. In the code are these three laws:

      "1. To get an average of nine hours sleep with the windows open.

(1) Ibid page 39.
(2) Ibid page 22.
2. To learn and practice daily two or three simple exercises and deep breathing.

3. To take some regular exercise in the open air daily. " (1)

c. She gets adequate outdoor recreation.

1. There is provision for hiking.

"The hike should always have some definite aim." (2)

2. Provision for Camping?

a. From annual report for 1923-1924.

44 camps with 2,204 girls attending out of 30,119 girls. i.e. 7%.

3. They are taught games.

"Games are recognized to-day as essential to the normal development of the girl. They give a great deal of wholesome fun and should have a place on every program." (3)

2. Does it give sufficient physical instruction?

a. Is there health education?

Girls taught to "Cherish Health" through:

"1. Health Education.

2. First Aid, Home Nursing.

(1) Ibid page 108.
(2) Ibid page 222.
(3) Ibid page 175.
3. Physical Culture.
4. Sports.
5. Outdoor life." (1)

b. Is sex education given?

(1) The facts of sex: the inquiring mind of the girl is recognized in the statement, "Normally there is an intense hunger for the facts of life." (2) No provision is made for giving these facts however.

(2) Are leaders capable of giving such information?

(a) No standards for leadership.

(b) Excellent reference lists given.

C. Does the Canadian Girls in Training Program correlate with other agencies so that the development of the girl may be four fold?

1. How does it correlate with the school?

a. "Her (the teachers) influence is limited by the fact that she is using curriculum that makes no place for the direct teaching of morals and religion........herein in the thought of many public and high school teachers lies a part of the value of such a movement as the Canadian Girls in Training where a leader has a program distinctly religious in aim and is working with a

(1) Ibid page 151.
(2) Ibid page 46.
small group." (1)

b. Do leaders understand school program?
   From above they must to a certain degree.

c. Does it stimulate school progress?
   (1) By emphasizing "Seek Truth." (2)

2. How does it cooperate with the church?
   a. Does it show the necessity of loyalty?
      Since its program is developed around church activities the church is essential. Also its plan of supervision in each city is through an inter-denominational council.

3. How does it co-operate with the home?
   a. It recognizes the importance of the home.
      Under its "Serve Others" ideal there is provision for:
      "Service in the Home." (2)

D. Motives of the organization?
   There are no badges and ranks therefore the girls are not given false stimulus. Because it is a serious program we have a right to assume that they belong because they are interested.

The Girl Reserve Program:

(1) Ibid page 46.
(2) Ibid page 18.
A. Does the program meet the social needs of the adolescent girl?

1. Recreational.
   a. Standards.
   "In order to balance the year's recreation each of these types should have its share in increasing a girl's joy in living." (1)
   a. Individual recreation.
   b. Family recreation.
   c. Club or group recreation.
   d. Community recreation.

b. Variety.

Some of the suggestions made, individual and group games, hiking, swimming, camping, winter sports, pageants, music, handicraft, parties." (2)

2. Social Life:
   a. Does it teach girls how to act?
   "Too much cannot be said about the need for developing character standards for all girls wherever they are. In her relations to girls, boys, the home, the school, and the church, there is the greatest need for a sense of right values on the part of every girl." (3)

(1) Girl Reserve Movement. page 317ff.
(2) Ibid. page 321ff.
(3) Ibid. page 19.
b. Does it teach her to have a good time?
   Answered under la

c. Does it give opportunity for service?
   There are three kinds of service listed:
   
   "1. Earning and spending of money earned by group activity.
   2. The specific pieces of community, or national, or world service which may be done by the committee as a whole, or by individual girls outside of meeting.
   3. The concrete service work done at regular club meetings." (1)

3. Attitudes:

   a. Does it build wholesome ideals and attitudes?
   Chart shows the development of Christian Womanhood through: "Work, creative production, mental and manual; Recreation, a renewal of life, emotional, physical, and spiritual; Fellowship, a consciousness of the value of other personalities expressed through an outgoing of spirit and manifested by good acts; Religion, a consciousness of God in life." (2)

   b. Does it put girl's life on firm basis?

(1) Ibid page 543.
(2) Ibid page 116.
Assuredly it does if it succeeds in building the above attitudes.

4. Vocational Guidance:

a. Standards for Vocational Guidance:

"A. The individual judgment of the girls must be the decisive factor in choice of work.
B. The motives underlying the choice of work must be right.
C. Educational work in its widest meaning and as a continuing factor in development is vital to a satisfying experience as a worker.
D. Success is judged not by the standard of the market place, money and respect, but by the twin standard of individual development and social utility." (1)

b. Content of the Vocational Guidance Program.

"A. What each girl should know about herself.
B. What each girl should know about occupations.
C. Educational Opportunity for every girl.
D. Information about placement bureaus." (2)

B. Does the Program meet the physical needs of the adolescent girl?

1. Does she learn the value of adequate exercise?

(1) Ibid 441ff
(2) Ibid 443ff
a. "The right kind of exercise, out of door sports, etc. supplemented by 10 or 15 minutes of exercise will do much." (1)

b. Healthy outdoor recreation.

(1) Hiking: Various types of hikes suggested on page 332, nature, observation, hare and hound, etc.

(2) Camping:

"The results of a summer camp to organized club work are invaluable." (2)

516-534 directions for camps.

(3) Learning Games:

Play hours suggested as a part of the program, where the girls may learn to play together. See page 320 of handbook for definite details.

2. Does it give adequate physical instruction?

a. Is there health education?

(1) How does she learn the laws of health?

"Health Code, the Ten Counts for Health."

1. Drink 6 or 8 glasses of water daily.
2. Eat fresh fruit and vegetables daily.
3. Sleep eight hours.

(1) Ibid 289.
(2) Ibid 517.
4. Keep the teeth clean.
5. Eat at regular intervals.
6. Keep the body clean.
8. One hour of outdoor exercise.
9. Sensible clothing and shoes.
10. Good posture. (1)

(2) Are they held up as goals?
Charts are given to work with.

(3) Individual Work?
Opportunity, but no provision made.

b. Sex instruction?
(1) No provision made.
(2) Attitudes to men.

Girl and Boy Parties suggested as in C.G.I.T. Program.

C. How does the program correlate with the other agencies so that the development of the girl is four fold?

1. How does it correlate with the schools?

a. "Any organization or group in a school makes a contribution good, bad, or indifferent to the school spirit depending upon the mark it sets for itself, and the faithfulness of each mem-

(1) Ibid page 306.
ber in working to attain that mark." (1)

b. Discussion outline given for, "What we can do for our school as a club and as individuals." (2)

2. How does it correlate with the church.

a. "A membership committee should be responsible for...
   ....encouraging church and Sunday School attendance." (3)

b. Ten suggestions for correlation are given in the handbook.

3. Co-operation with the home.

a. "Courtesу at Home, an outline for Discussion."
given on page 384.

b. "Ideals of Hospitality, outline for Discussion."
given on page 385.

D. The Motives of the Organization.

a. What do the girls work for?

They work for honors and points by which they may secure pins and rings. As in other programs this need not become the chief end however, that depends entirely on the leadership.

Camp Fire Girls Program:

A. Does the Program meet the social needs of the Adolescent girl?

(1) Ibid 629.
(2) Ibid 628.
(3) Ibid 597ff.
1. Recreational.
   a. What are its standards?
      (1) No definite standards are given.
   b. Does it allow for variety?

      Bird hunt breakfast, nature books, nature lore again, games, swimming, map making, trailing, winter carnivals, etc.

      Fun indoors. Chapter Thirteen.
      Plays, singing, banquets.

2. Social life.
   a. Does it teach the girls how to act?

      "We are trying to help the girls in their standards of behavior, and manners, through articles which appear in Everygirl's Magazine, (the official Camp Fire Magazine) from time to time. We encourage Guardians to use these by talking them over with their girls." (1)

   b. Does it develop right attitudes to men?

      "What is it the seventeen or eighteen year old girl wants? The Guardian said it. She said they were talking so much about boys and good times in High School. That is it. More social life and more fun.........say........let us keep

(1) Handbook for Guardians. page 164.
our identification, but broaden our program."
"You might say to a small eleven year old Camp
Fire Girl, earn Honor 80, which is to teach a
boy to dance, and she will conscientiously
earn it. It means a bead. But to the older
girl, presented to her in an older girl way,
it means social life." (1)

c. Does it teach them how to have a good time?
Through varieties of recreation, yes.
d. Does it give opportunity for service?
Consider the service opportunities in these
few honors selected from the list.

104. Contribute some service through
beautifying the yards of your com-
munity.

108. Do voluntary work for three months
in connection with Playground etc.

111. Take care of small children on ten
different occasions.

3. Attitudes.

a. Does it build wholesome ideals and attitudes?
"From the law we have taken our slogan, Give
Service, second is the watchword, "Wohelo", a

(1) Ibid page 73.
word made from the first two letters of the words work, health, and love. Third the Desires of the three ranks. They express a real philosophy and religion: the comradeship of friends, the love of man for God, and the desire to share with others the good and the beautiful things of the world." (1)

b. Does it put life on a firm basis?

Does it not if life is based on the above ideals?


a. Does vocational guidance have a part in the program?

Not specifically.

B. Does it meet the physical needs of the adolescent girl?

1. Does she learn the value of adequate exercise?

a. Regular morning exercise?

Point five on the Health Chart is, "Take five minutes brisk exercise for abdomen and back."

b. Healthy outdoor recreation?

(1) Provision for Hiking.

See honors:

502: Make pen and ink map of hike.

504: Blaze trail for a mile.

(2) Provision for Camping.

(1) Camp Fire Girls. page 10.
Class A (over 25) and Class B (less than 25) had a total of 82,000 girls at them. The total membership is 174,000 girls making 47% of the girls at camp. (1)

(3) For learning Games.

Consider honors:
1023: Conduct six evenings for family.
1029: Plan evening's social.
100: Play 12 hours in month in Team Games.
102: Play 12 hours in month on other games.

2. Does it give adequate physical instruction.

a. Is there health education?

(1) Does she learn laws of Health?

(a) Health Charts to be kept.

(b) Health Habits for Firemakers Test. (2)

Sleep long hours with windows open.
Bath twice a week.
Brush teeth twice daily.
Half hour outdoor exercise daily.
Eating right kinds and amounts of food.
Normal bowel movement.

(2) Are they held up as goals?

Yes, because they are parts of the ranks.

(1) From annual report for 1926.
(2) Camp Fire Girls: page 68.
(2) Individual work?

No provision made.

b. Is sex education given?

(1) No provision made.

(2) Leaders capable of giving such information?

(a) Age requirement only 18 years.

C. How does the program correlate with the other agencies so as to give the girl a four fold development?

1. Co-operation with the school:

a. This is what J. H. Beveridge Superintendent of Schools at Omaha, Nebraska thinks of Camp Fire, "The program as planned for the Camp Fire Girls is a fine supplement to the work of the public schools. It provides for the physical, social, and ethical welfare of adolescent girls. It teaches them to render service and to be happy in their work. The theory of "learn through doing" is psychologically and pedagogically sound. I commend the work as a factor in good fellowship, team work, and the building of citizenship." (1)

b. Does it stimulate progress?

Honors:

117: No marks below 80% for three months.

116: Five percent higher averages in studies.

115: Five percent higher conduct.

(1) Bulletin on Camp Fire and the Schools.
c. Does it recognize the school?

In the above it certainly does.

2. Co-operation with the church?

a. See statement of E.F. Hammon pastor of the First Presbyterian Church, Red Oak, Iowa: "I have been requested to state my impressions of Camp Fire work with reference to its relation to the church. It has been my privilege since 1915 to have a Camp Fire group as one of the organizations in my church. During this time I have been very much impressed with its work, as offering a good, healthy expressional agency through which our girls could develop themselves, not only mentally and physically, but also catch the vision of the spirit of service. There is no reason why Camp Fire should not be a good stepping stone to the church." (1)

b. Does it stimulate church interest?

See honors:

801: Attend any religious service ten Sundays in three months.

18 other honors to be won through working in and for the church.

(1) From pamphlet on, Camp Fire and the Church.
3. Does it co-operate with the home.
   a. "Not only do girls learn to cook out of doors, but they are encouraged to take an interest in their homes through the winning of honors." (1)
   b. Are the parents educated to it?
      (1) Mothers suggested as ideal guardians.
      (2) See honors:

      122: Bring two adults, one a parent, to any Camp Fire Meeting.

D. What are the motives:
   a. What do the girls work for?

      There are the ranks, the zest of comradeship, and the honors for which they may work. However as in the Girl Reserves the motives will depend entirely upon the leader who has charge of the program.

The Girl Scout Program:
A. Does the program meet the social needs of the adolescent girl?
   1. Recreational:
      a. What are its standards?
         (1) No standards are set up.
      b. Does it have variety?
         (1) Following activities are stressed:

         (1) From Pamphlet on, Is Your Daughter a Camp Fire Girl?
Hikes, swimming and outdoor activities. Attention is also given to tests which include signalling, cooking, sewing, history, nature, first aid, etc.

2. Social life.

a. Does it teach the girl how to act.
   Hostess Merit Badge, which includes: (1) Receiving guests, writing notes of invitation, writing acceptances, planning for entertainment, making calls, etc.

b. Does it develop right attitudes toward men?
   (1) No provision made.

c. Does it teach them how to have a good time?
   (1) Through variety of interest, yes.

d. Does it give opportunity for service?
   (1) The third girl scout law is, "A Girl Scout's Duty is to be useful and to help others." (3)
   (2) Requirement fifteen of the second class test is: "Present to captain the proof of some satisfactory service to troop, home, church, or community." (2)
3. Attitudes:
   a. Does it build wholesome ideals and attitudes?
      "On my honor, I will try, to do my duty to God
      and my country, to help other people at all
      times, and to obey the Girl Scout Law's." (1)
      Ideals worthy of inculcation in any girl.
   b. Does it put life on a firm basis?
      Consider the laws quoted in section one of
      the thesis, loyalty, trust, courteousness,
      cheerfulness, are a few of the things that
      the girl must build her life on if she is to
      be true to the ideals of Scouting.

   As such it has no place in the program.

B. Does the program meet the physical needs of the adoles-
   cent girl?

   1. Does she learn the value of adequate exercise?
      a. Regular morning exercise?
         "I did my setting up exercises " is one point
         on the health chart. (2)
      b. Healthy outdoor recreation?
         (1) Is there provision for hiking?

(1) Ibid page 12
(2) Ibid page 404
"The real fun of Scouting lies in the great life of out-of-doors, and the call of the woods is answered more quickly by the Girl Scout than by anybody else, because she learns just how to get the most out of all this wild, free life and how to enjoy it with the least trouble and the most fun." (1) (2) Is there provision for camping?

"In 1927 there were 33,562 Girl Scouts in camp." This makes 19%. (2)

(3) For learning games?

No definite provisions.

2. Does it give adequate physical instruction?

a. Is there health education?

(1) Does she learn the laws of health?

(a) Question fourteen of the Second Class Test: "What do you consider the main points of health." (3)

(2) They are made goals through being tests.

(3) Is there individual work if necessary?

No provision for it.

b. Is sex education given?

(1) Facts of sex are not given.

(1) Ibid page 161.
(2) Girl Scout Trail, annual report for 1927.
(3) Scouting for Girls. page 38.
(2) Are leaders capable of giving such instruction?

"Over two thirds of the Girl Scout leaders have college or normal school training." (1)

C. How does the Program correlate with the other agencies so that the development of the girl is four-fold?

1. How does it correlate with the school?
   a. Do the leaders try to understand the school program?

   Nothing special said about it, except as below.

   b. Does it try to stimulate school progress?

   There is a scholarship badge given, "This award is given for exceptional progress in school work as shown by attendance, conduct, and class standing. Effort and sustained progress should be recognized. Where percents are used, an average of 85 for one year would be safe as a minimum. Where letters are used, candidates would be drawn from among those not falling below a general average of B for one year. Close work with the school is necessary here, and no girl should be recommended until after her principal and teacher have consented." (2)

(2) Scouting for Girls. page 453.
c. Does it recognize the school?

In scholarship badge.

2. How does it correlate with the church?
   a. Does it show the necessity of loyalty?

   Point 15 of second class test once more, "some satisfactory proof of service to troop, home, church or community." (1)

   b. Does it stimulate church interest?

   Through service mentioned above.

3. Does it co-operate with the home?

   "Every Girl Scout knows that good homes make a country great and good; so every woman wants to understand home-making. That means 'keeping' house; Girl Scouts should try for the Housekeeper Merit Badge, the 'Home Maker'. Now 'making a home' doesn't mean just having it, owning it, and hold the key. It means making it a good place to live in, or helping to make it so." (2)

   b. No special attempt to utilize parents.

D. Motives of the organization?

   As in Camp Fire and Girl Reserves there are badges and ranks which may be worked for, but again it is a question of leadership which determines the motives.

(1) Ibid. page 38.
(2) Ibid. page 245.
III.

Evaluation and Comparison
Advantages and Disadvantages:

Having considered the four programs under discussion it might be well to enumerate the chief advantages and disadvantages of each in order to arrive at a simpler basis of comparison.

First there is the program of the Canadian Girl's in Training:

Advantages:

1. It is a simple program with no elaborate super-government, with no cut and dried "ranks" and badges for the girls to work for.
2. It strives to make the life of the girl centre in the church and succeeds admirably in that thing.
3. It is a program that may be followed by the average Church School teacher without any specific additional training.

Disadvantages:

1. It does not have any of the elements of "ritual" and symbolism for which adolescent girls long.
2. In its lack of degrees and badges it loses on strong incentive for work.
3. Since it has no definite program many teachers will not be able to follow the work, since only the bare essentials are given.
The Girl Reserve Movement:

Advantages:

1. It has definite standards for all of the work.
2. Girl Reserves have definite ends for which the girls may strive.
3. Girl Reserves give a wide view to the girl.
4. The program is such that the average person would be able to follow it easily.

Disadvantages:

1. There is much that is abstract in the program, thought rather than activity being demanded. Such a program must be put across by a person with a positive personality.
2. In some ways the program seems to have a little too much emphasis on the spiritual side of life, that is, it makes the religion the sole motivating force when other things might be.
3. It is centered in the Y.W.C.A. and thus cannot care for all the girls of a given community.

The Girl Scouts:

Advantages:

1. The program is definite and concrete, so that it may be followed without difficulty.
2. Leadership requirements are very high.
3. The program is sufficiently varied to meet the needs and interests of the girls.
4. It is not connected with the church or any other religious organization and therefore may include all the girls of a given community.

Disadvantages:
1. It has an official uniform, besides the Middy and Skirt which the other organizations use and which it recognizes. This makes for the evils of the non-uniform organizations, for there are "those who have real uniforms" and "those who wear middies", though they are supposed to be equal so far as being official is concerned.
2. Some of the tests are removed from girl's interests.
3. Some have claimed that it is militaristic, though it really is not.

The Camp Fire Girls:

Advantages:
1. The program is built around the home life and real interests of the girls.
2. It is definite enough to be easily followed, but may be changed to suit local conditions.
3. It contains ritual which appeals to the girls.
4. It has no official uniform.

Disadvantages:

1. It is not presented in the right way the ritual may become tawdry.
2. There are no definite standards for much of the work.
3. The leadership requirements are low.

General Similarities:

In general none of the organizations have any definite requirements for leadership besides that of age, and the question occurs to almost everyone, Does age constitute ability to lead girls? It would seem that education, ideals, character, personality and executive ability should have a place as well.

All of the organizations have a tendency to develop into cliques, "the girls of our neighborhood all belong", etc. Although with the right leadership this can be avoided.

All of the organizations depend to a very large degree upon the personality of the leader. If she does not have the right sort of program to work with and has personality the program defect can be overcome, but a good program without personality is doomed to failure from the very moment when the work is started.
Most of them are using the uniform with the idea that it creates a feeling of equality. In every case except that of the Girl Scouts the middy and skirt is the official uniform. For the scouts the middy and skirt is official, but there is also another uniform, which is rather conspicuous when worn among others who have on civilian clothes. The Camp Fire Girls do not have a uniform as such, but they do have their ceremonial gowns which in their method of being decorated constitute one of the beautiful and instructive features of the work of the Camp Fire Girls.

**General Conclusions:**

There are a number of conclusions which may be drawn from this brief comparison:

1. There is a marked degree of similarity between the various programs. Most of them have the same general aim, and the same standards and methods of reaching that aim.

2. All of the programs depend to a very marked degree on leadership for the real worth of the program. It is therefore the leader, rather than the program, who must be chosen with the greatest care.

3. In most cases the program to be chosen should depend on which program is strongest in your community. If there is a strong Girl Scout Council, use that program; if there is a strong Camp Fire Association, use theirs; and so
on, for the value that one gets from trained leadership will offset program defects.

4. Do not use any program slavishly, adapt them!

## Comparison Through Parallel Columns:

<table>
<thead>
<tr>
<th></th>
<th>Girl Scouts</th>
<th>Camp Fire</th>
<th>Girl Reserves</th>
<th>Canadian Girls</th>
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</thead>
<tbody>
<tr>
<td><strong>Recreation</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>No definite standards</td>
<td>No definite standards.</td>
<td>Very fine standards.</td>
<td>The most definite and best.</td>
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<tr>
<td><strong>Social Life</strong></td>
<td></td>
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</tr>
<tr>
<td>Merit badges stimulate action.</td>
<td></td>
<td>Tried to develop standards.</td>
<td>Recognition of need.</td>
<td>Quest for Four Fold Life.</td>
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<tr>
<td><strong>Vocational</strong></td>
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<tr>
<td>No work done at all.</td>
<td>No work done at all.</td>
<td>Very definite standards and program.</td>
<td>Finding a vocation an ideal.</td>
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<tr>
<td><strong>Exercise</strong></td>
<td></td>
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<td></td>
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<tr>
<td>Part of the Health Chart</td>
<td>Part of the Health Work</td>
<td>Advise 10 minutes exercise daily.</td>
<td>Part of program to cherish health.</td>
<td></td>
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<tr>
<td><strong>Outdoor Recreation</strong></td>
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<tr>
<td>Hiking part of program.</td>
<td>Honors for outdoor games.</td>
<td>Hikes etc. are important.</td>
<td>Daily outdoor work part of program to Cherish Health.</td>
<td></td>
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<tr>
<td><strong>Health Education</strong></td>
<td></td>
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<tr>
<td>Laws of health as part of work.</td>
<td>Health habits and law for rank.</td>
<td>Health code as guide for girl</td>
<td>Cherish health with definite program part of work.</td>
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Comprehensive Summary

In order to get a comprehensive view of the whole subject of the adolescent girl and her social education let us survey the material covered.

We find in adolescent development four outstanding characteristics which must be cared for by some part of our educational system, physical growth, mental development, and the deepening of social and religious interests. These various phases are cared for by different agencies which are concerning themselves with the education of the adolescent.

These agencies are the school, which works through its curriculum and extra-curriculum activities; the church which carries on its endeavour through the organized class, exemplified in such a program as the Canadian Girls in Training; and the leisure time programs which have been developed, the Girl Scouts, the Camp Fire Girls, and the Girl Reserves. But in these agencies we are confronted with a serious problem, that of overlapping interests leading to various dangers. However there are three possible solutions to the problem, centering the work in the school, centering it in the church, or making it a community-centered program.

The next problem was that of discovering what needs must be met by the leisure time programs, the only ones with
which this thesis is concerned. The educational and religious needs are excluded since they are adequately met, and a criterion drawn up by which the method of meeting the social and physical needs might be judged.

Next the Canadian Girls in Training, Girl Scout, Camp Fire, and Girl Reserve programs were judged according to this criterion which considers under the social needs, recreation, social life, attitudes, and vocational guidance; and under the physical, exercise and physical instruction; concluding with a study of the correlation of these programs with the other agencies, and an inquiry into the motives which lead the girls into the work.

The thesis closes with an enumeration of the advantages and disadvantages of each program, and a comparison of the four through parallel columns showing the work of each.
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